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T H E
ECCLESIASTICALL
H I S T O R I E
O F
G R E A T B R I T A I N E

D E D V C E D
B Y A G E S , O R C E N T E N A R I E S
F R O M T H E N A T I V I T I E O F O V R S A V I O V R , V N T O
the happie Conuerſion of the Saxons, in the ſeuenth hundred yeare; where-
by is manifeſtly declared a continuall Succeſſion of the true Catholike
Religion, which at this day is profeſſed & taught in, and
by the Roman Church.

W R I T T E N .
B Y R I C H A R D B R O V G H T O N .

T H E F I R S T T O M E .
C O N T A I N I N G T H E F O W E R H V N D R E D F I R S T Y E A R E S .

T O W H I C H A R E A N N E C T E D F O R T H E G R E A T E R B E N E -
fite of the Reader ample Indexes after the Preface, both of the Authors out of which
this Historie hath bene collected, and of the Chapters; and at the end of this
Tome a copious Index of the Speciall, and particular matters
contained in theſe fower hundred of yeares.

Remember the old dayes, thinke vpon euery generation : aſke thy Father , and he will declare to
thee: thy elders, and they will tell thee.

Dent. 32. v. 7.



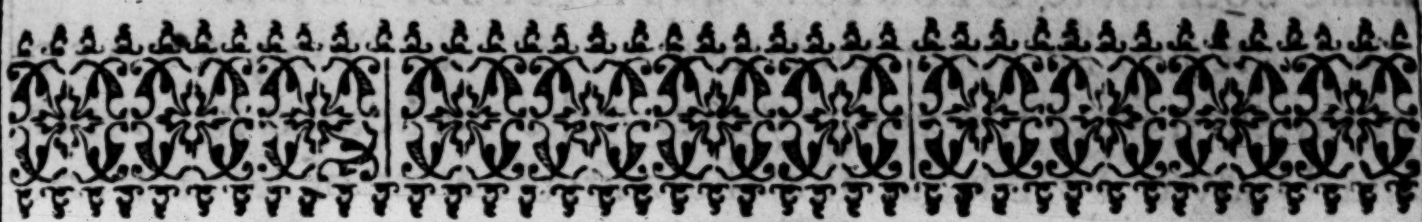
A T D O W A Y ,
By the Widow of M A R K E W Y O N , at the ſigne of t

M . D C . X X X I I I .



*Academiae Cantabrigiensiſis
Liber*

1607:94



T O
THE MOST ILLVSTRIOVS,
RIGHT HONOVABLE, AND VERTVOVS
L A D I E S,
THE LADIE CATHERINE DVTCHESSE,
AND DOVVAGER OF BVCKINGHAM,
SOLE DAUGHTER AND HEIRE TO THE RIGHT
HONOVABLE FRANCIS LATE EARLE OF RVTLAND,
A N D
THE LADIE CECILIE
COVNTESSE,
AND DOWAGER OF RVTLAND.



DEEM it not I beseech you (MOST ILLVSTRIOVS NOBLE LADIES) any the leaste disparagement to your NOBILITIES, or blemish to your VERTVES, that your humble seruant, and Secretarie, hath presumed to ioyne you, within the narrowe straites, and precincts of one, and that so short an Epistle, whom both terrene Dignities and heauenly Blessings haue so happily vnited in one most Noble STOCKE and LINAGE. He is not ignorant that the SPLENDOR of a DVTCHESSE cannot commonly be paraleld by the DIGNITIE and TITLE of a COVNTESSE: yet when he cōsidereth the RENOWNE of a COVNTESSE descended from most antient and Noble Families, Daughter to the Noble, and by Name and Discent most antient S. Iohn Tufton of Tufton, and before shee was wife to her moste Noble Father, wife to the noble heyr of the greate and antient L. Hungerford should any whitt eclipse, shadowe, or obscure the RADIANT BEAMES of a DVTCHESSE, but rather by adding Splendor to Splendor,

THE EPISTLE

make both more GLORIOUS and RESPLENDENT.

Moreouer he apprehendeth a mutuall and long AFFECTION euen from the yonge yeares of the one betwixt MOTHER and DAUGHTER, as also the vnited hearts of WIFE and DAUGHTER, both embracing the most Noble Earle of Rutland of famous Memorie, the one with the LOVE of a WIFE towards her HUSBAND, the other with the AFFECTION of a DAUGHTER to her deare FATHER: Whose LOVE to requite, he with his owne hands stiled your GRACE, his DEARE DAUGHTER; and your HONOUR, his DEARE WIFE of whome he further gaue his most ample Testimonie and in these words: I WILL SAYE THAT THERE WAS NEVER MAN HAD A MORE LOVING AND VERTVOUS WIFE THEN SHE HATH BEENE TO MEE. And as your LOVE hath beene GREAT to this most honourable Earle, who was Discreet in his words, Prudent and iust in all his Actions, Charitable to the Poore, Affable to all, Faithfull to his Countrie, Gracious to his Soueraigne, Constant in his Faith and Religion, most beloued and honoured of all; and then whome noe Noble man of England was more affected, or more Generally honoured in his life, or more Bewayled and lamented after his death; So your VERTVES doe shine in this world with a most resplendent LIGHT, and are the DIAMONDS and PEARLES which adorne the RING of your Auncient NOBILITIE. And these his, and your Heroicall VERTVES, being grounded on the ROCK of a true FAITH, as they haue made the Earle, so they will make you CONSTANT SUPPORTERS of holy CATHOLIKE RELIGION; These being fixed to the ANCHOR of HOPE, as they haue guided him, so will they direct you to the quiet HAVEN of eternall FELICITIE. Yea it is verily to be hoped that he by these VERTVES, is there alreadie arriued, whilst the one of you like a PHAROS, and the other like the CYNOSVRE with the FLAMES of CHARITIE, doe giue LIGHT vnto others, in this time of DARKNES.

Wherefore (MOST VERTVOUS LADIES) to whome after the most Noble Earle (to whome this WORKE was first designed, and for whome before his death it was sett on the PRESSE) can I more worthilie dedicate these, CENTVRIES OF OVR ECCLESIASTICALL HISTORIE, then to these, in whome the Noble Earle still in renowme SURVIVES? If you esteeme NOBILITIE ioyned with SANCTITIE, behold here LVCIVS, HELENA, and CONSTANTINE, three great SAINTS,

DEDICATORIE.

three great PRINCES, and all great PROMOTORS and ESTABLISHERS of the RELIGION, which you imbrace. If you take pleasure to see the DAMASKE ROSES of MARTYRDOME, here is an ALBAN our PROTOMARTYR, here is an AMPHIBALVS with many more, all stout and valiant CHAMPIONS, Who haue sealed the TRVETH of our FAITH with there dearest BLOOD: They all were once PILGRIMS in this VALE of TEARES, as you both now are, but now they are glorious COVRTIOVS in the Triumphant HIERARCHIE. If you followe their STEPS, and imitate their VERTVES and CONSTANCIE in FAITH, you may haue great CONFIDENCE to be Partakers of the like GLORIE: and in the meane time, your NAMES being prefixed before their HEROICALL ACTIONS, may impetrate their PATRONAGE in all your corporall and Spirituall NECES-SITIES; and I shall pray to THEM, and to all the SAINCTS, and by THEM to the SAINCTE of SAINCTS to bestowe on you here all TEMPORALL, and in HEAVEN all ETERNALL FELICITIE.

M A D A M S

Y O U R G R A C E S

A N D

Y O U R H O N O V R S

Most humble and deuoted Seruant

R. B.

THE PREFACE TO THE READER.



Among all Writers, things written, or to be written whatsoever, none haue bene, or can be in any time, or place, or by any person more vsfull, or necessary then such, as haue truely written, bene or shall be written of the true office and dutie of all men, of all Estates and conditions to God, and his highest ruling Powers, this being the cheifest end of all men in this world to doe and performe such dutie. This is the end of all good Lawes and Lawemakers. Histories, and Hiltorians, diuine, and humane, to giue and leaue direction both in present, and to Posteritie to all men, how to liue in dutie to heauely and terrene Authoritie. And to take the worde Historie, Historia, *ιστορια*, in the most true and proper sence, meanind and etymology, *ἀπὸ τῆς ἰστορεῖν*, *speculare vel cognoscere*, to beholde or knowe what they write. The holy Prophets, Apostles, Euangelists, and other holy Writers of holy Scriptures, beholding and most certainly knowing of God, by diuine reuelation what they committed to writing, are most properly and truely the best Historians, and their Writings most properly best and truest Histories: and next to them the true Narration or History of their Traditions, and holy doctrine and teachings which were most true and certaine, taken from the most auncient and approued Antiquities, Antiquaries and Registers of those things where they were performed, And in times and places of Controuersies, Contentions & Questions about Religion, noe History, Narration, or Expolition, as History signifieth of Ecclesiasticall affaires, can be more requisite, or necessary to knowe, and truely finde true Religion, to receaue and professe it.

Wherefore seeing all true Christians confesse, and agree, that this holy Lawe, Religion, Religation, and Dutie was truely taught by Christ, and his holy Apostles, and Disciples, and, as in many other Kingdomes, and Countries, so in this Noble Kingdome of greate Britaine, by his greatest Apostles, and Disciples, S. Peter, S. Paule, S. Ioseph of Aramathia that buried Christ, and others then, and after most holy and learned true Apostolike men: and nothing is more common, and frequent in the mouthes, and penne of the learned then that the Britans receauing this most true and holy Religion, neuer left, lost, changed or altered it, not when they left, or lost the greatest part of their Country in the six hundred yeares of Christ, nor long after; And all Writers agree, that neuer any Heresie except the Pelagian, of which it was happily freed by our renowned Apostles and Prelats S. German, S. Lupus, S. Seuerus and S. Dauid, tooke roote in Britaine for a longe time after.

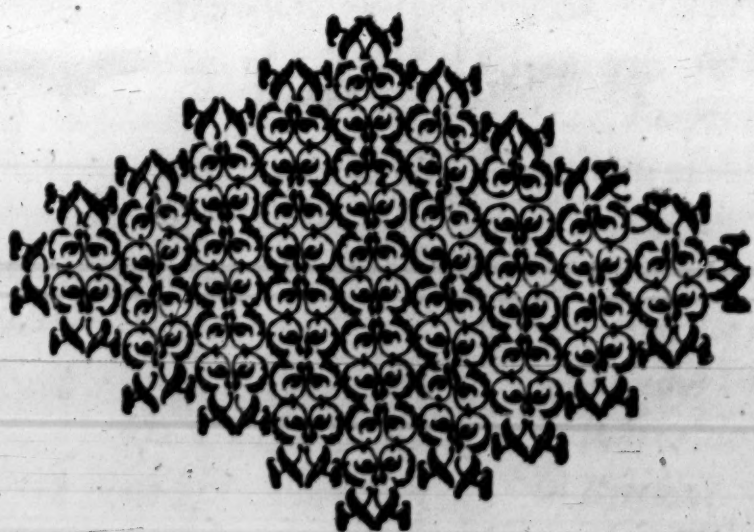
By which we are assured by all accompts, that the Church of Britaine enioyed many glorious Apostles, Apostolike Saints and others, teaching, preaching, and professing with the Church and Christians here the most holy and vndoubted true Religion of Christ in all Articles, both now questioned and others, as all our Rulers spirituall and temporall, Kings and Subiects, Bri-

T H E P R E F A C E.

tans and Saxons did, thereby giuing and duely to this renowned, and greatest Iland, the name and Title of the most Noble and Holy first Christian kingdome in the world. To renewe and illustre whose honor and glory, therein (lately too much by some obscured) and shew the way of truth to all that be now wandring in error, and want direction, to know the holy true Religion of those happy times in this Nation, that if they will not be willfully erring and ignorant, they may easely and plainly knowe it, and securely embrace and professe it, as their holy, and Religious Auncestors and Predecessors did. This dutie hath chiefly called vpon me to write this Ecclesiasticall History, of our Noble Britaine, deducing it from the Natiuitie of our blessed Sauour Christ Iesus vntill the happy, full Conuerſion of our Auncestors the Saxons in the ſeuenth hundered yeare, after which time our Ecclesiasticall Histories are plaine and perfect, not needing helpes, or Additions.

And this which I haue taken in hand, especially the first 600. yeares, are the most difficulte Worke Britaine had to be performed in this kynde, most or many of the Antiquities and Monuments of those times by many outrages of enemies to those holy dayes, parsons, and proceedings, destroyed, consumed, concealed, suppressed, defaced, or abused, and those that from many difficulties, and dangers be still preserved, are not without greate fauour, labour, diligence and cost to poore Students, especially Catholiks to be obtained. Yet I a poore Catholike Student in holy learning from my young yeares, vnto my now old Age, may boldly confesse, which this History itselfe will proue, that I haue seene, & diligently perused the most & best Monuments, and Antiquities extant, or their true Copies, which I could learne of, know and procure, requisite and vsfull for such a Worke, and therefore at the entreaty and desire of diuers my learned friends, hauing better opinion of my studies and reading, then I dare affirme of my selfe, haue taken this greate charge in hand, and wholly performed and ended it, written in our English tongue, because principally of England, and to English men.

F I N I S.



A V T H O R
ad Lectorem.

STEWKLIA, me paruum genuisti magna : parentes
Quâm fœlix, antiqua magis, BROUGHTONIA Turris.
Hunc LANCASTRA locum tenet, HUNTINGTONA priorem,
Quo cum Matre Pater sub saxo conditur vno.
Quos sociat Tumulus, socient & cœlica Regna,
RICHARDVM QVE, sua reliqua cum prole perennes.

Qui legis hæc, relegens (te supplex oro) preceris.

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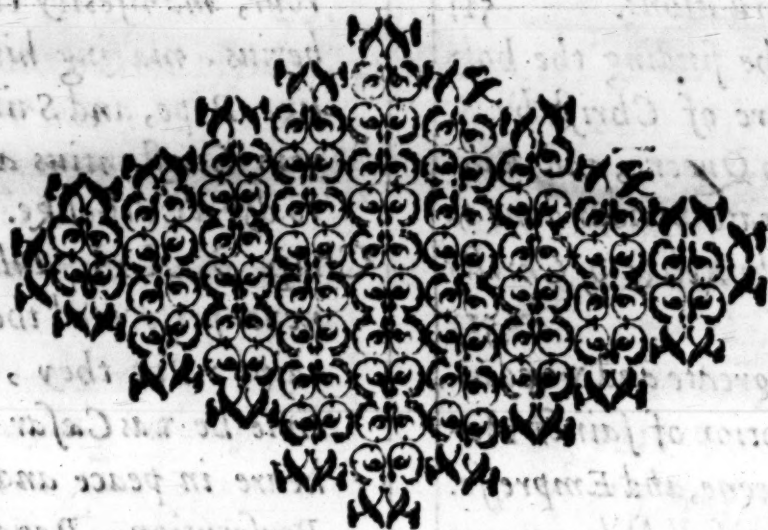
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 Mamertius.
 Manuscriptum antiquum de
 vita S. Ioseph ab Aramathia.
 Manuscriptum Antiquum in Biblio-
 theca publica Cantabrigiæ.
 Manuscrip. Anti. in Ecclesia S. Petri
 in Cornhill. Londini.
 Manuscrip. Ant. in Monasterio S.
 Chricij.
 manuscrip. Ant. de vita S. Dubritij.
 manuscrip. Ant. cænob. Glaston.
 manuscript Antiq. de vita sancti me-
 lori.
 manuscript Antiq. de vita sanct. mel-
 lonis.
 manuscript Antiq. de regibus An-
 gliæ.
 manuscript Antiq. de vita S. Amphi-
 bali.
 manuscrip. Ant. de vita S. Helenæ.

CATALOGVS.

Manuscrip. ant. Monasterrii Augu-
stini varia.
Manuscrip. Gallicum.
Manuscrip. Peruetustum de primo
statu Ecclesiae Landaffensis.
Manuscrip. Archiep. Cantua.
Manuscripta Historia de Romesey.
Manuscripta Historia in tabulis li-
gneis Glastonia.
Manuscrip. de Antiquitate Canobij
Glaston. per Gul. Malm.
Manuscripta compilatio de regibus
Britanniae.
Manuscrip. dictum Scala mundi.
Manuscrip. Ant. Eccles. Wintonien-
sis.
Manuscrip. Ant. de vita S. Niniani.
Manuscrip. Vaticanum.
Manuscrip. Ant. Britannicum.
Manuscripta Historia Eccles. Angl.
per Gul. Harrif.
Manuscrip. Ant. de vitis Sanctorum.
Manuscrip. de vita S. Albani.
Manuscrip. Historiae Roffensis.
Manuscrip. de vita S. Amphibali.
Manuscrip. de vita S. Patricij.
Manuscrip. de vita S. kibij.
Manuscrip. de vita S. Decumani.
Manuscrip. de vita S. Cadoci.
Manuscrip. de vita S. Modwennae.
Manuscrip. de vita S. Davidis.
Manuscrip. de vita S. Gildae.
Manuscrip. de vita S. Carantoci.
Manuscrip. de vita S. Gundlei.
Mantuanus. v. Baptista.
Marcellinus.
Marcus Antonius de Dominis.
Marcus Aurelius.
Marcus Tullius Cicero.
Marianus Scotus.
Marius Maximus.
Martinus Polonus.
S. Martialis.
Martialis poeta.
Matthaeus Parter.
Matthaeus Paris.
Matthaeus Sutcliffe.
Matthaeus Westmonasteriensis.
Martyrologium Anglicanum.
Martyrologium Rabani.

Mertyrologium Romanum.
Matyrologium Vsuardi.
Mazarabicum Officium.
Melito Sardens.
Menologium Graecorum.
methodius.
michael Drayton.
michael Glycas.
michael Syngelus.
mountague.

N.

N Atalis lomes.
Necchamus.
Nennius.
Nicephorus.
Nicolaus Cantilupus.
Nicolaus Giles.
Nicolaus Grachius.
Nicholaus Harpesfield.
Nicolaus Offa.
Nicolaus Papa.
Nicolaus Vignier.
Notitia Episcoporum orbis Chri-
stiani.

O.

O Ecumenius.
Onuphrius.
Opimerus.
Optatus meleuitanus.
Ormerod.
Orosius. v. Paulus.
Otto Frigensis.

P.

P Anegyricus Constantino di-
ctus.
Panegy. in nuptiis Constan-
tini & Faustae.
Papinianus.
Parkins.
S. Pastor.
Paterculus. v. Velleius.
Paulinus Nolanus.
Paulus Diaconus.
Paulus Orosius.
M. Paiell.

Pelagius

CATALOGVS.

Pelagius.
 Petrus Cluniensis.
 Petrus Mercus.
 Petrus de Natalibus.
 Philippus Bergomensis.
 Pius primus.
 Platina.
 Plinius.
 Plutarchus.
 Polydorus Virgilius.
 Polycrates.
 Pomponius Lætus.
 Pontificale Romanum.
 Ponticus Virunnius.
 Porphyrius.
 Probus.
 S. Prosper.
 Protest. Theatrum magnæ Britanniae.
 Protest. annotationes in Hen. Hunting.
 Protestant: Concordantes.
 Prudentius.
 Ptolomæus. v. Claudius.
 Ptolomeus Lucensis.

R.

Ranulphus Holinshed.
 Ranulphus Higdenus.
 Regino.
 Reginaldus.
 B. Renanus.
 Richardus Dinothus.
 Richardus Gibbonus.
 Richardus Hackluit.
 Richardus Stannyhurst.
 Richardus Vitus.
 Richardus de Wasseburg.
 Rider.
 Robertus Barns.
 Robertus Bellarminus.
 Robertus Canalis.
 Robertus Claucestrensis.
 Robertus Personus.
 Rodolphus de Diceto.
 Rodolphus Niger.
 Rogerus Houeden.
 Rolwinke. v. Walterus.
 Rossæus. v. Ioannes.
 Rufinus.

Sabellicus.
 Schedel.
 Sebastianus Munsterus.
 Scriptor vitæ S. Albani.
 Scriptor vitæ S. Diuidis.
 Scriptor vitæ S. Helenæ.
 Scriptor vitæ S. Liuii Archiep.
 Scroope.
 Sculcardus.
 Sedulius. v. Cælius.
 Seuerinus Binnius.
 Seuerus Sulpitius.
 Sextus Aurelius.
 Sextus Rufus.
 Sigebertus Gemblacensis.
 Sigonius. v. Carolus.
 Simeon Metaphrastes.
 Sixtus Senensis.
 Socrates.
 Sophronius Hierosolimitanus.
 Sozomenus.
 Spartianus.
 Speede. v. Ioannes.
 Stanishurst. v. Richardus.
 Stephanus Aduensis.
 Stowe. v. Ioannes.
 Strabo.
 Suetonius Tranquillus.
 Suidas.
 Surius. v. Laurentius.
 Sutcliffe. v. Matthæus.
 Sybilla Erithræa.

T.

Tabula antiqua in Canobio
 Glaston:
 Tabula Ecclesiæ Rhotoma-
 gensis.
 Tacitus. v. Cornelius.
 Tertullianus.
 Theatrum conuersionis Gentium.
 Theatrum magnæ Britanniae.
 Thelesinus.
 Theodoretus.
 Theophanes Cerannius.
 Theophilaetus.
 Thomas Eboracensis.

CATALOGVS.

Thomas Iames.
 Thomas Rogers.
 Thomas Rudburne.
 Thomas Thomasius.
 Thomas Twyne.
 Thomas Wallingam.
 Titus Liuius.
 Traditiones Romanae apud Barone.
 Traianus ad Plinium.
 Trebellius.
 Trithemius. v. Ioannes.
 Trogius Pompeius.

N.

Valerius Maximus.
 Velleius Paterculus.
 Venantius Fortunatus.
 Veremundus.
 Vicellius. v. Georgius.
 Victor Vticensis.
 Vincentius Lirinensis.
 Virgilius.

Viterbiense Chronicon.
 Virunnius. v. Ponticus.
 Volateranus.
 Vsuarius.

W.

Walterus Rollewinke.
 Wandelbertus Prumiensis.
 Warwicensis.
 Wellis. v. Ioannes.
 Whitguiste. v. Ioannes.
 Wolfgangus Laziis.

X.

Xephilinus. v. Ioannes.

Z.

Zacharias Lippolous.
 Zonaras. v. Ioannes.
 Zosimus.

IN LAudem AVTHORIS

per Amicum.



Historiam, Braughtone, Fidem rursus Prophanis;

Inque Sacris, Propriam Substituere Fidem.

Sic prae vera, veris sub imagine ponant

Somnia, quae Meracili visibus apta crepant.

Temporis Annales Luceant, Monumentaque Patrum;

Tollese vetana sic novitate student.

Expungunt vetera, & fingunt nova Saecula. Quare?

Nam vetera, ipsorum de novitate Silent.

Perge istos Braughtone tuis configere Scriptis,

Quos praesens tanta luce refellit opus.

R. I.

TO MAISTER RICHARD BROUGHTON,

whome Venerable Age, Equal Learning, and Tryed

Vertue rancke amongst the Worthies of our time.

Vpon his Ecclesiasticall Historie of Great Britaine.

Amongst the VERTVES which a STORY crowne,
TRUTH stand's at HELME: (whole Ages done)
It makes men, like an other Sunne,
See what they were in THEIRS: Noe Smile, no Frowne;

Noe fawning hopes, noe base vnmanly feare,

Noe selfe sought glory, noe applawse

Ought to diuert vs from the LAWES

Of this forsaken GODDESSE. Hence forebeate

Profaners of such good: See heare a SIRE

Of th' old frame, who dares not write

Things false; noe if he might;

Omitt what's true: Blest be such holy FIRE.

See, see and blush, Truth-killers, view this booke,

In which a Miracle appeares,

Times past reuiu'd to freshest yeares,

And so a licke to what they were they looke,

That should their Owners liue and reed, they'd sweare

THESE DEEDES WERE OVRE; THESE TIMES! Then pray

Their Issue read them through, and say,

NOE FORGD VNTRUTH; NOE FALSITIE IS HERE.

F. S.

DE

DEEODEM.

GArrula nunc fileat VETERVM malefana FVRORVM
Lingua, REPRODVCI quæ canit orbe NIHIL.
Nunc ANTIQVORVM taceat lis alta SOPHORVM
Quæ malè PRÆTERITVM posse redire negat:
Ecce REPRODVCIS VETERVM NOVA SÆCVLA; quæque
Tempora BRVTIGENIS, præteriêre, manent.
Reddita, nostra sibi est nunc ANGLIA; Teque BRITANNI
Præsîde, quem cultum deseruêre, tenent.
Sæcula SATVRNI per te Rediuiua priorem
Iactando vultum, quem tenuêre, ferunt.

F. S.

DEEODEM.

If what PYTHAGORAS held of Soules were true.
I'de swear BARONIVS Soule had place in you.

F. S.

IN PRAYSE OF THE AVTHORE.

See the worthy
prayfes of M.
Broughton in D.
Iohn Pits de illu
stribus Angliæ
Scriptoribus æ-
tat. 16. ann. D.
1612. num. 1071.

PIts' hadst thou been so curteous to haue sayd.
Lesse of this Authors former woorkes, th' hadst made
Me happy with thy self; wher now the prayse
Thahs' giuen to Broughton bringes to the the Bayse,
Who hast already soom'd vp all that can
Prayse-worthy be, in him, or any man.
Shall thy this glorious woorke for feare of theaft
from thy fore-stawling prayse, of prayse be reast?
Noe; nor will I bee houlding beto thee
For aught I say; but thou shalt enuey mee.
Whoe liue to See a woorke that now affoords
More then thy Art could haue exprest in woords
Then heere to Broughtons Glory, Pits' be don
Our strife; thou sawst his STARRS, but I his SOONNE.

G. G.

ILLVSTRI, PEREXIMIO AC ERVDITISSIMO
DOMINO D. RICHARDO BROVGTON
IN ANNALES ECCLESIASTICOS MAGNÆ BRITANNIÆ.

PEr te ROMA viget, per te colit ANGLIA ROMAM,
& Britoni nomen Pontificate subest.
Condidit in Latio Romanam Romulus urbem,
Per te est ANGLIACIS condita ROMA plagis.

R. T.

EIVSDEM IN EVNDEM.



Here STARRS does shine, we loue the night of AGE
Embrace mens years, when TIME is VERTVES PAGE
GREY HEADS are CROWNES : 'tis honour to be old;
A SILVER haire becomes a WORKE of gold:
What glory then to thee, whose Nestors, face,
Beares GREENE with GREY, an ag'd, and youthfull grace?
The serpents skin is slipt, then young againe,
Since able now to strike to high a straine;
But rest, and sleepe, and let thy prayes fly;
I need not bid him liue, who cannot dy;
Or if they state be mortall, 'tis a lott
That Nature gaue, and therefore feare it not :
DEATH will be LIFE to thee, when FAME shall cry :
Who liu'd, an Eagle, did a Phenix dy.

R. T.

TO MAISTER RICHARD BROUGHTON
vpon his learned Historie of the Church of ENGLAND.

THou speak'st of Ages Broughton, and thy Lines
Measures past times with new reuiuing, signes
Of better dayes; for in thy aged glasse
Our yeares are taught, as did the old, to passe.
So each Age, by the writ desires to be
The subiect of thy pen, that we may See
How each with hast succeeds the other's pace;
Striuing with gratefull force to haue it's case
By the decided; and thou best iudge sit st
And each to each in this faire tome reknit st.

And wer't not to loose thee, Broughton, the day
Wherein thou liu'st, would straight in hast decay
To be made famous by th' expression
Of thy most faithfull pen's relation.
But may the Ago liue, and thy Ages bee
Of Ages all the best Epitomic.

R. B.

Ἐπὶ τὸν αἰδεσιμώτατον Κύριον, Κύριον Ρίχαρδον Βρυλλώνιον Περὶ
Τῆς Βίβλου ἱστοριοπαιδεύτης.

Ρωμαῖοι πεπλάχασι λαθεῖν βοθύνοισιν Ἀληθές.

Καὶ Παλαιοὶ, κρύβδην μὴ πολύγωνον ἄγειν.

Ω τέρας· ὦ ψευδὲς· βοθροῖσι καὶ ἀέρι Ἀληθές

Νῦν πολύγωνον ἄγει, νῦν δὲ, ἄγωνον ἄγει;

Ω φάος· ὦ βοθρός. ὦ ἀήρ· ΒΡΟΥΓΤΩΝΙΟΣ αἰπὺν

Καὶ βοθρὸν ἐσχαψας, καὶ φάος· εἰσαγάγεις.

IN LAVDEM HISTORIÆ ECCLESIASTICÆ AB
Eruditissimo viro RICH. BROUGHTONIO Eruditissimè conscriptæ.

Longa retro series! cessit quamplurimus annus,
Sponsaque florentes luxit anilis opes.
Quàm benè sponsa Dei calamo Broughtone superbit
Scripta tuo? veterum quàm benè gesta doces?
Te pingente vetus viget ecce Ecclesia, crimen
Per te gens videat, lugeat, & vigeat.

R. B.

To his Renerend, Worthie, and most learned Countriman Maister RICHARD
BROUGHTON vpon his Ecclesiasticall Annall's.

GREAT BROUGHTON, all thy workes haue made the, GREAT,
But this last Peece claimes yet a higher Seat.
In doing this, thou hast out done thy selfe,
Restor'd our sicke Church to her former health:
Reuel'd a world of Reuolution's made
By heauens faire Orbes. What ere Obliuion's shade
Had ruined: and in the doing lost,
Thou hast repayred at thy deare Memorye's cost.
Yea the whole SUMME OF BRITISH MOTION
Renew'd reduc'd to present Notion.
Philosophers that hold NO ACTE THE SAME
CAN TWICE BE DONE, must needes adore thy NAME.
Thy so diuining, so presageing NAME,
Whose euery lettre is a TRVMP of fame
To sound Gods Church. Thou haist BROUGHT back whole Ages,
The same, to act ON oures, and future stages.
Thou hast enforc'd great Rome with much a doe
To know that wee haue OVR BARONIVS too.
Liue till thy booke die; laugh at Enuys dart;
And glory in thy AGE-REVIVING ART.

H. T.

IN EVNDEM.

DOcta soror Latium, magnis licet inuidet A V S I S
Et dolet Angliacos tanta referre modos:
In laudes Broughtone tuas tamen ire superbit,
Miraturque Tuum, quod cupit esse Suum.
Ne dubites, en Romano te more salutat,
Atque NOVENA INGENS FRONDE coronat OPVS.

H. T.

AN ANAGRAMME ON THE SAME.

RICHARD BROUGHTON.

RICHARD BROUGHT ON.

°RICH is thy worke : in times best iewels RICH.
Pure gold in euery Stitch.
HARDE too. What wonder? all faire things are HARDE.
Faire same bee thy rewarde.
BROUGHT backe from death. Who ere the like hath BROUGHT?
This past our Ages thought.
ON then; least wanting thee, times goe not ON.
THEE times relies vpon.

H. T.

I can not speake thy WOORTH yet I desire
To be amongst thy PRAYERS and ADMIRE.

F. H.

APPROBATIO.

HÆC *Historia Ecclesiastica magna Britannia* à viro docto elaborata multa continet ex vetustissimis monumentis eruta, quæ fidem Catholicam à primis sæculis in illa florentem demonstrant: nec habet aliquid fidei aut moribus aduersum, ut fide digno testimonio, ab eo percepi qui opus totum perlegit. Quapropter dignum visum est, quod lucem aspiciat. Actum Duaci 12. Octobris 1633.

GEORGIUS COLVENERIVS
*S. Theol. Doctor, & Regius
ordinariusque Professor Dua-
censis Academiae Cancellarius,
& librorum Censor.*



T H E
ECCLESIASTICALL
HISTORIE
O F G R E A T
BRITAINE.

THE FIRST AGE.

THE I. CHAPTER.

TREATING GENERALLY OF THE NATI-

*uitie of Christ, in the time of Augustus Emperour of Rome, and
Kymbelnie King of Brittain: And how it came to
the knowledge of the Brittons.*



I. **A**FTER Iulius Cesar, the first Emperour of Rome, who had made this kingdome of Brittain tributary to the Romans, and carried many Hostages and Prisoners from hence, to Rome, was slayne and his next Successour Augustus, the second Emperour, (say our Antiquaries, auncient and late, Catholiks and others,) by the will of God had established most sure peace through the world, our Redeemer Iesus Christ, true God and man was borne in the 42. yeare of his Empire, in the first yeare of the Reigne, of Canobelyne, or Kymbeline in this Kingdome of Brittain; and as our scottish historiās say, Metallanus ruled then among the people, called Scots. A litle before which time, by the greates providence of God, to make this our Brittain more timely, and particularly partaker of such heauenly Tideings, before other nations, Augustus intending an expedition against this kingdome, Ambassadors came from Brittain to Rome entreating for peace, swearing fealtie in the Temple of Mars, offering gifts in the Capitole to the Gods of the Romans, and submitted parte of the Ile to Augustus. They gaue him for securitie, so many and greates Nobles of this Nation, for pledges, and hostages, that all here were so quiet, that one bande of Souldiars, and a few horsemen were sufficient to keepe the Ile in the Roman possession.

*The blessed birth
of Christ Iesus Re-
deemer of the
world.*

*Ranulph. Hige-
den. hist. l. 4. c. 6.
Stow. Et howes
hist. tit. the Ro-
mans, in Cesar
Augustus. an. 1.
Christ. Matth.
Westminst.
chron. an. gratiz
5. Galfrid. mo-
num. hist. Britt. l.
4. c. 11. Virun. l.*

4. Io. Harding. f.
30. Stow. &
howes. supra.
Math. Westm.
stat. 5. an. 9. 10.
Theater of Brit.
l. 6. Raph. holin.
hist. of Engl. l. 3.
p. 32. Hector.
Boeth. Scotor.
hist. l. 3. vere-
mund. hist. Scot.
Grimstō in Scot.
in Metellan.
Stow. hist. in
Cassibeline. and
Octau. Augu-
stus. Io. Bal. l. de
Script. centur. 1.
in Gilda Cambr.
& Claudia. Mat.
Parker. antiquit.
Brit. p. 2. Theater
of Brit. pag. 202.
Mat. Westm. an.
44. Galfred. hist.
Brit. l. 4. c. 9. Bal.
supr. in Andro-
geo. Fabian. hist.
in Kimbeline. &
Guido de colum-
na. Holinsh. hist.
of Engl. l. 3. p. 32.
Dion. l. 59. Stow.
hist. in Guider.
Galfred. hist. Brit.
l. 5. c. 18. Holinsh.
hist. of Engl. l. 4.
p. 51. Stow. hist.
in Coil.
Hector Boeth.
Scotor. hist. l. 3.
f. 36. p. 2. Strabo
l. de Situ orbis.
Hect. Boeth. su-
pra fol. 37.

*The temporall de-
pendance of Bri-
taine, to the Ro-
mane Empire, oc-
casion of the grea-
test spirituall good
thereof.*

Prudent. him. 2.
de S. Laurent.
S. Leo. 1. Serm. 1.
de SS. Apostol.
Petro & Paulo.

2. And by such meanes the Romans did euer here secure themselves, of the Brittons, from their first Inuasion by Iulius Cæsar, carrying away from hence, and keeping them at Rome, for their glory, honour, and quiet, not onely many of our cheife Nobilitie, men, women and children, but of the regall race, and blood, and kings themselves. Among which we finde, that Androgis sonne and heyre to king Ludd, liued and died there. Cassibilane his vnkle, who was subdued by Cæsar, giue hostages, and made this kingdome Tributary to the Roman Empire. Theomantius his Nephew, and Successour in the Kingdome, *payed tribute to the Romans, which Cassibilane had graunted, and reigned quietly.* And his Sonne Cunobeline King after him (his Father) was one of his Fathers hostages in Rome, in his time, and was kinged there. Adaminus sonne of King Cunobeline, was kept at Rome by Caius Caligula, Emperour. His Brother Guiderius, (if he was King here at all) reigned but a verie shorte time. Aruitragus next King of Brittain, Married the daughter, or neare kinswoman of Claudius, the Emperour, and had by her, his sonne and heire Marius, & Successour in this kingdome. Coillus his sonne, heire and next King here after him, was, *ab infantia Romæ enutritus; brought vp at Rome from his Infancie.* King Lucius his sonne, and heire, and our first Christian in Britaine, had the like dependances from thence, and by that happy meanes, and occasion, together with his kingdome, receaued publicly the faith of Christ from blessed Eleutherius, Pope and Bishop there.

3. Neither was this greates league of amitie onely betweene Rome, & such parts of Britaine, (which English inhabite now, and longe haue done,) but with the whole Iland of Britaine, and other parts about it also; as the Scottish historians doe plainely write, contending, That the Emperour Augustus and Senate of Rome did not onely send Ambassadors to king Kymbeline to congratulate his being king of Britaine: but also (as These writers say) to Metellanus, king of the Scots, to signifie their loue to him, and the greates peace the Emperour had then established in all the world; whereupon Metellanus to make this loue of the Romans more sure vnto him, *sent vnto Augustus Cæsar and the Capitall of Rome gifts, in his owne name, and the Scottish nation: by which he obtayned the firme friendship of the Senate, and people of Rome, which remained to him and the kingdome many ages after: Augusto Cæsari dysque penatibus in Capitolio donaria suo Scoticorumque gentis nomine offerenda. Vnde firmam Senatus populiue Romani assentitus est amicitiam, quæ illi regnoque multos deinceps annos perdurauit.* And king Metellanus liued in this greates peace, and amitie vntill his death, which was in the 29. yeare of Christ and the 14. of the Emperour Tyberius.

Which loue of the Romans, then commaunders of the world, although by that title it swaied with it, a kinde of subiection of this whole kingdome to the Roman power: yet it was an happy temporall subiection of the Britons, then straungers in effect with all the world besides, to be in such amitie, although with dependance, to the Empire and Emperour of Rome, where, and where onely, or principally they might learne the way to be deliuered from spirituall bondage, and thraldome in soule, and enfranchized them to be Muncipes and free-men of the priuiledges of the heauenly Empire by holy Religion, which an auncient Father calleth by this stile: *To be chosen eternall Consuls of the celestiall Rome.* For as that most renowned Doctour, Pope, and Saint hath written: *Quæ vsquam gentes ignorarent quod Roma didicisset? what nations in any place could be ignorant of that which Rome had learned?* for the confluence of

most

most Nations, vnto Rome, at that time was such, that they must needs be acquainted, especially with such straunge and wonderfull euents, as the chaunced there, or were sent, frō other contries, especially from Iury, where Christ was borne (then subiect to the Romanes, and gouerned by their presidents,) truly delated and transported thither: and of all people our Britans here, (many of their cheife nobles and others from all parts of the land at that time, residing there) could not be straungers to such affaires; whereof Tertullian, Nicephorus, and others speaking of such state of things in Tiberius time, giue this certaine reason: *Consuetudo à plurimis annis obtinebat, ut qui praefecturas aut prouincias sortiti essent, res nouas quae sub eis accidissent singulas, summum Imperium habenti Caesari significarent, ut illum nihil prorsus laceret: It was in Tyberius time a custome many yeares old, that the Presidents and Rulers of Prouinces should signifie to the Emperour, all new things, that chaunged vnder them, so that nothing at all could be vnknowne to him.*

5. Therefore this custome being so old, à *plurimis annis*, in the time of Tiberius immediate Successour to Augustus, towards the later end of whose Empire, Christ was borne into the world, It must needs be a custome, and lawe of the Empire at that time, and all new things by it to be so certified, that nothing at all could be vnknowne. The strange and miraculous things which the publikely happened at Christs Natiuity, (such as the world had not seene, or heard before) could not be left out; and this bounden dutie belonging onely to the Emperour of Rome, most residing there, and nowhere els obserued, and our Britans onely pledges, hostages, and continuers there, being straungers to other Nations, must needs deriue, as from a faithfull fountaine, their cheifest, and best forraine Intelligence of such things from thence. How straunge and greate fore knowledge, God had prouided for them of the same happy busines here at home, I will also declare hereafter.

Tertullian. in Apologetic. Nicephorus hist. l. 2. cap. 8.

A custome, and dutie among the Romans, to haue all strange euents related to the Emperour at Rome.

THE II. CHAPTER.

CONTAINING DIVERS PARTICULAR WON-
derfull things, (at, or about the time of the Birth of Christ) at Rome;
or in other places which came thither by true relation; by meanes
whereof our Britans at Rome, and they in Britaine from
them, tooke soone notice of his Natiuitie.



I. R D E R requireth that I should speake somewhat of those things, yet Will I confine my selfe to such as belonge to the history of this nation, and then serued for the Instruction of our Britans at Rome, and others at home from them: for to speake of all would make a volume in history. Many of our English Protestant Antiquaries and others, both Pagans, as Suetonius, & Christians, testifie, That Augustus Cesar the Emperour being vrged by the Romans to be made a God after the heathnish manner then, at or about the very time, when Christ was borne, before he would consent vnto it, consulted with Sybilla Tiburtina, then renowned for her Prophecies: *Sibillam Tiburtinam super hoc consuluit, quae post trium dierum ieiunium respondit, in hunc modum.*

Io. Herold. in Martin. Polon. in Octauiano. Ran. Higden. M. S. hist. l. 4. c. 2. 3. Herdin. Schedel. ætat. 5. fol. 93. Suetonius in Augusto. Lactant. firm. Augustin. l. de ciuitat. Mart. Polon. hist. in Octauiano Augusto.

*Iudicy signum: tellus sudore madescet. De cælo Rex adueniet per secula futurus. Quorum
uersum capitales literæ hunc reddebant sensum. Iesus Christus Dei filius Saluator.
Et illico apertum est cælum, & nimius splendor irruit super eum, & vidit in cælo pul-
cherrimam virginem stantem super altare puerum tenentem in brachijs. Et miratus
est nimis, & vocem dicentem audiuit: hæc ara filij Dei est. Qui statim proijciens se in
terram, adorauit. Quam visionem Senatoribus retulit, & ipsi mirati sunt nimis: After
she had fasted three dayes, Sybilla answereth in those Achrosticall knowne verses, whose
first letters make this sense: Iesus Christ the sonne of God our Sauour. And pre-
sently the beauen opened, and an exceeding brightnesse fell downe vpon the Emperour,
and he saw in heauen a most beautefull virgin standing vpon an Altare, holding a
child in her Armes: and he meruayled exceedingly, and heard this voyce saying: This
is the altare of the sonne of God. Whereupon presently prostrating himselfe vpon the
grounde he adored. Which vision he related to the Senators, who meruaylously won-
dered at it.*

Suidas in Augu-
sto.

Io. Herolde in
Martin. Polon.
dedic. to Queene
Elizabeth of En-
gland. Martin.
Polon. in Aug.
Etalij.

2. And this miraculous preaching of Christs birth so farre of, then at Rome,
was so much more publike and generall. That at, or a litle before this time,
the same Emperour as Suidas witnesseth, in their, then, greatest sacrifice, was
told by their oracle that an Hebrew child commaunded their Gods (as they
terme them) to silence: whereupon *Augustus ab oraculo reuersus, in Capitolio
aram erexit, Romanisque literis inscripsit: hæc Ara est primogeniti Dei Augu-
stus returning from the oracle, erected an Altare in the Capitol, and made this Ins-
cription vpon it, in Roman letters: This is the altare of the first or onely begot-
ten sonne of God.* Our English Protestant Historians with others proceed to
more such publike testimonies concerning Christ, at Rome, at that very time:
*hoc ipso die quo natus est Christus trans Tyberim fons olei emanauit: ac per totum
diem largissimo riuo fluxit. Tunc etiam circulus ad speciem cælestis Arcus, circa solem
apparuit. Etiam statim vt Virgo peperit, illa statua aurea corruit in Romuliano Pa-
latio, quam Romulus posuerat, dicens. Non cadet donec virgo pariat. The very
day on which Christ was borne; beyond Tyber at Rome, a fountaine of oyle flowed, and
ran with a most large streame all the day. Then a Circle like vnto an heauenly bowe
appeared about the Sūne. Also presently so soone as the Virgin brought forth her sonne
that golden statua in the pallace of Romulus fell downe, which Romulus placed there
(aboue 700. yeares before:) saying it shall not fall, vntill a virgine be brought
to bed of a child.*

Suetonius in Au-
gusto.

Herod. supr. in
Martin. Pol. an. 1.
Christi, & a con-
dita vrbe 752.

3. Vpon these, and other such motiues, this Emperour was so fully persua-
ded of the Messias then borne, that he highly reuerenced all testimonies there-
of, among others, the Propheties of the Sibils (which an so cleare for all-
most all mysteries of Christ, as his Natiuity, life, Passion, Resurrection, Af-
cension, with the rest, as if they had beene present witnesses, rather then Pro-
phets and Euangelists of these things) he so respected, that as Suetonius a Pa-
gan witnesseth: *Quicquid fatidicorum librorum Græci Latinique generis, nullis, vel
parum idoneis authoribus vulgo ferebatur, supra duo millia cōtracta vndique concre-
mauit: ac solos retinuit Sybillinos: hos quoque delectu habito: condiditque duobus fo-
rulis auratis sub Palatini Apollinis basi: he gathered together all Bookes of south-
saiers Greeke and Latine, and he burnt aboue two thousands, whose Authours were ei-
ther vnkowne, or of litle credit: he onely preserved the bookes of the Sybills, making
also the best choice of them, and these he layed vp in two gilded chests vnder the base
of Apollo Palatinus And was so couinced in his vnderstanding by these meanes
of the truth of Christ: That, as our Protestant writers with others, write,*

when

when the Romans came to him and said: *Te volumus adorare, quia Deus est in te: si hic non esset non tibi omnia tam prosperè succederent: we will adore thee, because God is in thee: if he were not here all things could not succede so prosperously with thee:* yet he being the greatest Conquerour, that euer was in the world, and was neuer conquered, or ouerthrowne in battayle; *Quum ipsum pro Deo colere vel- lent Romani, prohibuit, nec se Dominum appellari promisit: When the Romans would haue worshipped him for a God, He forbad it, and would not suffer himselfe to be called Lord.*

4. Thus farre was this Romane Emperour, and consequently many other Romans, and Britans of this Nation then (as before) remaining at Rome, which could not but take notice of so publike, and manifold inforcing moti- ues, and miracles for acknowledging the natiuity and coming of the Messias, taught and illuminated for this heauenly truth; And much more and inuinci- bly were they moued, when they were according to the remembred custome, vndoubtedly certified, and assured from king Herode, and others in Hieru- salem, that at the very same time, when these miraculous wonders happened at Rome: There were then reuealed vnto them there, the miraculous Concep- tion, and birth of Sainct Ihon Baptist, and Zachary both his silence and Pro- phesie: The Angels Iubily, and ioy in the Natiuity of Christ: The wonder- full starre which then appeared, The coming of the Magi to Hierusalem, and Question there; *where is he that is borne King of the Iewes, we haue seene his starre in the East, and are come to adore him.* The Amazement of king Herode, and all Hierusalem with him about this. The publike Answer of the Preists there- vpon that the Messias was to be borne in Bethleem of Iuda. The pilgrimage of those holy kings, their gifts, and adoration, vnto him there: his presenta- tion in the temple: The reioycing and prophesie of Symeon: And soone after the martyrdome of so many thousands of Infants by king Herode. All or most of these Euent for certaine were both by the remembred custome, and duty otherwise certified to the Emperour by king Herode, and the Rulers there.

5. And not onely thus, but by many other meanes, both of the Iewes of Rome repaying to Hierusalem, and many hostages of Iury kept then at Rome, among which as our Protestants with others tell vs, were the sonnes of king Herode: who both for duty, and loue to Caesar, and the Senate could not conceale any thing frō them, for as a Protestant antiquary writeth: *He was by the Senate of Rome declared & called King of the Iewes. He was very well beloued of the Emperour Augustus, who to augment his kingdome, gaue him Samaria, with the cities and Castels. Herod builded a temple and a citie, which he called Casaria, in honour of Caesar Augustus, he sent his two sonnes Alexander and Aristobulus vnto Rome, to be instructed. And these things were certified so well to Rome, that Sainct Leo writeth: Iam tunc cali enarrauerunt gloriam Dei & in omnem terram sonus verita- tis exiuit. Quando & Pastoribus Exercitus Angelorum Saluatoris editi Annun- tiator apparuit, & Magos ad eum adorandum prœuia stella perduxit: vt à solis ortu vsque ad occasum, Verè Regis generatio coruscaret, cum rerum fidem & regna Orien- tis per Magos discerent, & Romanū Imperium non lateret: Euen then the heauens de- clared the glory of God, & the sound of truth went fourth on all the earth. When both an army of Angels appeared to publish, that our Saniour was borne: and a starre going before the Magi brought them to adore him. That from the rising of the sunne, vnto the setting thereof, the generation of the true King might shine fourth. When the kingdomes of the East might learne the truth of things by the Magi, and it should not lye hid from the Roman Empire.*

Stow histor.
Abstract of me-
morab. Antiqui-
ties in Herod
Sonne of Anti-
pater.

S. Leo Serm. 2.
Epiphan.

Calcidius l. 2.
in Timzum Pla-
tonis.

Philo. l. 3. Chro-
nogr. an. 3. He-
rodis. Macro-
bius l. 2. Satur-
nal. Dion. Cass.
in vita Augusti.
Suidas in Augu-
sto. Nicephor. l.
1. hist. Ecclesiast.
c. 17. Euseb. de
præpar. Euangel.

Epiphanius l. de
Prophetarū vi-
ta & interitu in
Ieremia. Doro-
theus in Synopsi
in Hieremia pro-
pheta. Fascical.
tempor. Pallad-
ius in vita A-
pollinis.

Origen. in Exod.
Pallad. Hist. Pan.
in vit. Apol. So-
zom. l. 5. hist. Ec-
cle. c. 20. Cassio.
l. 6. c. 42. Nice-
phor. l. 10. c. 31.
Guliel. Eiseng.
cent. 1. part. 1. dist.
3. volaterran. cō-
ment. l. 13. Petr.
de Natal. l. 3. c.
218.
If. cap. 19. v. 1.
Pallad. hist. sup.

6. Which preaching frō heauen so cōuined the world, that the Pagās them-
selues confessed, It shewed the birth and coming of God into the world: a-
mong whom one of them in the name and opinion of many, and best learned
of them writeth of that miraculous starre: *denuntiassē aduentum Dei venerabilis
ad humana confirmationis rerumque mortalium gratiam: quam stellam cum noctur-
no tempore inspexissent Chaldaeorum viri sapientes significasse dixerunt recentem or-
tum Dei: That it did shew the coming of God to be worshipped for the cause of mans
perfection and mortall things: which starre when the wise men of the Chaldeans did
behold, in the night time, they said, It signified the new birth of God.* The like doe
Philo the Iew, Macrobius, Dion, and Cassian Pagans, besides the Scriptures
and Christian writers, testifie of the martyrdom of so many thousand Inno-
cents by Herode, and the relation of that, as of such other euent, made pre-
sently to Augustus the Emperour at Rome. Who also about this time offering
to his Pagan God Apollo Pithius, their Hechatombe, greate sacrifice of an
hundred Oxon, could receaue noe other Answer but this, *that an Hebrewē
child that ruled the Gods, was borne, and their Oracles put to silence; whereypon
the Emperour builded in the Capitoll a greate Altar with this Latine Inscrip-
tion: Ara primogeniti Dei: The altar of the onely begotten sonne of God.*
Then all these things thus happening, at, and about the Natiuity of Christ
were thus truely and faithfully deliuered at Rome, and so came to the know-
ledge of our Britans there, and from them, and the Romans also, both to the
Romans and Britans in this kingdome: So did other mysteries concerning
Christ, especially of his flyeing into Egypte then subiect vnto Cæsar Augu-
stus, and the Presidents there keeping the same lawe and custome of giuing
intelligence vnto him.

7. Among which one so admirable, publike, generall and beyond exam-
ple, there testified by the auncient Fathers Sainct Epiphanius, Dorotheus and
diuers others, could not, might not be concealed. *Ieremias signum dedit sacerdo-
tibus Ægyptiacis, quod oporteret simulachra eorum concuti, & decidere, per Seruato-
rem puerum ex Virgine nasciturum, & in præcepi iaciturum. Propterea etiam nunc
Virginem in lecto, & infantem in præsepio collocant, & adorant. Et cum causam
olim Ptolomæus Rex percontaretur, responderunt mysterium esse, ipsis à maioribus tra-
ditum, quod illi à sancto Propheta acceperunt: Ieremy the Prophet gaue a signe to the
Preists of Egypt, that their Idols should be broken in peeces, and fall downe by the
Saviour of the world, a child to be borne of a Virgin, and to be layed in a stall. Therefore
euen still they worship a Virgin in a bedd, and a child in a Cribbe. And whē longe agoe
their King Ptolomy demaunded the cause, They Answered it was a mystery deliuered
to them from their Auncestours, which they receaued from the holy Prophet. And ac-
cording to this, so soone as our Saviour was brought into Egypt, a contry (as
Origen and others write,) most full of Idols, they all fell downe, and were
broken in peeces. Diuers write that S. Aphrodisius (sent Bishop into France,
by Sainct Peter) was prefect of Egypt then, and moued by that miracle. *S. A-
phrodisius genere Ægypti præfectus, eo tempore quo puero Iesu in Ægyptum fuga-
to & in templa deorum illato, Idola omnia corruerunt, B. Petri, Apostolorum Cory-
phæi discipulus Buturicensis Ecclesiæ consecratus est antistes Anno Christi 48.* This
was also foretolde by the Prophet Esay, who by our Protestants translation,
writeth of this time: *The Lord shall come into Ægypt, and the Idols of Egypt shall
be moued at his presence.* Whereypon Palladius in the life of Apollo (saith) he
had scene a Temple neare vnto Hermopolis, in which when Christ with the blessed
Virgin Mary his mother, and Ioseph came into Egypt, at his entrance into the city,*

all the Idols fell downe prostrate vpon their faces on the earth according to the prophesie of Esay. And S. Epiphanius in his booke of the liues, and deaths of the Prophets, shewing how besides those things, which be contained of them in holy scripture, many or most of them did also further prophesie to the people where they liued, of the coming of Christ, and the miraculous signes, and tokens of that time, as namely Jeremy, Azarias, Helisæus, Ezechiel, Osee, Ionas, Abacuc. He writeth of the Prophet Osee: *signum dedit, & prodigium, Dominum scilicet venturum calitus, cæterum hoc fore indicium aduentus eius, si quercus illa in Selom findatur & seipsa in portiones bis senas, & fierent totidem quercus; & accidit ita: He gaue for a signe and wonder that our Lord should come from heauen, and this to be a signe of his coming, if an oke tree which was in Selom should cleue a sunder from it selfe, into twelue parts, and be made so many oke trees; and so it came to passe.*

These and so many other most straunge and miraculous things, of that time, remembred in histories, most euident signes, and demonstrations of the miraculous birth of Christ, being according to the custome, and Imperiall decree, exactly certified by the presidents of all prouinces where they hapened, to Augustus the Emperour, at Rome, where so many Britans were of this nation, of greatest dignity, learning, and wisedome, as king kimbeline himselfe, at, or about that time, many both his noble attendants, and hostages, and Druids that ruled in matters of religion, and were our most learned men to instruct them there, were present, or resident, and for their singular straungnes being noted and obserued by all, as concerning all in the greatest question of their soules, could not be singularly or carelessly passed ouer by so many worthy, & wisest Britans alone. They alone could not be strangers, and vnacquainted with the preachings, and prophesies so publike and manifest to all, as they were, for if we may beleue Pagans or Christians, Catholike or Protestant writers. For thus it is related. This Sybilla indued with the spirit of prophesie, preached in Macedonia, Heroستاia, Agal guldea, Cilicia, and Galatia. Then she went into Ethiopia, Gabaon, Babylon, Africke, Lybia, Petiapolis, and Palestina. *Audientes igitur Romani famam eius, nuntiauerunt hæc omnia Imperatori. Mittens ergo Imperator (decernente Senatu) ad eam legatos, cum magno honore vocatam, fecit eam adduci Romam: Therefore the Romans hearing her fame, told all these things to the Emperour. Whereupon the Emperour. (The Senate so decreeing) sent Ambassadors vnto her, and brought her with greate honour to Rome. Where she was publike and honorably entertained. Where she as publike preached and foretold all the mysteries of the coming of Christ, as if she had beene a present witnesse. Among the rest, telling that his name should be Iesus, she said: Mulier de genere Hebræorum nomine Maria habens sponsum nomine Ioseph pariet, & erit Virgo, ante partum, Virgo post partum. Qui ergo nascetur ex ea, erit verus Deus, & verus homo, prout Propheta prædicauerunt: adimplebit legem Iudæorum irreprehensibiliter, & adiunget sua propria in simul, & regnabit in secula seculorum amen. Nascente eo exercitus Angelorum a dextris & a sinistris erunt, dicentes, Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis: eo autem baptizato à Ioanne præcessore suo, veniet vox desursum dicens: Hic est filius meus dilectus, in quo mihi complacui, ipsum audite: erant autem ibi ex Sacerdotibus Iudæorum audientes hæc verba, & Indignati dixerunt ad eam. Ista terribilia sunt, sileat hæc Regina: Respondens Sybilla dixit: o Iudæi necesse est ita fieri, sed vos non credetis in eum: A woman of the race of the Hebrewes*

Epiphanius l. de vita & interitu Prophetarum.

Epiphanius. supr. in vita Osee.

Galfrid. monum. lib. 4. hist. cap. 11. Theater of great Britaine l. 5. c. 6. Guido de Columna apud Fabian. in hist. in Cunob. Fabian. ib.

Matth. Westm. atat. 4. cap. 14. Protest. annot. ib. in Merg. & Iudic. Sebastian. Munster. Cosmograph. lib. 2. Hertman. Schedel. chron. atat. 3. fol. 35. August. serm. contra Iudæos. Lactant. Euseb.

named Mary, having a spouse called Ioseph, shall bringe fourth a child, and she shall be a Virgin both before and after her child birth. Therefore he that shall be borne of her, shall be true God, and true man as the Prophets haue foretold. He shall irreprehensibly fulfill the law of the Iewes, and adde also his owne. And he shall Reigne world without end. Amen. When he is borne, there shall be armies of Angels, both on the right and left hand saying: glorie to God on high, and vpon earth peace to men of good will: when he is baptized by Ihon his foregoer in water, there shall come a voyce from aboue, saying: This is my well beloued sonne, in whome I am well pleased, heare you him. And there were some of the Prcists of the Iewes hearing these things, and being angry said vnto her. These are terrible things, let the Queene keepe these secret or in silence. And Sybilla answering said, It is needfull to be so, But you will not beleue in him. Then followeth: how the Iewes should put him to death, buffet, spit vpon, and whip him. Should giue him gall and Vinegre, Crucifie him vpon a tree and put him to death. He should arise the third day, appeare to his disciples, instruct them in his law, and send them to preach it in all the world, and in their sight ascend to heauen, and of his kingdome there shall be no end.

9. The Authours say this was Sybilla Tyburtina, the same which by that name prophesied as before to Augustus, and the testimony that the Emperour sent for her and so honorably intertained her, so conuinceth, for before Augustus there was no Emperour but Iulius (Emperour but three yeares and three moneths) who by no history had such conference with any Sybill, and by the words of this Sybilla it is plaine that it was Augustus Caesar, for she giueth his conquest of the world, a signe of the Natiuitie of Christ Iesus. *In diebus illis erit Cafari Augusto regnum & regnabit in Roma, & subyciet sibi omnem terram.* Which happened a litle before the birth of our Sauour. Therefore this thing being so publike, as it was, The Sybilla so renowned in so many nations, so solemnely sent for by the Emperour and decree of the Senate, so honorably entertained at Rome, and there publikely prouing both against the Iewes, and Gentils, that the Messias of the world was then to be borne with such signes, and circumstances, that cannot deceaue vs, but confounded all opposites; we may not exclude our noble, and learned Britans, which were then at that time in Rome, from that happines: And if we may follow our british histories, Matthew of Westminster a man as Protestants tell vs excellent for historie and supputation of yeares *quantum ad historiam, in recta annorum supputatione singularis*, and our late Protestant writers by computation of time, our king kimbeline was then in Rome: for we are told: *Post Tenuentium ad culmen Regale Kimbelinus filius suus miles strenuus, quem Caesar Augustus nutruerat, promotus est.* After Tenuantius Kimbeline his sonne a valiant knight whom Augustus Caesar had brought vp, was promoted to the kingdome of Britaine. In those dayes our Lord Iesus Christ was borne. kimbeline was but yong when Augustus first (*quem Augustus Caesar nutrierat*) brought him vp: and he stayed in Rome so longe, that as diuers before, and Pontius Virunnius also affirmeth, Augustus made him knight, *quem Augustus Caesar nutrierat & armis decorauerat.* And if we follow this exact supputator of times Matthew of Westminster, he was come from Rome to be king here but fve yeares before the birth of Christ. *Anno Dominice Incarnationis quinto, Kimbelinus Rex Britanniam decem annis tenuisset.* So likely he was in Rome, when these things concerning the Natiuity of Christ were so certainly, and publikely foretold, and proued in Rome. And most certaine it is, by all histories of our noble and re-

nowned

Io. Bal. l. de Scrip.
centur. 3. fol. 143.
in Matth. florileg.
Galfrid. monum.
hist. l. 4. c. 11.
Ponticus Virun-
nius hist. Britan.
l. 4.

Ponticus Virun.
supr. l. 4.

Matth. Westm.
An. Dom. 5.

nownd british hostages residence in Rome, all the time of Augustus Cæsar, and after, that we had many worthie Britans there, care and eye witnesses to know these passages by themselves, and testifie them to their contrimen and freinds at home.

THE III. CHAPTER.

OF DIVERS PARTICVLAR MOTIVES, preparations, and dispositions at home, for the inhabitants of Britaine, to learne our, knowe, and embrace the Na- tiuitie, and Religion of Christ.

1. **A**ND if we returne now from Rome and our Britans there, and visit this kingdome of Britaine, the inhabitants, and many of their proceedings here, in such affaires, so farre as our decayed and worne out antiquities will giue vs leaue, we shall finde an agreeing Sympathy, and concordance of such things at Rome and in Britaine, that hee will seeme a dull Expounder of Euent, who would not, or could not conclude from thence, that the Messias and Sauour of the world was then borne into it. Our Protestant Theater writers following Postellus, tell vs, of the druides, which ruled in spirituall and religious matters then in this kingdome: *Their offices were most employed about holy things, and their doctrine cheifely consisted in teaching the immortality of the soule, the motions of the beauens, the nature of things and the power of the Gods, yea and Postellus from others will inforce, that they prophesied likewise of a Virgins Conception. These were the helps, saith Tertullian, that caused the Britans so soone to embrace the doctrine of Christ.* Thus write our best learned English Protestat Antiquaries with greate priuiledge. Which inference of the Britains speedy conuersion to Christ, although I doe not remember in Tertullian, but is perhaps added by these men, yet the effect of that illation is contained in Tertullian, when he placeth the Britans among the first Christians. That which is alledged from Postellus. And others of the Druides prophesies of Christ, is further confirmed by other vndeniable authorities: for graunting (as Iulius Cæsar. Plinius, Strabo, Tacitus, and after them, British, English, Scottish, French, and other histories doe witness) that the cheife Schooles and Doctours of the druides were here in Britaine, from whom they of France receaued instruction and direction. *Dru- dum religionem asseuerant ortam in Britannia, inde in Galliam translata.*

2. We are assured that this prophesie and doctrine among the Druides that a Virgin should conceaue, and bring fourth, such a wonderfull child, as our Sauour was, was so publike, and of such credit, and authority, in these parts, that by regall, and highest power and commaund, Churches were builded, and dedicated in honour of that mystery, longe before the Blessed Virgin Mary was borne. It is related by the auncient Annals, and Register of the most auncient Church of the city of Charters in France, Francis Belleforest, and other historians, in this manner: *Druides, ils croyoient qu'il deuoit naistre vne Vierge en terre, laquelle enfanteroit le salut des hommes: The Druides did beleue that a Virgin should be borne on earth, which should bringe forth, the saluation of men.*

Theater of great
Britaine l. 6. cap.
9. §. 10.

Tertullian. con-
tra Iudæos.
Plin. Strab. Ta-
cit. apud Boeth.
l. 2. Iul. Cæsar.
commorer. Gal-
lic. l. 1. Theater
of Brit. supr. l. 6.
Holinsh. and
Stowe hist. He-
ctor Boer. Sco-
tor. hist. l. 2. fol.
23.

Legende del'E-
glise de Char-
tets. François.
Bellforest Cos-
mograph. l. 2. p.
303. & in Indice.
D. Druides.

Franc. Bellefor.
Cosmograph. l.
1. col. 110. Hector
Boeth. hist. l. 2. f.
22. 23. Ex Vere-
mund. Campo-
bel. & Cornel.
Hybernic.

men. This caused Priscus Prince of Charters, to make an Image of a Virgin, holding an Infant in her Armes, which he placed among the statues of the Gods of the Gentiles. To which he offered sacrifice. Which gaue occasion to the rest of the contrie to doe the like, and gaue Reuenues to the temple sacred to this Virgin, and offerings before she was borne. And this opinion continued there with them, vntill after the death, resurrection, and Ascension of Christ, the sonne of God. And when S. Sauinian, and Potentian were sent into those parts, by S. Peter, they found the people about Charters, Orleans, and those places, honouring the memory of the Virgin, which should bring forth the sonne of God, and in honour of her made a temple many ages: plusieurs siecles, before Christ was incarnate, And so founde no difficulty to bring them to the faith of Christ, and dedicated this Temple, to our ladie: as also S. Aduentine a disciple also of S. Peter the first Bishop of Charters did the like. And the constancie of these there conuerted: was so greate, That when Quirinus Proconsul of France persecuted the Christians there, he cast many of the faithfull Christians into a well within or vnder the same Church, which is called the pit of Valiant Saints.

3. The like we must needs conclude of the Druids of this kingdome, who in respect of those in France were Masters and Superiours, and the Religion of those there deriued from them of Britaine; whose cheife Seate being in the Isle of Man, had so auncient a residence there, that it was giuen them either by king Iosinas, or his sonne and immediate Successour Finnanus, an hundred yeares before Christ was borne. And so greate knowledge of the true God and worshippe of him was in this kingdome at that time, that king Iosinas ouerthrew Idolatry, and by publike decree commaunded the onely true God of heauen to be worshipped. *Viuentis Dei cæli cultū autoritate instituit.* And although his sonne king Finnanus did permit, or allowe idolatrie after, *Deorum simulachra restituit omnibus veneranda:* yet he did not forbidd, but permitted and suffered all that would to worshippe the true God onely, as his father Iosinas had ordained. *Haud tamen viuentis Dei cæli cultum patris autoritate institutum, abolendum decreuit, cuique faciens potestatem, Deo quem elegerit, libandi.*

4. The Scottish histories ascribe this reformation to two learned men, whome they take to haue beene Preists of Spaine, driuen by tempest in sayling vpon this coast. And we finde that in the time of king Salomon Spaine being tributary to him, many true beleeuers, and expecting the coming of the Messias, were in the kingdome of Spaine, and among these his noble seruant Adoniram, very honorably mentioned in holy Scripture in the third booke of kings, sent for that tribute died and was buried there with this inscription Hebrwe: *This is the graue of Adoniram Seruant of King Salomon, which came hither to exact tribute, and died here. Hoc est sepulchrum Adoniram, Serui Regis Salomonis, qui huc venit, vt exigeret tributum, & mortuus est.* Aldus Manutius an eye witnesse, thus testifieth. And that the body was preserued with Balsamum. And we reade that some of them expressly beleued in Christ to come, and prophesied of him long before he was incarnate. For we find that in the yeare 1230. a Iew at Tolletum in Spayne digginge in the grounde, found a stone in which there was a most old booke, in which among other things, this was written: *in the third world, or third age of the world, the sone of God shall be borne of the Virgin Mary, and shall suffer for the saluation of men, and that this booke should be found at that time, to wit in the time of Feranda the virgin Castile and presently*

Ald. Minut. l. de
Inscripi. vrb. Hi-
span. 3. Reg. c. 5.

Zistus Senen.
Bibliothec. in
Christo.

the Jew with his whole family was baptized. *In tertio mundo filius Dei nascetur de Virgine Maria, & pro salute hominum patietur.*

5. Neither did this knowledge of the true God by the Scots take the first beginning, at that time, of king Iosinas, but carrieth as great antiquitie with them as that nation doth, If we may beleue Their best Historians, which deduce their name and Originall from Scota a daughter to king Pharaon of Egypt, that persecuted the Israelites in the time of Moyse: for she being married to Gathelus and Driuen with her husband, and company out of Egypt, by the greates punishments God then imposed vpon that nation, they were so fully perswaded of the maiesty of the true God of Israel, and the truth of the preaching of Moyse, that for a memory, & holy relike of him, they brought with them (as both continued tradition, and diuers historians, verie auncient testifie) the stone whereon Moses preached very miraculous, one writeth thus:

*Which stone was holy as some men then did teach,
And did miracles, so was the common speech:
In honour it was had, both of great and small,
And holden for a relike most speciall.
This stone was called the Regall of Scotland,
On which the Scottish Kings were set
At their coronement, as I can vnderstand
For holinesse of it, so did they of debt
All their Kings vpon this stone was set,
Vnto the time of King Edward with long shanks,
Brought it away againe the Scots vnthinks
At Westmonastery it offered to Saint Edward.*

Which is confirmed by the Scottish histories teaching how they brought this stone out of Egypt to Portugall, from thence to Ireland, and then into Scotland, where it remained vntill king Robert his time, their king being crowned sitting vpon it, vntill king Edward the third of England brought it with many others cheifest luells into England, and they say it was a propheticall stone to, that wheresoeuer it was found, it forshewed the Scots should reigne there, and thereupon had of old this inscription.

*Ni fallat fatum, Scoti quocunque locatum
Inuenient lapidem, regnare tenentur ibidem.*

Which is now fulfilled in king Iames, reigning here, as it was by the Scottish long since, in Portugall, Ireland, and Scotland, in all which places they say the Scots haue reigned.

6. So we see that the inhabitants of this kingdome from the beginning in many persons had knowledge of the true God, and foreknowledge of Christ, and not the Scots onely but Britans also; for what was the opinion and foresight of the Druides concerning the true God and Messias to be borne of a Virgin, must needs be the doctrine and religion aswell of Britans as Scots, the same Druides being teachers, Masters, and Rulers to both those peoples in religious affaires. Neither did this their beleife of the true God, and Christ to come, faint, or diminish in the inhabitants of this Iland, after the death of king Iosinas, who commaunded, and Fynnanus that allowed and permitted the worshippe of the true God, no king in this Iland for any thing we finde in histories, British or Scottish, euer forbidding, but at the least consequently permitting what was commaunded or allowed before in such things. But the

nearer

Hect. Boeth. l. i.
Scot. hist. fol. 1. 2.
Rich. Stannys.
hurst. in hist. Hi-
bern. holinsh.
hist. of Scotl. Bu-
chan. Rer. Scot.
l. 2.
Io. Harding.
Chronicle c. 50:
f. 42. Et Melki-
nus vel Meto.
apud eundem
supr.

Hector Boeth.
Scotor. hist. l. i.
fol. 2. & l. 13. fol.
309.

Matth. Westm.
an. gratie 15. Ma-
rian. Scot. l. 2. æ-
tat. 6. Florent.
Wigor. an. 16.
Hector Boeth. in
Metel. hist. Scot.
& alij.

nearer the time of the natiuity of Christ approched, the signes and motiues, to embrace it, rather encreased, then diminished, vntill this nation actually, and generally receaued the true faith, after the Ascension of Christ, with the first conuerted Gentiles, as will be manifest in this history. And here I end the time of Augustus the Emperour, Kymbeline continuing still king in Britaine, and Metellanus among the Scots, as they write in the 15. or 16. yeare of Christs Natiuity.


THE IV. CHAPTER.

OF THE TIME OF THE EMPEROVR Tyberius.

Protest. præf. in
Mat. West. Bal.
centur. 3. in Ra-
nolph. Hygeden.
& Matth. Flori.
Matth. Westm.
an. D. 37. Ranul.
Hygeden. in
Polych. l. 4. c. 4.
Marian. Scot. l. 2.
ætat. 6. in Tybe-
rio. Metho. hist.
Et apud Marian.
supr.

Magdebur. cont.
l. 1. cap. 10. col.
354. epist. Len-
tuli ad Tyber.
Imp.

Egesippus Ana-
ceph. de morte
Christi. Matth.
Westm. an. 33.
Florent. Wigor.
an. 38. Tertull.
Apolon. c. 5. & 21.
Eust. hist. l. 1. cap.
24. Oros. l. 7. c. 4.

1. N the dayes of Tyberius, the next succeeding Emperour. The true knowledge of Christ was more clearely manifested vnto the world, and among others, to some Britans of this nation, especially such as then liued in Rome. For as in the time of this Emperour our Sauour began, and ended his preaching, and suffered his passion, for our Redemption: So these things in such order as they were accomplished, in the land of Iury, they were presently and truely delated and sent to the Emperour at Rome, and others there, as many Protestant both of England, and other nations, with other Antiquities agree. They of England much recommend vnto vs Matthew of Westminster, and Ranulphus Higeden, especially as they haue publication and allowance by them. Yet these Authours both in their printed and manuscript histories consent in this, with others, that Tyberius was truely informed at Rome of the miraculous life, and preaching of Christ, long before his Passion. And being afflicted with a leprosie was so confident in the heauenly power of Christ, esteeming him then at the least for a great Prophet, Saint, and worker of miracles, that he sent with greate solemnity Volusianus to Hierusalem to entreate Christ Iesus to come with him to Rome to cure him, of his incurable malady. But the Iewes had caused Pilate to put him to death before the Ambassadour came thither.

2. The Magdeburgian Protestants with others, haue published to the world an Epistle of *Lentulus*, out of the Annals of the Roman Senators, to this Emperour Tyberius before the death of Christ, thus beginning: *apparuit his temporibus, & adhuc est, homo magnæ virtutis nominatus Christus Iesus, qui dicitur à gentibus Propheta, quem eius discipuli vocant filium Dei, suscitans mortuos, & sanans omnes languores*: There appeared in these times, and still is, a man of greate vertue, named Christ Iesus, who is called of the gentiles a Prophet, whom his disciples call the sonne of God, raising the deade, and curing all diseases. And presently vpon the death of Christ, as it is proued, both by our owne, and forreine Antiquaries, auncient and later, Greekes, Latines, Catholiks and Protestants, Pontius Pilate wrote vnto Tiberius the Emperour at Rome, of the Passion of Christ in this manner. *De Passione Dominica Pilatus Tyberio Cesari scripsit in hunc modum. Nuper accidit, quod & ipse probauit, Iudeos per inuidiam se suosque posteros crudeli damnatione peremisse. Nam cum promissum haberent patres eorum, quod Deus illis mitteret de celo sanctum suum, qui eorum merito Rex diceretur, & hunc se pro-*

miserit,

miserit, per virginē ad terram missurū; Iste me praside, Hebraorū Deus cum venisset, & vidissent eū cecos illuminasse, leprosos mūdasse, paraliticos curasse, demones ab hominibus fugasse, mortuos suscitasse, ventis imperasse, super mare siccis pedibus ambulasse, & multa alia mirabilia fecisse, cum omnis populus Iudaorū hunc Dei filiū dicerent, inuidiā contra eum passi sunt Principes Sacerdotū, mibiq; tradiderūt, & alia pro alijs mentientes, dixerunt illū Magum esse, & contra legem eorum agere. Ego autem credidi ita esse, & flagellatū tradidi arbitrio eorū. At illi crucifixerūt eum, & sepulto ei custodes adhibuerūt. Ille vero militibus meis custodientibus eū, die tertia resurrexit. Sed intantum exarsit nequitia eorū, vt darēt eis pecuniam, dicentes: dicite, quia discipuli eius corpus ipsius rapuerunt, veruntamen milites cum accepissent pecuniam, quod factum fuerat, tacere non potuerunt, nam & illum resurrexisse testati sunt, & a Iudeis se pecuniam accepisse, & ideo suggesti hoc, ne quis aliter referens, mentiatur, & existimet credendum mendacijs Iudaorum: Pilate wrote vnto Tyberius Caesar of our Lords Passion in this manner. It lately chaunged, which I haue made prooffe of. That the Iewes through Enuey, haue destroyed themselves, and their posterity with cruell damnation. For when their Fathers had a promise, that God would send vnto them his holy one from heauen, who worthely should be called their King, and promised him to be borne of a Virgin to the earth. This God of the Hebrewes when he came, I being president, when men had seene him to cause blinde men to see, to haue cleansed the Lepers, cured the diseased of palseis, to haue drinen demils from men, to haue raised the dead, commaunded the winds, to haue walked vpon the sea, with his fete, and to haue done many other meruailous things, when all the people of the Iewes said he was the sonne of God. The principall of the Iewes were malitious against him, & deliuered him vnto me & deuising many lies, said he was a Magicie, and did against their lawe. And I beleued it was so, & haning whipped him, deliuered him to their will. But they crucified him, and being buried they appointed keepers vnto him. But he arose againe the third day, my souldiers keeping him. But their iniquitie so flamed out, that they gaue money vnto the, saying: say you, that his disciples took him away. But the souldiers whē they had receaued the money, could not conceale that which was done: for they both witnessed, that he arose againe, and that they had receaued money fro the Iewes. And therefore, I haue suggested this, least any man relating it otherwise should make a lie, and thinke we should giue credit to the lies of the Iewes. Hitherto the very words of the epistle of Pontius Pilate himselfe to the then Emperour, not onely allowed by our English Protestants and other our Authours, the greatest Chronographers of their time, by their Iudgment, but word for word so iustified by the german Protestents, by Tertullian, and almost all auncient writers, and others treating of that Age approving it.

3. And Tyberius the Emperour hauing sent Volusianus (as before) to inuite christ to come vnto him to heale his leprosie. Christ being put to death before Volusianus his coming thither, he brought fro thēce with him, as our Protestants Authours of Englād are witnes, that miraculous image of christ which he gaue to S. Veronica in an hād kerchour, wherwith he wiped his face, going to his Passiō, & with greate reuerēce presented it, to this Emperour, at Rome, & he as reuerently receaued it: for say thes Authors: Caesar pannis sericis vnam sterni fecit, & imaginem sibi presentari praecepit. Qui mox vt eam fuit intuius, pristinam affectus est sanitatem. Et hac imago, vsque hodie Roma in Ecclesia Apostolorum, Principis, populo demonstratur, quae & a portatrice, a quibusdam Veronica appellatur: Caesar caused the way to be spred with clothes of silke, and commaunded the image to be presented vnto him. Who presently as he had beholdd it, obtained his former health. And this image euen to this day, is shewed to the people in the Church of the

Bal. in Flor. wig.
& Matth. Floril.
Magdeburg. cēt.
1. l. 1. c. 10. col. 354
Tertull. Apolog.
aduers. gentes.
nacl. in Chron.
volum. 2. gener.
2. p. 512. & c.
Engl. Protest. in
Matth. Westm.
an. Do. 37. And
Ranulp. Hyged.
Polycronic. l. 4.

Magdeb. cent. 1.
lib. 2. c. 3. Nicep.
l. 2. c. 10. fore to.
1. in Tiberius.

Matth. Westm.
And Ran. Higd.
supr. Tertull. in
Apolog. Gyl. l.
de conquest. &
excid. Britan.
Freculph. Lexo-
uien. to. 2. chron.
l. 1. c. 9.

S. Io. Chirist.
Hom. 66. ad po-
pul. Antioch. &
hom. 28. in c. 12.
Epist. 2. ad Cor.

Prince of the Apostles at Rome, and is called by the name of her that carried it *Veronica*. And although Pilate, as before, had so excused himselfe, and Acknowledged Christ for the Messias, vnto this Emperour: yet say the German Protestants, *Narrat Nicephorus Pilatum ideo maximis Romæ affectum esse contumelijs, quod Maria Magdalena Romam adierit & Saluatoris res ibi retulerit: Nicephorus maketh narration that Pilate suffered most greate reproches at Rome, because Marie Magdelen went to Rome, and there related the things of our Saviour: in Tyberius time. Whereby Tyberius was so moued and conuincd for the acknowledging of the truth of Christs doctrine; That these English Authours thus confesse with S. Gildas, Tertullian, and many others: Tunc Cæsar, cum suffragio magni fauoris retulit Epistolam ad Senatum, postulans vt Christus Deus haberetur. Sed Senatus consecrationem Christi recusauit, indignatione commotus, quod non secundum morem prius epistola sibi delata fuisset: Cæsar with his voyce of greate fauour related the epistle of Pilate to the Senate, requesting that Christ should be accompted God. But the Senate refused the consecration of Christ, moued with indignation, because the epistle was not first deliuered to them as the custome was.*

4. S. Chiristome in diuers places relateth this history, and proueth that both Pilate vnder whom Christ was put to death, Tiberius the Emperour, & the whole Senate at Rome vpon their certaine knowledge there, of his wonderfull life and miracles, were conuincd in iudgment that Christ was God, And the Senate onely, and vpon meere worldly respects, resisted against it. *Quum igitur facta Christi renuntiata essent per nuntios, rogauit provincie præses, num illis videretur, ipsum suis suffragijs creare Deum. Hic enim hanc habebat potestatem, Deos creandi & decernendi, cum igitur ei omnia Christi opera renuntiata fuissent, misit gentis princeps interrogatum, an eis videretur & ipse Deus decernendus. Illi vero non annuerunt, indignantes & agre ferentes, quod ante decretum & sententiam suam, effulgens Crucifixi virtus omnem terrarum orbem in sui traxisset venerationem. Hoc autem & ipsis nolentibus dispensatum est, ne mortali decreto, Christi prædicaretur diuinitas, nec vnus de multis esse videretur, qui ab eis fuerant Instituti: When all the Aets and miracles of Christ were related by the Messengers of the President to the Senate at Rome, the President of the prouince (Pontius Pilate) demaunded of the Senate, whether they would declare him to be God, for the Senate had this power, of making or decreeing Gods. Therefore when all the workes of Christ were brought vnto him, The Prince of the nation did send to demand, whether it was thought pleasing to them, to haue him declared for God. But they did not consent vnto it, being angry, and taking it ill, that before their decree and sentence, the resulgent power of Christ crucified, had drawne all to his worshippe. And this was disposed of against their wils, that the diuinitie of Christ should not be preached by the decree of mortall men, nor Christ should be accompted as one of those many Gods, which were ordained by them. By which it appeareth, that the President did not write onely to Tyberius the Emperour of these things, but to the Senate also, sending diuers messengers vnto them, per nuntios, about it, and to wish them to declare him for God, which the world in greate multitudes had already acknowledged so to be. Which the Senate could not vpon so many & vnfallible testimonies and motiues deny to be true. But they were angry that he was so receaued without their allowance, an in so much as they were able, were enemies to his worship, which redounded to the true and greater honour of Christ, as the same holy father writeth, to winne the whole world to worshippe him by his owne effulgent vertue and power, not onely without their helpe, or furtheraice, but maugre & in despite of the greatest humane*

resistance, and opposition of the Romane Senate.

5. Orosius also with many others so write, that Pilate wrote both to Tyberius the Emperour, and Senate, of the miracles which Christ or his disciples publicly wrought in his name, and that the people were thereby so conuinc'd that he was God, that they strived who should soonest, and most honour him. *Pilatus praeses Palaestinae provinciae ad Tiberium Imperatorem, atque ad Senatum retulit, de passione, & resurrectione Christi, consequentibusque virtutibus, quae vel per ipsum palam factae fuerant, vel per discipulos ipsius, in nomine eius fiebant, & de eo quod certatim crescente plurimorum fide Deus crederetur.* And as Sabelicus with others writeth, diuers haue deliuered, that Pilate himselfe did truly repent him of deliuering Christ to the Iewes, was actually a Christian, and obtained pardon of his sinnes. *Non defuerunt qui traderent Pilatum suae impietatis penitentiam egisse, meruisseque adeo veniam.* And that in this beginning of the Gospell the faith of Christ might be euery where receaued, without let, or contradiction, as the auncient learned Father Freculphus writeth, God put it into the minde of Tyberius the Emperour to giue it way, and suppress the persecution of the Senate. *Quod profecto diua providentia iam tunc Caesaris sensibus ingessit, ut absque ullo obstaculo in ipsis dumtaxat initijs Euangelij sermo usquequaque percurreret.* And as our learned contryman S. Gildas with others witnesseth, threatned death to those should accuse Christians: *Tempore summo Tiberij Caesaris, absque ullo impedimento Christi propagabatur religio, comminata, Senatu nolente, à Principe morte delatoribus militum eiusdem.* Which is proued, and confirmed by all sorts of writers. *Tunc Senatus edicto constituit, Christianos ab Vrbe esse exterminandos. Sed Caesar hoc indignatus, accusatoribus Christianorum mortem comminatus est: Then the Senate ordained by an edict, that Christians should be driuen forth of the citie. But the Emperour being therewith offended, threatned death to the accusers of Christians. And not content with this: ex illa die (say these Authors) capit immutari laudatissima Caesaris prius modestia, in penam contradictoris Senatus. Nam adeo crudeliter desinit in Romanos, quod vix aliquem eorum reliquit incolumem. Sicque contigit, ut qui Christo spreuerant duce saluari, à Cesare proprio punirentur; frõ that day (of this edict of the Senate against Christians in Rome) the former most commended modestie of Caesar began to be chaunged, into the punishment of the contradicting Senat, for he was so cruell against the Romans that he scarcely left any of them safe. And so it came to passe, that they which had despised to be saued by Christ our Capitaine, were punished by their owne Emperour.*

6. The onely pretence of excuse of the Senate against so many miracles, and inuincible arguments, that Christ was the true Messias, and sonne of God proued to them and acknowledged by the Emperour, Romans, Britans and other inhabitants at Rome at that time, was this: *Vetus erat decretum (as Tertullian and other write) ne Deus ab Imperatore consecraretur, nisi a senatu probaretur: It was an old decree, that a God should not be consecrated by the Emperour, except he were approued by the Senate. For: in Pontificum libris ita seruatum est: seperatim nemo sit habens Deos novos, siue aduenas: nisi publicè ascitos, priuatim colunto, diuos qui caelestes semper babiti, colunto. Constructa à patribus delubra habento,* so it was kept in the books of the high Preists: let no man seperatly haue new or straunge Gods: except publicly allowed, let them be priuately worshipped let those Gods which were alwayes accompted celestiall be worshipped. Let them be had for temples that were builded by the Fathers, where we see, that the Senate it selfe could not by their Pagan lawe, make any decree against the priuate, but onely pu-

Orosius lib. 7. c.

4.

Antonius Sabel.
l. 2. Ennead. 7.

Freculphus
Lexouien. Episc.
l. 1. cap. 9.

S. Gildas lib. de
Excid. & conqu.
Brit. c. 6.

Matth. Westm.
an. gratia 37. Ra-
nolph. Higden.
in Manuscript.
Polichronic. l. 4.
c. 4. Manuscript:
antiq. Gallic. in
Tiberio. Fore
tom. 1. Act. p. 30.
Freulph. supra.

Tertullian Apo-
loget.

Naucl. in chron.
volum. 2. gener.
2. p. 512.
Libr. Pontific.
Rom. Paganor.

Magdebur. cent.
1. l. 1. col. 354. l. 2.
col. 24. Fore to.
1. Act. and Mon.
in Tiberius. Ni-
cholas Vignier
Biblioteque hi-
storiale p. 699.

blike worshipping of Christ, but, *privatim colunto*, that Christ might privately be worshipped, even then in Rome notwithstanding their edict. Which yet tooke noe effect at all, The Emperour disabling it. And both our English and other Protestant Antiquaries, and ministers doe thus relate this matter: when Tyberius Cesar, having received by letters from Pontius Pilate, of the doings of Christ, of his miracles, Resurrection, and Ascension into heaven, and how he was received as God of many, was himselfe also moved with beleife of the same, and did conferre thereof with the whole senate of Rome, to have Christ adored as God: but they not agreeing therunto refused him, because that, contrary to the lawe of the Romans, he was consecrated, said they, for God, before the Senate of Rome had so decreed, and approved him. Thus the vaine Senate following rather the lawe of man then of God, and which where contented with the Emperour to reigne over them, were not contented with the meeke King of glory, the sonne of God, to be their King. And therefore after much like sorte to the Jewes, were scourged and intrapped for their vniust refusing, by the same way which they did preferre. For as they preferred the Emperour, & reiected Christ, so the iust permission of God did stirre vp their owne Emperours against them, in such sorte, that both the Senatours themselves were almost all denoured, and the whole citie most horribly afflicted, for the space almost of 300. yeares together. After the Passion and Resurrection of Christ this foresaid Tyberius Nero liued 6. yeares, during which time no persecution was stirring in Rome against the Christians, through the commaundement of the Emperour.

S. Martial. epist.
ad Burdegalen.
cap. 2.

Opimerus chro-
nograph. in Ty-
rio Casare.

Plutarchus lib.
de Oracul. Euf.
l. 5. præparat. E-
uang. cap.

Plutarch. supr.
Sueton. Et alij.

7. And to come home into our owne Contry, of Britaine, we shall not onely finde all those preparing dispositions to Christian Religion, rememored before, in the time of Augustus, the worshipping of one onely true God, the birth of Christ, to be borne of a Virgin, with Churches founded to that honour, still obserued by many, and those the wisest, best learned, and of most integrity of life, and conuersation: But the time of these figures being now accomplished, those professors came nearer to Christianity. S. Martiall writeth, that he found in his time Temples and altars dedicated by the Druides, *Ignoto Deo; to the vnkowne God*. Which he in the Apostles time interpreteth of Christ. There were also so many in this kingdome then living in perpetuall chastity, in honour of Christ a virgin, borne of the blessed Virgin, that as Opimerus writeth, in one Iland of this our British Sea, in *Insula in Britannico mari*, belonging to this kingdome, there were seuen cheife Rulers in Religion, which he calleth by Bishops names, *Antistites*, that liued in *perpetua Virginitate; in perpetuall virginity*. Likely to be the same British Iland, whereof Plutarch the Pagan Philosopher, and after him Eusebius, writeth, all whose inhabitants by the Britans were accompted holy Saints: *Vbi incolæ omnes sacrosancti à Britannis habentur*. We may adde vnto these, and from the same approved Authours, and others, that as in diuers other nations, and places, drowned in the damnable errors of the Pagan Idolatries, in worshipping hellish deuills, in the place of God, these wicked spirits being now conquered by the death and passion of Christ, & thereby seing their kingdome to be at an end, and desolate, did manifestly testifie the same by their silence, and forsaking the Idols, and Oracles, when before they gaue answaers, and were honoured, as the Pagan writers themselves even in whole bookes of that subiect, are witnesses: so here in our British Iland, though so farre distant from the locall passion of Christ, the deuills which were adored here, for Gods, both felt the power, and vertue thereof, and inforcedly confessed it in as manifest termes, and signes as they which were honoured nearer to Hierusalem, or ra-

ther

ther more expressely, and plainly then they did. For in other Regions not so remote from Iury, they did ordinarily onely confesse it by their silence and ceasing to be worshipped, But in Britaine they made manifest, so much as they could, that the death of Christ had not onely deprived them of that morall life and beeing, which they possessed by the idolatrie and false honour yeelded vnto them by their worshippers, but that the Passion and death of Christ was a kinde of death, euen to their naturall essence, and liuing, making there-vpon a shew to their simple worshippers, that they did altogether cease to be, and liue, valuing a dishonorable life to be worse then death.

8. Plutarch, Eusebius, and others from the testimony of Dimetrius an eye witnesse himselfe, with hundreds, or rather thousands of Britans here, with him, seing, obseruing and witnessing the same matter, thus relate this history, in the name, person, and words, of the same Dimetrius, a gretian, trauayling, and present here in Britaine, at that time, in these termes: *naugauī ipse auxilio Regis, videndi gratia, ad proximam Britannia Insulam. Cumque ibi essem magna tempestas in aere commota, nimbis & fulminibus omnes exterruit. Quam rem accidisse Insulares dicebant, quia ex demonibus aliquis deficeret. Sicut enim lucerna, dum ardeat, nemini noceat, extincta vero multis: sic magnas animas aiebant, propitias esse, dum viuant: dum vero extinguantur, aut corrumpantur, aut cum nimbis & grandine, ut modo, pestifero cuncta replent veneno: I sayled to the next Iland to Britaine, and when I was there, a greate tempest being raised in the ayre, terrified all men with showers and lightnings, which thing the Ilanders said did chaunce, because one of the deuils did dye. For as a candell so longe as it burneth, hurteth no man, but being extinguished offendeth many: so said they, greate soules are fauourable while they liue: but when they are extinguished, they either are corrupted, or fill all places with stormes, & hayle, as they doe now with pestiferous poyson. Thus farre Plutarch: which Eusebius, citing, addeth thus immediately, from himselfe: *hæc Plutarchus: animaduertendum autem arbitror diligenter, quo tempore demonis mortem fuisse dicit: quippe Tyberij tempore, Saluator & Dominus noster cum hominibus conuersatus, omne demonum genus ab humana depulit vita. Habes igitur a summis apud Gentes Viris, non alio tempore vnquam, quam temporibus Saluatoris nostri demones extinctos fuisse: Thus Plutarch, and it is diligently to be considered, at what time he saith, the death of the deuill chaunged; For in the time of Tyberius, our Sauour and Lord conuersing with men, driue all kinde of deuils from mans life. Therefore you haue it from the cheifest men among the Gentils, that the deuils were not extinguished at any other time, then in the times of our Sauour.**

9. By which it is made euident in naturall knowledge, That the learned Druides and other Philosophers here in Britaine, acquainted with all these things, at home, and vnderstanding by frequent and certaine relation from Rome, the mentioned miracles, and proceedings concerning Christ, and his holy Religion (as these Protestants haue before declared) and knowing by naturall science in Philosophy, that deuils and intellectuall spirits are immortal, and cannot dye, which they confessed after their pithagoricall manner, of the soules of men, & this imagined death of deuils neuer was heard of, vntill the time and passion of Christ, They could not but conclude, that he had triumphed ouer them, and put them to silence, and was, that sonne of the Virgin, vnknowne God, sonne of God, God of heauen and earth the liuing God, maker, and creatour of all things, whom they had so longe expected, to be reuealed to the world, and many of them, in such manner as is related before, so longe time had worshipped, prayed and sacrificed vnto. Which gaue so

Plutarch. lib. de
Oraculis. Euseb.
l. 5. præparat. E-
uan. c. 9.

Eusebius l. 5. præ-
parat. Euang. c. 9.

open way, that before other nations so many of this Iland tooke such painefull iourneys to be truly instructed herein.

THE V. CHAPTER.

FURTHER CONTINING THE EXTRA-ordinary preaching and reuealing of Christ at Rome, by meanes whereof among many others, diuers Britans were conuerted in the dayes of Tyberius.

I. **M**ANY other extraordinary, powerfull, and mercifull meanes were vsed by Christ at this time in Rome to moue the Romans and our Britans there, and by them, those which were here in Britaine, to beleue in him. Saint Clement afterward Pope, and then liuing in Rome giueth testimony, that the miracles and preaching of Christ were publikely and wonderfully proued there in this time of Tyberius, and so inuincibly, that diuers meetings and assemblies were there held about these affaires, and many went from thence into Iury to S. Peter, and the Apostles to be instructed in this truth, among whom both he himsele, and his vncle also S. Clement Romans were two, and among these there were some also of this nation of Britaine, as hereafter. Thus he writeth: *fama quadam sensim in Imperio Tyberij Caesaris, initio ex orientis partibus sumpto, peruenit ad nos, & per singula conualescens, velut à Deo bonus quidam nuntius missus, vniuersum replebat orbem: nec patiebatur diuinam voluntatem silentio tegi, Diffundebatur namque per singula loca adnuntians, quod esset quidam in Iudæa, qui sumpto à tempore veris exordio, regnum Dei euangelizaret Iudæis: idque percepturos diceret eos qui mandatorum suorum, & doctrinæ instituta seruassent. Ut autem sermo eius fide dignus ac diuinitatis plenus esse crederetur, virtutes multas & signa ac prodigia mira efficere iussione sola, dicebatur: Ita ut tanquam à Deo potestatem habens, surdos faceret audire, & cecos videre, & claudos erigere: atque omnem infirmitatē cunctosque demones ex hominibus effugaret: sed & oblatos sibi mortuos suscitaret: leprososque eminus videns curaret: & nihil omnino esset, quod ei impossibile videretur. Hæc & horum similia processu temporis, crebris iam rumoribus, sed manifestis quodammodo aduentantium ex illis partibus nuntijs, firmabantur: & ipsa iam per dies singulos rei veritas patebat. Denique in vrbe per loca conuentus fieri, & de hoc sermone tractari: atque in admiratione res haberi capit. Quisnam is esset, qui apparuerit, vel quid nuncij à Deo hominibus detulisset: donec sub eodem anno vir quidam adstās in vrbis loco celeberrimo, proclamaret ad populum, dicens. Audite me ciues Romani, filius Dei in partibus adest Iudæa, promittens omnibus volentibus audire se, vitam æternam: Si quis tamen secundum voluntatem eius, à quo missus est, Dei Patris actus suos direxerit: propter quod conuertimini à malis ad bona, & à temporalibus ad æterna. Agnoscite vnum esse Deum, cæli terræque rectorem, in cuius iustis aspectibus, vos iniusti mundum eius inhabitatis. Sed si conuertimini, & secundum voluntatem eius agitis, ad futurum seculum venientes, & æterni effecti, ineffabilibus bonis ac præmijs perfruemini. Erat autem vir iste qui hoc loquebatur ad populum, ex orientis partibus, natione Hebræus, nomine Barnabas, qui se etiam vnum ex eius discipulis esse diceret: missumque*

Clemen. Rom. l. 1. Recognit. Metaphrastes in vit. Barnabæ Berg. Chron. l. 8. Gul. Eifengren. cenf. 1. Magdeburg. centur. l. 1. 2. c. 2. col. 22.

ad hoc, ut Volentibus indicaret. A certaine fame by litle and litle in the Reigne of Tyberins Cesar, taking originall in the parts of the east, came to vs (saith this great learned philosopher, and after holy Pope of Rome) still waxeing stronger a good messenger sent from God, filled all the world: neither suffered the diuine pleasure to be couered: for it was diffused through all places, shewing, that there was one in Iury, who taking his beginning in the springe time, preached the kingdome of God to the Iewes, and said they should receaue it, who should keepe the ordinances of his commaundements and doctrine. And that his speech might be esteemed, wortbie to be beleued, and full of diuinitie, he was reported to worke many miracles, and signes, and meruailous straungs wonders, by his onely commaundements: so that hauing power from God, hee made the deafe to heare, and blinde to see, and lame to goe vpright, & driue away all infirmitie and all deuils out of men: and but seing lepers a farre of cured them, and there was nothing at all, which might be thought vnpossible for him to doe. These things and others like vnto these, were confirmed with often relations, and in a maner manifest messages of men coming out of those parts. And now the truth of the matter daily was made manifest. Finally assemblies were made, and held in the citie in diuers places, about this busines: and the matter began to be had in admiration. Who he should be which appeared, or what message he had brought, from God, to men: vntill about that yeare a certaine man standing by them in a most frequented place of the citie, cried out with a lowde voyce to the people saying: O Citizens of Rome, Harken vnto me. The sonne of God is in the partes of Iury, promising euerlasting life, to all, that will heare him, and direct their actions, according to the will of God, his Father, from whom he was sent, wherefore be you conuerted from euill vnto good, and from temporall to eternall things. Acknowledge that there is one God Ruler of beauen and earth, in whose iust sight, you being vniust inhabite his world. But if you be conuerted, and doe according to his will, when you come to the world to be hereafter, you shall be made eternall, and shall enioy his vnspeakable good things, and rewards. This man who spake these things vnto the people came from the parts of the East, was by nation an Hebrewe, by name Barnabas, who said he was one of his disciples, and sent to this end, to declare these things, to those that would embrace them.

2. Hitherto this holy and learned Romane in that very time and a witnesse to these things, hearing and seing them performed. Whereby we learne the extraordinary loue of Christ to that city of Rome, which he had chosen for the residence, and See, of his cheife Apostle S. Peter and his Successours vnto the end, That in his very life before his passion, as the words of this Sermon witnesse: *filius Dei in partibus adest Iudæa*: the sonne of God is now present in the parts of Iury, he would send a particular notice, and warning vnto the Romans being Gētiles of his coming, which for any thing we reade in scripture or other antiquities, he did not, to any other citie or nation of them vntill diuers yeares after his Resurrection and Ascension into heauen. And yet here this holy disciple began his Sermon with these words: *Audite me ciues Romani, filius Dei in partibus adest Iudæa*: Harken vnto me o you Citizens of Rome, the sonne of God is present (as this time of his preaching) in the parts of Iury. And presently after, he had deliuered this heauenly Ambassage, vnto the Romans, being by the circumstances of the place onely sent as Herald vnto them of Rome, he returned vnto Iury againe. Yet his shorte sermon and abode there, with the other remembred motiues, wrought such effect, that diuers Romans, and others, straungers then in Rome, went into Iury to be instructed in the certaine truth of so ioyfull things, among whom was this S. Clemen himselfe, as he there relateth, and was conuerted by S. Peter. So likewise did

The coming of Christ, publikely preached in Rome before his passion.

Clem. Rom. l. 1. Recognit. supr. Magdeburgenses 2. col. 22.

Diuers Romans and Britans also then at Rome, conuerted at this time.

Catalog. Episc.
Treu. in Clem.
1. Greg. Turon.
in glor. Mar-
tyr. cap. 12.

Catal. Episcop.
Tullens.

Gulielm. Eisen-
grenius centen. 1.

The British noble
parents of lady
conuerted, at, or
about this time,
with an other rea-
son from S. Am-
brose of the Romā
Britans so soone
conuerſion.

Ambros. præfat.
in Epist. ad Rom.

Actor. c. 2.

an other S. Clemente his vnclē, first Bishop of Treuers. So did diuers of France, among whom Gregorius Turonensis placeth a noble Matrone, who going to see Christ, brought home with her part of S. Iohn Baptiste his blood newly put to death. And we must needs thinke that among these were diuers of this noble kingdome of greate Britaine, conuerted by this extraordinary calling of the Romans, at that time: for of all the people of Britaine, they which then, (before the Scots seating their selues there) inhabited that part, after named Scotland, in no wise subiect to Rome, had the least resorte thither; yet we finde in many antiquities that S. Mansuetus borne there, *natione Scotus*, by later denomination went so longe a iorney with others to be instructed by S. Peter in the dayes of Tyberius, longe before S. Peter came to make abode at Rome, and was both baptized by him, and so fully instructed and profiting in Christian Religion, that he was by S. Peter made Preist, and Bishop also and sent by him into these parts, before he himselfe made his residence at Rome, euen in the Regine of Caius Caligula Emperour, except diuers historians deceaue vs.

3. Much rather, then, may we thinke, that among the other Britans, by so many occasions at that time transported and going vnto Rome, and inhabitants there, diuers were so conuerted: among which I doubt not to marshall the noble British Christian parents of our glorious contry woman lady Claudia called also Sabinella or Priscilla, who at this time, or soone after were there conuerted to the faith, and were entertainers of S. Peter himselfe, and S. Paul with others when they came to Rome. S. Ambrose yeeldeth vnto vs an other reason, why Romans, Britans, and others which liued at Rome, did so soone, and easily embrace the Religion of Christ: saith he: *constat temporibus Apostolorum, Iudeos propterea quod sub regno Romano agerent, Romæ habitasse, ex quibus hi qui crediderunt, tradiderunt Romanis, vt Christum profitentes, legem seruarent, Romani autem audita fama virtutum Christi, faciles ad credendum fuerunt: It is euidēt, that in the time of the Apostles, the Iewes because they liued vnder the regiment of the Romans, dwelt at Rome, among whom they which beleueed, deliuered vnto the Romans, that professing Christ they should keepe the lawe, and the Romans bearing the same of the miracles of Christ, were easely induced to beleue. By which we may informe our selues, that as the Iewes, because they were vnder the gouernment of the Romans, many of them liued at Rome, so did many of our Britans, by the same reason: And as the Iewes which were most backward in beleueing in Christ, to be so foreward at Rome, that they gaue encouragement to the Romans to beleue in him, and the Romans by the same of Christs miracles, did so easely come to be conuerted: So the Britans which were there resident being aswell as the others acquainted with those holy and inuincible true motiues of beleife in Christ, would not singulary remaine in Incredulity: especially when they had not onely the Examples of the Iewes, and Romans to follow in admitting the religion of Christ in Rome, and warrant, and protection from the Emperour, that they might without all daunger performe it: But were assured there, by many and most certaine messages from Hierusalem, that immediately vpon the Ascension of Christ, and descending of the holy ghost vpon the Disciples, at one Sermon of S. Peter, three thousand soules were conuerted vnto Christ, of all nations vnder beauen; Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphilia in Egypt and in the parts of Libia about Circene, and strangers of Rome, Iewes and Proselytes; all these*

these as the Scripture recounteth then being people of all the then-known parts of the world, Asia, Afrike, and Europe, and hearing S. Peter miraculously preach in such manner, that they all vnderstood him, in their seuerall languages, were at that time conuerted.

4. So that if either so many miracles of Christ, and his holy Apostles, or examples of all these nations, so many that the holy scripture stileth them *all nations vnder heauen* (which no man may deny) might moue our Britans at Rome to follow them therein, they also then performed it. And this onely by that happy meanes, in that respect, that they then dwelled at Rome, where they obtained most certaine and speedy intelligence of these things. And among all these people of the named nations conuerted by S. Peter at that time, we finde not by any history or antiquity to warrant vs, that the inhabitants of this kingdome of Britany either dwelling here at home in this land, at Rome or els where in the vniuersall world, had any commerce, or conuersation with any of those nations present at that heauenly sermon, or witnesses of the miracles of Christ or his disciples to instruct them in these things, But onely with the remembred *straungers of Rome, Iewes and Profelites*, which then liued there in Rome, as our Britans did. And from and by this conduct and fountaine of grace onely for the same reasons did the water of life issue and flow so fast and farre into this kingdome in that very time of Tyberius the Emperour, soone after the death of our Sauour, as our Protestant Antiquaries of England thus deliuer vnto vs: *There are who vpon a very good grounde from the words of Gyl das, the most auncient of our British histerians, will haue the sunne of the Gospell to haue risen in this our west, and this Island of Britaine to haue enioyed the very morning of his ascent, the brightnesse thereof peirring through the mistie cloudes of error, and shining herein Britaine euen in the dayes of Tyberius, towards whose end, Christ suffered his death, and by whose Indulgence towards Christians, their profession was propagated farre and neare. Which Assertion the said Gyl das doth not deliuer coldely, or doubtingly, but with greate confidence, and relying vpon good grounds, as it appeareth when he saith scimus, we know for certaintie, that this was in the later times of Tyberius, which was immediatly after our blessed Saviours Passion.*

Theater of great
Britaine pag. 202
§. 5.
Gild. de conq.
Britan.

5. An other English Protestant Antiquary writeth: *It may appeare that the Christian Religion was planted here (in Britaine) in this land, shortly after Christs time.* An other directed as he saith, by the present Protestant Archbishop of Canterbury, is so earnest vpon the words of Gildas, or malice to Rome, that thus he speaketh: *Tyberius died in the yeare of Christ 39. according to Baronius. Where vpon it followeth, that Britaine receaued the gospell, fve yeares at least before either Paul or Peter came to Rome.* By which it is euident by these Protestant writers of England, that they are confident, that diuers of this nation receaued the faith of Christ, soone after his Ascension in the time of Tyberius; which could probably be effected, by no other way, or mediation, but by Rome, where many Britans then liued and inhabited, and (as before) where and whence onely they could take notice, and knowledge of such things. Which may sufficiently be couinced euen out of that place of S. Gildas, where vpon these English Protestants doe ground themselues, and as they are both published, and vrged by them, being these: *Interea glaciali frigore rigenti Insula, & velut longiori terrarum secessu soli visibili non proxima verus ille non de firmamento solum temporali, sed de summa etiam caelorum arce tempora cuncta excedente, vniuerso orbi prae fulgidum sui coruscum ostendens, tempore vt scimus, summo*

Holinshed hist.
of Engl. l. 4. c. 5.
Franc. Mafon ep.
dedicat.
Franc. Mafon
Consecrat. lib. 2.
cap. 3. pag. 51.

English Protestants
from S. Gildas and
otherwise proue,
that Britaine re-
ceaued the faith of
Christ in Tyberius
his time and by
meanes of Rome.

Gildas l. de conq.
Britan. c. 6.

Tyberij Caesaris, quo absque vlllo impedimento, eius propagabatur Religio, comminata, Senatu nolente, a principe morte, delatoribus militum eiusdem, radios suos primum indulget, id est sua precepta Christus: In the meane time he who is the true sunne, not onely from the temporall firmament, but from his high tower of heauen exceeding all times, shewing his bright shinning to the whole world, in the later time of Tyberius Caesar, in which without any Impediment his Religion was propagated, death being threatned by the Prince, against the Senates will, to the Accusers of his Souldiers, Christ doth first afford his beames, to wit, his precepts, to the Iland stiffe with frosen colde, and by a longe separation of the earth seperated from the visible sunne. Where we see, that if our Protestant Antiquaries haue delt sincerely with S. Gildas, he is both a witnesse, that this Iland of Britaine, which is that he there describeth, did both take knowledge of Christ, the true heauenly sunne, and benefite of his celestiall light, in the later time of Tyberius, where he suffered for redemption of the world, and that Emperour threatening death to the accusers of them which should receaue him for the Messias, did giue occasion, that the faith of Christ was so soone preached, and embraced in this so remote, and colde a Region, then subiect to the Empire of Tyberius.

6. Therefore we cannot by this auncient Authority deuise any better meanes, how the religion of Christ was then first planted here, but as I haue proued before from Rome, the residency of that Emperour, where these mysteries of Christianity were first reuealed, authentically examined, allowed, and confirmed: where that commaunde and priuiledge of the Emperour for Christians was decreed, and published, and where, or whence onely, the inhabitants of this nation by their dwelling and continuing there, or receauing continuall intelligence from thence, could learne, or come to the notice of these things. Neither can the Protestants of England contending thus, that there were Christians here in this time, be of any other opinion, for they doe not, yea cannot assigne any one other, but such as were sent from S. Peter, when he was come to Rome, are from him, and by his authoritie before he was seated there, that preached the faith of Christ in this Iland either in that time, or aboue twenty yeares after: for they finde not any other vntill the coming of S. Ioseph of Aramathia, who buried our Sauour, and came not hither vntill the 63. yeare after his natiuity, and the time of Tyberius the Emperour his death 24. at the least. Longe before which time, the Britans had both learned Preists, and also Bishops sent hither, or consecrated here, by the blessed Apostle S. Peter.

7. And if S. *Manfuetus*, of whome I haue spoken before, as the Germane histories assure vs, was consecrated by S. Peter, and sent, or went so farre a Iorney to him, in the easterne contries for that holy purpose, whether he went out of this kingdome with direction, or from the city of Rome, with instruction giuen him there yet he being sent and directed to goe so farre, to Peter, and consecrated by him, and by him againe directed, and sent an Apostolike preacher and Bishop, into these parts, we may not be so alienated from that most blessed Apostle, but to giue him this his due, to acknowledge, That he or they, who directed this our contryman, to S. Peter, aboue all others, was, or were also first directed by the same S. Peter, in such things. And thus hauing the cheife Apostle of Christ, & highest Ruler in spirituall things, taking notice, care, and charge of this kingdome in this his time; The Emperour our frend and fauourer, giuing all allowance, and noe prohibition to Christianity, and by so many extraordinary motiues as are before remēbred,

Catal. Episcop.
Gullenf. in Lo-
thoring. Arnold.
Mirm. in Theatr.
Conuers. Gent.
Gal. Eifengren.
cent. 1. part. 1.
dist. 3. fol. 56. Pet.
de Natal. l. 11. c.
vlt. Franc. Belle-
for. Cosmogr. l. 2.
col. 263. Ant. De-
mochar. l. 2. c. 33.
de Miss. contr.
Caluin.

so greate a feruour and forwardnesse of the inhabitants here to receaue the faith of Christ, there could now no impediment be found to hinder it, except in our owne kings, which was not so; for concerning our gouernment here in Britaine, if Aruiragus was then king here, as some historians seeme to teach vs, he was a friend and no Enemy to Christian religion, as we shall see hereafter: Or if Cunobeline yet liued, as diuers of our Protestant writers doe seeme to thinke, vpon the authority of Dio Cassius, reporting that Adminus the sonne of Cunobeline being bannished out of Britaine, by his Father, was receaued into protection by Caius Caligula, the fourth Emperour: yet this hindereth nothing; for all histories, and antiquities are witnesses, that notwithstanding the recited difference betwene the Emperour Tyberius and the Senate, about the honour of Christ, and liberty of Christians, whether it was Cunobeline, Guiderius, or Aruiragus which then reigned here; he stood in termes of amitie, and peace with the Emperour, and resisted not that his edict, but rather was a fauourer, and friend vnto it. Which our Protestant Antiquaries incline vnto grounding themselues vpon the authority of Cornelius Tacitus, in this Manner: *In Britaine Tyberius neither maintained garrison, nor attempted alteration, and thereby as it may be thought, their owne lawes and Princes bare sway among themselues, howsoeuer the cause of Tribute was ballized, if not in subiection, yet were well affected to the Romans, as appeareth by Tacitus, in the kinde intertainments, and in releuing their shipwrecked souldiers, that by Crosse inge the seas, were by tempest dryuen vpon their coasts, and courteously sent them thence, by their petty Kings vnto Germanicus, their Generall.*

8. Neither doth the British history gainesay this opinion, although the Theater writers immediately after the last recited words, doe adde: *Notwithstanding Ieffory of monmouth seemeth to affirme the contrary, that bringeth fourth the the Reigne of one Guiderius, and the valure of Aruiragus, the sonnes of Cunobeline, to withstand the Romish commaunde, and vtterly to refuse the payment of the Tribute, banding both against Tiberius, as also against Caligula, and Claudius, the Emperours succeeding. Which deniall of the Tribute Guiderius or Aruiragus to either Caius Caligula, or Tyberius, is not affirmed by the writer of the British hiltory, which these men name Geffory of monmouth, who truely translated it. For this Authour saith first: post illum (Tenuantium) promotus est ad Culmen regale Kymbelinus filius suus miles strenuus, quem Augustus Caesar nutriterat. Hic in tantam amicitiam Romanorum inciderat, ut cum posset tributum eorum detinere, gratis impenderet. In diebus illis natus est Dominus noster Iesus Christus: After Tenantius his sonne Kymbeline a valiant knight, whom Augustus Caesar had brought vp was preferred to the kingdome. He loued the Romans so much, that when he might haue deteined their Tribut, he freely payed it. And in the next chapter, where he bringeth in Guiderius, and Aruiragus, he addeth: Expletis vite sue diebus, cessit regni gubernaculum Guiderio. Cui ergo Tributum quod appetebant Romani, ipsis denegaret: superuenit Claudius, qui in Imperium subrogatus fuerat: when Kymbeline was dead, Guiderius succeeded in the Kingdome. Therefore when he denyed the Tribute, which the Romans demaynded, Claudius came hither being then Emperour, which is that, the British History hath of this matter, and also Ponticus virunnias word by word, which was in the fourth yeare of Claudius, seuen yeares at the least after the death of Tyberius. Therefore it is euident, by all accompts, that during the life of Tyberius, there was no breach, but a continued amity betweene him and the Britans, And so his Imperiall fauourable edict for all Christians, was not, could*

Our Kings of Britaine were rather freinds and furtherers then enemies to Christian Religion in this time.

Dio. l. 59. Stow. and howes hist. in Caius Caligula Theater of great Britaine l. 6 cap. 4.

Theater of great Britaine l. 6. c. 4. §. 4. p. 191.

Tacitus Annal. l. 2. c. 5.

Galfrid. monum. hist. Reg. Brit. l. 4 c. 11. Ponticus Virun. Brit. hist. l. 4.

cap. 12. supr.

Matth. Westm. an. D. 44. Stowe and howes hist. in Claudius Holinsh. hist. of Engl. l. 3. in Theomantius c. 18. Strabo in Geograph. in Brit.

Theater of great Britaine. l. 6.

Godwin. Conu. of Britaine.

Leland. in Arth. antiq. Glaseon.

Capgrau. in 5. Ioseph. Aramat.

Stowe Howes hist. in Aruiragus. Holinsh.

hist. of Engl. in eodem of Canel-

den in Belg. Har-

dinge Chron. in Aruiragus.

Arnoldus Nur-

man. theatro Conuers. Gent.

Gulielm. Eiseng.

centent. 1. Pe-

trus de Natal.

l. 11. Anton. De-

moch. l. 2. con-

tra Calvin. c. 33.

Arnoldus Mirm.

& Gulielm. Ei-

sengren. supr.

Franc. Bellefo-

rest Cosmograp.

l. 2. col. 263. Cat.

Ep. tull.

Gildas epist.

de excid. & conq.

Brit. cap. 6.

Theater of great Britaine. l. 6. c. 9.

not be contradicted, but receaued, and approued in this kingdome, by the Britans here. And yet if the kings of Britaine had denied their Tribute vnto Tyberius, this would haue proued nothing, but they were yet rather friends, then enemies, maintainers, then persecutours of Christians; which is euident in that king Aruiragus, who at such time, as the Roman Emperour Nero was a persecutour of Christians, and Claudius before him, yet this Brittish king was so greate a friend and fauourer of the Religion of Christ, that euen by our Protestant Antiquaries themselues, this nation was in their dayes, an harbour and receptacle, for such Christians, as fledde hither from their persecution. And this king did not onely permit them to enioy peace, and quietnesse, but releiued their necessities, allowing them publike profession of their holy religion, euen in Churches and oratories, priuiledged by his authority, and was so farre from being a persecutour, that diuers haue written (of which hereafter) that he himselve was also a Christian.

9. By which and other such, or more heauenly motiues it came to passe, that I may boldly write, this natio of Britaine had diuers Christians euen in this time of Tiberius. Among whō that litle testimony of so holy & auncient antiquities (which by iniury of times is left vnto vs,) will giue me warrant to write that S. Mansuetus borne in this kingdome was one, & (no other natio clayming them) not vnprobably his holy Successours, & Associats S. Amon, and S. Alcha: especially if we follow those Authours which say, That S. Mansuetus was sent as an Apostolike man, & Associate to S. Clemēt, vncle of S. Clement the Pope, first Bishop or Archbishop of Metz, by S. Peter the Apostle, in the time of Caius Caligula Emperour in the 40. yeare of the Natiuitie of Christ: *anno & quod excurrit quadragesimo, S. Petro Pontifice Maximo, Caio Caligula Imperatore. About the 40. yeare of Christ in the time of S. Peters Papacie, and Empire of Caius Caligula.* Wherefore we must needs graunt, he was a Christian some time before, for neither Catechumens, Neophites, or newly couerted were allowed to such functions, And so he was a Christiā in the time of Tiberius, which was the case also of S. Clement sent with him, conuerted by S. Peter in that time of Tyberius, as is before remembred. And if S. Mansuetus borne in the furthest and more northerne, and remote parte of this Iland, and therefore termed *natione Scorus*, trauailed so farre, from hence as to Antioch, or those easterne parts, beyonde, or about Hierusalem, to be then instructed, by S. Peter, before he came to Rome, or any westerne nation, as these authorities haue told vs; we may not be so regardlesse of the honour of this kingdome; but to thinke that many of these neare parts in Britaine, at home, and others at Rome, vnderooke either by theselues, or with this holy Saint, that happy pilgrimage, to that most blessed Apostle to be instructed in the faith. Concerning some of them which probably went out of Britaine about that time I haue spoken & among them that were then residing at Rome, and went from thence, or in this time were conuerted there, not without probable reason, I reckon the blessed parents of S. Claudia, Christians before S. Peters coming to Rome, to be resident there, and his entertainers there, before Claudius the Emperour came into Britaine, to leade them, or any such, hostages, or captiues thither, as I shall proue hereafter. And this giueth some particulars of that which diuers Protestants would deduce from Gildas, in generall of this our Britaine, that it receaued *præcepta Christi tempore summo Tyberij Caesaris: the precepts and Religion of Christ in the later time of the Empire of Tyberius.* As our Protestant antiquaries haue both published, and plainly expounded him before, in their

publike worke the Theater of greate Britaine composed by their common labours and consents. Besides which, an other both reputed a Bishop, and learned historian among them thus affirmeth, there be many testimonies to such purpose: *there be manifold testimonies of very credible Authours who witnesse, that the faith of Christ was receaved in diuers particular places of this Island, presently after the Ascension of Christ, or the least while the Apostles yet lived.* Their first Protestant Archbishop saith: *ab ipsis Ecclesie Incunabilis, hanc Insulam in fide Christiana fuisse instructam: That this Island was instructed in the faith of Christ euen from the cradle, or first infancie of the Church.* And this is their commonly receaved opinion.

Godwin. Catal.
in Yorker. Paulinus.

Matth. Parker
Antiquit. Brit.
pag. 2.

THE VI. CHAPTER.

THAT S. IAMES THE APOSTLE, WHO IS
commonly said to haue preached in Spaine in this time, did not preach in Ireland, as some write: yet his preaching to the Iewes in Spaine might prepare the way for the spirituall good of some in Britaine, although none of them conuerted by him.

1. **D**IVERS historians write, That S. Iames the Apostle, sonne of Zebedeus, and brother to S. Iohn the Euangelist, preached in the west part of the world, wherein Britaine is (among Cosmographers) accompted to be scituated, in this time of Tyberius, and so may somewhat belonge to our historie, especially if we should followe some late Protestant writers, which would extend his preaching into Ireland so neare vnto vs in this time, whereof we now treat. Which if it be true, we may not passe it ouer with silence; for Irelande hauing bene the auncient contrie of the Scots, euen those of this kingdome, Some men perhaps might thinke, that S. Mansuetus came to the knowledge of Christ by that meanes, though I doe not finde any Protestant we haue, to write of this holy Sainct. But that which is said before, that he was disciple to S. Peter will keepe vs, from that errour. They which would bringe S. Iames into Ireland, ground vpon Vincentius. The likenesse of the name *Hiberia* caused perhaps the errour that he was in *Hibernia: Ireland*, for almost all histories of the Irish and other nations are silent of that Apostles being there.

2. Yet for his preaching in Spayne, Hiberia, we haue many Authorities, beside the histories and tradition of the Spanyards. When otherwise there is no such testimony for his being in Ireland, & the Irish themselues do deriue their first preaching, or teaching the faith of Christ among them, from such as came out of this Britaine thither, or from S. Patrik sent thither by S. Celestine Pope of Rome, about the yeare 430. And is named the Irish mens Apostle. And although Holinshed, or Stanishurst the writer of that part of the Irish history doth say: *we finde that immediatly after Christs time, S. Iames the Apostle and others traуayling into these west parts, did first instruct the Irish people & teach them the glad tydings of the gospell, so that diuers amongst them euen then were Christened and beleueed:* Yet he bringeth no other warrant for that asser-

*The Authoritie
whereū they build,
which write S.
Iames the Apostle
preached in Irland
insufficient, and
mistaken by them.*

Isidor. hispal. l. de
Patrib. nou. test.
Viterbien. Chro.
part. 14. Petr. de
Natal. l. 6. c. 133.
Antonin. part. 1.
titul. 6. cap. 7.
Loys de mayerne
Turquet histoire
generale d'Espa-
ne. Philip. Ber-
gone.
Holinsh. or Sta-
nish. histor. des-
cript. of Ireland.

Vincentius doth not affirmethat S. Iames preached in Ireland but in Hiberia, Spayne.

Vincent. specul-historial. l. 9. c. 7. Manusc. Gallicū antiq. Guliel. Eisingren. centin. 1. fol. 163. Calist. 2 in vit. S. Iacobi. Breuiar. Rom. in fest. eius 23. Iul. Antonin. part. 1. tit. 6. c. 7. Mantuan. in fast. Petr. de Natal. lib. 6. c. 133. Viterbien. Chron. part. 14. Isid. in Iacob. Holinshed description of Ireland. p. 52. Loys de Mayerne hist. generale d'Esp. l. 4. p. 179.

Isidor. Hispal. l. de vit. & mort. Sanctorum c. 73. Philipp. Bergom. ad An. 43. Breu. Rom. in fest. S. Iacobi. 25. Iulij.

Magdeburgen. Cenur. l. 1. 2. c. 2. col. 22. 23. Francis Burgoin. hist. l. 2. c. 1.

tion of his, not so much as naming Vincentius but teacheth after how it was conuerted by S. Palladius and Patricius, and others out of this Britaine, neither is any one Christian of that nation to be named, before that time: Which will hardly be found to be true of any nation, that receaued the faith so longe before, as Vincentius supposeth, if he meaneth Ireland: which he doth not, but onely Spaine, as is euident in his ninth, and seuenth chapter where entreating of this S. Iames, he saith, as the auncient French (in which he wrote) manuscript, which I follow doth giue me warrant that S. Iames the Apostle did not preach in Hibernia, Ireland, but onely in Hiberia, Spaine: his words translated be these: *when the Apostles were seperated into diuers parts, and contries, Iames the Apostle of God, preached the worde, of God es partes de Hiberie, in the parts of Hiberia, Spaine, where he chose seuē disciples: And then immediatly follow the names of his Spanish disciples, as they are also related by the Spanish historians. And this is all he writeth of this matter and the preaching of that holy Apostle. Therefore it cannot be imagined by any thing written by Vincentius, except my Manuscript deceaueth me, that he euer preached in Ireland. And this English Protestant historian, who hath so relied vpon Vincentius, proueth as much, from the Irish Antiquities, and Antiquaries themselves in these words: The Irish writers themselves affirme, that their contry, was rather still esteemed as one of the vnchristened Islands till about the yeare foure hundred twenty & sixe, whilest Celestine the first of that name gouerned the See of Rome, Who sent S. Patrike thither. And his preaching in Spaine it selfe is not so certaine by the writers of the Spanish history. Among whom Louys de Mayerne in his historie generale d'Espagne writing from the Spanyards themselves, affirmeth, that the doctrine of Christ was knowne in the time of Tyberius, but obscure, who was their Apostle. And after proueth how the Spaniards which say, S. Iames was there, say also: that he conuerted but nine persons, and returned into Iury, and liued all his life after in Hierusalem, and the places adioyning. And so no time is left for his Irish Iorney, supposed as before, being beheaded by Herode in the third yeare of Claudius the Emperour. And S. Isidor himselfe a Spaniard (if Authour of that booke of the life & death of Saints) carrieth him no further the Spaine: so Philippus Bergomentis with others, and the whole Latine Church in the publike office of his festiuitie, Is so farre from allowing any further limits to his preaching then Spaine, in these westerne parts, that it doth not warrant vnto vs, that he was in Spaine, but onely saith, that the Tradition of the contrie of Spaine is so. *Iacobus post Iesu Christi Ascensum in cælum, in Iudæa & Samaria prædicans, plurimos ad Christi fidem perduxit. Mox Hispaniam adisse & ibi aliquot ad fidem conuertisse illius prouinciæ traditio est.**

3. And that Hiberia, Spaine, should be gathered onely from Vincentius, and not Hibernia, Ireland, it is made cleare, by the like mistaking of the Magdurgian Protestants, who setting downe, who they thinke preached in this part of the world, in bringing Vincentius to say S. Iames preached in Ireland quite thrust him out of Spaine it selfe, leauing it to S. Paule, and yet that doubtfully. *In Hispaniam Paulus se permittit Iturum esse, Rom. 15. Verum an eo peruenerit, incertum est. In Hibernia Iacobum vnâ cum alijs quibusdam docuisse, Vincentius scribit lib. 8. c. 7. Paul promisseth that he would goe into Spaine in his epistle to the Romans. But whether he came thither or no, it is vncertaine, Vincentius writeth that Iames with some others taught in Ireland. So that the errour of these men in this matter, doth so much as it can, against the tradition of the Spanyards, depriue them of that holy Apostle, and yet for his being in Ireland proueth nothing*

at all for as all men know, *Hiberia*, and *Hibernia*, be quite different Contries, and *Hiberia* (Vincentius his word) is neuer taken for *Ireland* but for *Spayne*. Therefore whosoever would with the Magdeburgian Protestants chaunge Vincentius his *Hiberia*, into their owne (in this case) Imagined *Hibernia*, which Vincentius doth not name, must needs by his authoritie, the onely or cheife ground they haue, depriue both *Ireland* and *Spaine* of the presence of S. Iames. For Vincentius onely nameth *Hiberia* to be the place where this Apostle preached, which by no possible construction can comprehend both those Contries so diuided. And the Disciples which he had, being very fewe, were onely Spaniards there borne, & not any one of any other Nation, Scotland, *Ireland*, or whatsoever, as is euident in all writers of his life and death, euen by Vincentius himselfe, whom these Protestants haue cited before, who neuer nameth Mansuetus, or any sent into these parts, of *Ireland*, Scotland, or Britaine. So the publike Church seruice in the feast of that Apostle with the rest. The old Roman Martyrologe speaketh of his body carried to *Spaine* not of his preaching there. That place which these men cite from Vincētius in the 7. chapter of his 8. booke, hath not one word either of *Hiberia*, or *Hibernia*, or S. Iames, but speaketh of S. Ihon Baptiste his preaching and life.

4. Therefore the whole current of our late English Protestant Antiquaries (whō I am still to be directed by,) perceauing perhaps how vnaduisedly their Brethren of Magdeburge, Francis Burgoinge, and Holinshed haue carried themselues in this busines, hath quite forsaken them, running in an other channell, and neuer remembring S. Iames among those Apostles, from whom this kingdome by any meanes receaued the holy Religion of Christ. For Vincentius writeth no such thing, but quite oterwise, that he onely preached in *Hiberia*, *Spaine*, and from thence returned to Hierusalem againe. His words in the old Manuscript Copy, are these: *Quand les Apostres se separirent en diuers parties & contrées, Iacques Apostre de Dieu prescha la parolle de Dieu sans pœur es parties de Hyberie la où il esteut 7. Disciples, Torcle, Second, Inladette, Cilefont, Eufraze, Celee, Ysichoe, & annonça leur erreur, & sema en eux la parolle de Dieu, qui longuement auoit esté sans fruct, & quand le dernier iour approcha, il les mena avec luy en Ierusalem, & la recut le martyr: Which translated into English, is thus: When the Apostles, did disperse themselues into seuerall partes and Contries, Iames an Apostle of Christ did preach the word of God without feare in the Contries of *Hiberia* (*Spaine*) where he did chuse 7. Disciples Torquel, Second, Inladette, Cilefont, Eufraze, Celee, Ysichoe, and did announce their errors, and sow in them the word of God, which longe time remained without fruit. And when the last day did approach, he ledde them with him to Hierusalem, and there receaued martyrdom. Hitherto the very words of Vincentius: whereby is onely exprested, that he preached in *Spaine*, and from thence returned to Hierusalem againe.*

5. The same is testified also by the auncient publike hymne of him, vsed in the Church of Toletum, in *Spaine*, made by S. Isidore. Though many thinke he neuer preached at all in *Spaine*. And if he did as Baronius well proueth, it was onely to the Iewes which were there, (and not in *Hibernia*, *Ireland*) his contrimen, for the time of the Decree of the Apostles for preaching to the Gentiles, was not yet made, this being as the Spaniards say, in the 37. yeare of Christ, within 4. yeares of his Ascension, at which time, and after, they onely preached vnto the Gentiles, as the holy Scriptures themselues are witnesse in diuers places. And the Protestant Authours of the Theater say: that God had chosen S. Peter, that from his mouth the Gentils might heare the Gospell and

Guliel. Eisengr.
cent. 1. in Hispa.
Antonin. part. 1.
tit. 6. c. 7. Petrus
de Natal. lib. 6. c.
133. Loys May-
crne hist. gener.
sup. Vincent. in
specul. historial.
l. 9. c. 7. & cap. 6.
Breu. Rom. 25.
Iulij. Martyrol.
Rom. 25. Iulij.

Vincent. specul.
historial. manu-
scrip. Gallic. an-
tiq. l. 7. c. 7.

Hymn. Eccl. To-
let. de S. Iacobo
apud Baron. an-
not. in Martyro-
log. Rom. die 25.
Iulij.
Baron. annotat.
supr. in Iacobo.
Arnoldus. mirm.
Theat. Conuers:
Gent. in S. Ia-
cobo fratre Ioa.
Act. c. 8. 9. 10. & c.
Theater of grea-
te Brit. l. 6. pag.
202. c. 9. Act. 15.
v. 7.

Io. Bal. l. 1. de vit.
Pontif. Rom. in
Petr. ex Mant. l.
6. de fast. Philip.
Pantal. chron.
an. 38. Petr. epist.
1. cap. 1. v. 1. Ia-
cob. ep. c. 1. v. 1.

beleue as himselfe alleadgeth. And his owne words are these by Protestants translation: *God made choise amonge vs, that the Gentiles by my mouth should beare the word of the gospell and beleue.* Therefore S. Peter, and not S. James was the first preacher to the Gentiles, And our best learned Protestants doe proue, that S. Peter did not preach formally to any nation, of the Gentiles, nor to the Gentiles in Bythinia, Capadocia, Pontus, Gallatia, or any other place, vntill after this, but to the Iewes onely dwelling there:

*Quotquot erant illis Iudæa ab origine regnis,
Edocuit Christum, veterique reduxit ab usu.*

Cooper. v. Iber.
Abrah. Ortelius
in Catal. nomin.
antiq. in Iberia &
in descript. Asia.

Which both S. Peter himselfe and S. James testifie in the beginning of their Epistles. And were it not for the authoritie of those which write that S. Peter did cōsecrate those seuen Disciples of S. James making them Bishops and sending them into Hiberia, Spaine, we might thinke the Hiberia where Sainct James preached was the Hiberia, in, or neare Armenia, a place farre more neare and likely for him to preach in, then this west Contry of Spaine is. For there also is a Nation then named Hiberia, or Iberia, and the people thereof Iberi or Hebres, as the Spaniards also were called, as both Protestants and others testifie, the Georgians now are dwelling there, being a Contry of Asia neare Pontus Euxinus.

Hector. Boeth.
Holinsh. hist. of
Irl. Mat. Westm.
stat. 5. c. 5.

6. And to giue all contentmēt that may be in this matter, it doth not seeme altogether vnprobable: (especially the aūcient Scots now called Irish, inhabiting of Irelande, and the Scots of Scotland, being aunciently one and the same people with the old inhabitants of some of the maritane parts of Spaine now Portugall as both Scottish, Irish, and English historians also informe vs,) That S. James the Apostle preaching in Spaine neare vnto, or among the people of Spayne, from whom diuers of our Scots and Irish are come, some fame of his preaching though short, and miracles there, might come from them to the Scots their Contrimen, mixed with our Britaines here, and by that heauenly doctrine, which seemed vnto them litle or nothing to differ from that which had longe before more darkely beene taught among them, before the coming of Christ, and hearing that S. James was returned vnto Iury, and Hierusalem againe, and the cheifest Apostles, Doctours, and Teachers of that holy Religion, were there, But diuers both Scots, and Britans, which then dwelled together, and as before were of one and the same minde in spirituall things, vndertooke that pilgrimage and sacred Iorney: and there meeting with S. Peter, the cheifest of that blessed company, and first preacher to the Gentiles, were instructed by him in the faith of Christ. And this S. Mansuetus being stiled both by Antiquities and later writers before to haue beene *natione Scotus* sufficiently conuinceth he was either a Britan or Scot of this Iland of Britaine, for although all those three people before remembred were sometimes named Scoit, as Hector Boethius, and diuers others doe witnesse: yet to haue beene constantly and absolutely named Scots, was and is peculiar to those of this Iland. *Scoticum nomen ob eminentem præ cæteris virtutem, solum nobis etiam nunc superest, quum & in Hispania & in Hibernia vetustate interierit.* And it was so aunciently decayed both amōg those inhabitants of Spaine and Ireland that euen in the time of the Apostles, and before, it was almost proper to them of this Iland.

Hect. Boeth. in
descrip. Scot. Reg.
fol. 4. 5. Hieron.
l. 2. contr. Iouin.
Abrah. Ortel. in
Cosmog. Bilibald.
in Cosmog. Munst.
in Cos. Cooper. v. Scotia
Calepin. v. Scot.
Aristot. lib. de
mund. Theodor.
Hist. Ecclesiast.
Claud. Ptolom.
Geograp. l. 2. c. 2.
Claud. Panyger.
7.

7. That which we call now Ireland was in the time of Aristotle or the auncient Authour of the booke, *περί τοῦ κόσμου* of the world among his workes called Ierna. So doth Theodoret name it. Claudius Ptolomæus calleth it Iuer-

nia, or Hibernia. And Claudianus Hyberne: *Scotorum Tumulos fleuit glaciali*. Hiberne, so that we see, the name Scotia Scotland appropriate to our northren part of Britaine; and this whole Iland by some, was named Scotia. For as Pirckainerus, or whosoever the Commentor vpon Claudius Ptolomæus was, all this Iland hath bene called by some Scotia, Scotland. *Anglia nunc dicitur vulgo England, prius Loegria, Deinde Scotia, vulgo Scotland, Albania prius, & Caledonia, Rufo Britannia secunda.* And among all historians Latine, French, Spannish, Scottish, English or what els, The northren part of Britaine is absolutely called Scotland; and so hath euer bene, since the name Albania, or Britannia ceased there. And if Ireland hath bene at any time named Scotia, Scotland, it was onely among the Scottish, or Irish writers, and such as followed them therein, those Irish historians willing to giue that denomination vnto it, because many of the Scots with other people dwelled there; when the true name, and among straungers was not so, but as I haue declared before, from auncient histories; and to speake in a Protestants words therein following good authorities, thus he describeth it: *Ireland which some of the auncients called Hibernia, others Iuernia, Iuuernia, and Ierne, and Ogigia, and by the Irish themselves, Erim, called by Ptolomee litle Britaine, lyes betweene Britaine and Spaine.* Where we see, the name Scoland is neuer attributed, simply, vnto it, by these Authours Iudgments either by the Irish themselves, or other writers, late or auncient. And, as all men know, The sentence of Hector Boetius is, that the name of Scots and Scotland hath bene of late proper to them of this our Britaine, and quite ceased and discontinued both in Spaine, and Ireland; and yet they which terme. *S. Mansuetus natione Scotus: a Scot by nation*, are late writers, as Arnoldus Mirmannius, Gulielmus Eisengrenius, Antonius Democharez, Franc's Belleforest, and others speaking after the vulgar manner of nameing Scot and Scotland in their time, of which onely they speake, not entering into any controuersie, what people haue bene called Scots, but are such as call no other Scots or Scotland, then of our Britaine.

8. So that the truth which is affirmed in this matter, is onely this, that S. Mansuetus disciple of S. Peter the Apostle, and by him ordained the first Bishop of *Tullum, Toul*, in Lorraine, was by nation borne in that part of Britaine, which now, and euer of late for many yeares, is and hath bene called Scotland: But whether he was a Britaine or a Scot those Authorities doe not determine. But it will more fully appeare hereafter that he was by birth a Britian, that part of this Iland at that time being part of Britaine, and longe after; which among others Martial the Poet maketh manifest for that time: for speaking of the inhabitants of that part of this kingdome, which now is called Scotland. To Quintus Ouidius, that was to trauaile thither, from Rome, he calleth them Britans of Caledonia.

Quinte Caledonios Ouidi visure Britannos.

And it should seeme by Martial, that this Quintus Ouidius himselfe was a Britain of this nation, and perhaps of the kindred or retinue of lady Claudia, for he doth not onely speake of his longe Iorney from Rome, to our North part of Britaine, as before, now Scotland, but in the same place setteth downe, that he was to returne againe into Italy, from hence, and make his abode at Sabinam where the howse of our Contry woman lady Claudia, and her Husband Pudens was.

Sed reddare tuis tandem mansure Sabinis.

But this hereafter, when I come to that time. But this sufficiently conuinceth

Commentar, in
Claud. Ptolom.

Authour of the
Booke of Estates
in Ireland Edw.
Grymst. estate of
the King of great
Britaine. p. 22.

Arnoldus Mirmann.
Theatr. conuers. gent.
Gulielm. Eiseng.
Centen. 1. part. 1.
distinct. 3. fol. 56.
Petr. de natalib. l.
11. cap. vit. Ant.
Monchiacen.
Demochar. l. 2.
de Miss. contra
Caluin. cap. 33.
Franc. Bellefor.
Cosmograph. l.
2. col. 2. col. 263.
Catalog. Episc.
Tullers.

S. Mansuetus disciple of S. Peter the Apostle was a Britain.

The contry now called Scotland was part of Britaine in this time, and longe after.

Martial. l. 10. epigram. 44. ad
Quintum Ouidium.
Martial. supr.
epigr. 44.

both that the northre inhabitants of this kingdome in those dayes were called Britans, and that there was entercourse betweene Rome, Romans, and them especially when we see an old man, fitter to sit by the fire, then to take so longe a iorney, as the Poet there describeth him, not onely to goe to the remotest places of this kingdome from Rome, but to make his returne into Italy againe. And here I end the dayes of Tiberius, leauing Cunobeline still King in Britaine, or Guiderius newly begun his Reigne.

THE VII. CHAPTER.

OF THE TIME OF CAIUS CALIGULA, Emperour; and some Christian Britans of this nation, probably both at Rome, and in Britaine in his daies.

*Caius Caligula
Emperour a friend
and fauourer of
Christians.*

*Matthew West.
an. 40. Theat. of
Britaine in Caius
Caligula.*

*Matth. Westm.
38. 39. Niceph.
Hisor. Eccl. l. 2.
cap. 10. Arnold.
Mim. in Theat.
Conuers. gent.*

*Stow and howes
hist. in Ginde-
rius. Holinsh.
hist. of Engl. l. 3.
Galfrid. monum.
lib. 4. hist. cap. 13.
Pontic. Virun. li.
4. Britan. hist.
Stab. Geograph.*

*S. Mansuetus Bri-
tan made Bishop
by S. Peter the A-
postle.*

1. **A**FTER the death of Tiberius, Caius Caligula succeeded in the Empire, but reigned so short a time as I haue before remembred: neither doe we reade that among his other vices, which were many, and greate, that he was a persecutour of Christians: for those outrages which he committed against the Iewes, which among others (our owne historians doe report) were rather in reuenge against the Iewes, for the death of Christ, and their persecuting of Christians, then for any hatred to Christian Religion: And it was a iust punishment of God towards that incredulous people, & their holy temple, that had beene so longe renowned, for the true worship, and sacrifice of God, to see it now polluted with the Idolatrous sacrifices, of the Gentiles, the Idol of Iupiter, and the Emperour himsele, a vile and wicked man, to be worshipped and adored there, as the Lord of heauen and earth: *Cesar, templum quod erat Hierosolymis iussit prophanari sacrificijs Gentilium, Iouis statuam ibi collocat, seque ut Dominum celi & terra coli & adorari præcepit.* When otherwise, concerning Christians, he still permitted the fauourable Edict of Tiberius to remaine in force. He bannished Pilate by whome Christ was crucified. He depriued Herode of his kingdome, and together with Herodiades his brothers wife, which he kept, (the occasion of the martyrdome of S. Ihon the Baptist) he driue into bannishment, and these and such fauours and Iustice he extended vnto the Christians, who together with their friends had complained to L. Vitellius President of Syria, which he related the Christians proueing it to Caligula. And though this man made a shew of warre against the Britans, yet it was not for any matter concerning Christian Religion.

2. And we are assured, both by the British history, Ponticus Virunnius, & diuers Protestant writers, that not onely Adaminus sonne of king Kimbeline with his retinue, liued with the Emperour Caligula, but there were then many, *Britanni obsides Romæ: Britans kept for pledges, or hostages then at Rome.* And this Emperour did nothing in matters of hostility against the Britans, but onely made a shew of warre, and returned with contempt. And the British Kings at that time whether Kymbeline, Guiderius or Aruiragus were friendly vnto Christians. In the time of this Emperour we reade that S. Peter the Apostle consecrated our holy contryman S. Mansuetus, which he had Chri-

stened

stened before in the time of Tyberius, a Bishop, and sent him to Tullum in Lorraine. *Tullenses habuere Apostolum, suaque in Christum fidei primum Antistitem S. Mansuetum S. Petri Apostoli discipulum, S. Clementis collegam, origine Scotum: The Tullensians, or inhabitants of Tullum in Lorraine, had for their Apostle and their first Bishop of their faith in Christ, S. Mansuetus, a Scot by nativity, the disciple of S. Peter the Apostle, and companion of S. Clement.* This is testified also by many others as Gulielmus Eifengrenius Antonius, Democharez, Petrus de natalibus with others saying: *S. Mansuetus natione Scotus, ex nobili prognatus familia, Simonis Bar-ionae Apostolorum Coryphaei discipulus, socius beati Clementis Episcopi Metensis, à Petro Loucorum in Vrbe Tullensi primus Antistes consecratus est. Mansuetus by nation a Scot (so they terme our northren Britains) borne of a noble family, the disciple of Simon Bar-ionas the cheife of the Apostles, fellow of S. Clement the Bishop of Metz, was consecrated by S. Peter the first Bishop in the citie of Tullum.*

3. Hitherto these Authours, onely this difference I finde betweene them, that Arnoldus Mirmannius saith, S. Clement whose companion S. Mansuetus was, was Bishop of Metz by S. Peters appointment in the 40. yeare of Christ, *Casio Caligula Imperatore*, when Caius Caligula was Emperour. And Eifengrenius saith, S. Mansuetus was made Bishop of Tullum, in the yeare 49. eight or neyne yeares after. Which may easily be reconciled together, by saying S. Mansuetus was sent by S. Peter in the yeare of Christ 40. and tooke not vpon him the charge of Tullum, vntill the yeare 49. in the meane time being otherwise, and els where imploied, in preaching the ghospell of Christ. Neither will it auaille, or proue any thing to the contrary, for any man to object, that S. Peter was not yet come to Rome, nor after vntill the beginning of the Empire of Claudius: for although he came not thither, to make any residence there, vntill about that time: yet this nothing hindered many of these western nations, moued with the loue of Christ, and fame of S. Peter, to resort vnto him, in the parts of the East, where he remained, to be instructed by him. And he both by himselfe, and his disciples sent from him, had founded many Churches, in diuers parts of the western world, before this time, as namely at *Tauremoniu*, the 39. yeare And at *Siracusas*, the same yeare. And in *Sicilia Ecclesiam Christi instituisse*, to haue founded the Church of Christ in Sicily the same time. And at *Antaradum*, before that, in the yeare 37. and at *Tauromenium* in Sicily, where he as before had then preached, he ordaineth S. Pancratius Bishop, in the yeare 39. and S. Marcianus his disciple, Bishop of *Siracusas*. And as before, sent S. Barnabas with others, into other parts of Italy. And this is no more, then God had longe time before foretold by his Prophet Isay, speaking of these times, and the Apostles preaching, after the Ascension of Christ: *I will set a signe among them, and I will send of them vnto the nations to Tarsis, to Greece, into Italy, to the Isles a farre of, and they shall declare my glory among the Gentiles. And I will take of them for Preists and leuites, saith the Lord.* Where we see not onely Italy, but this very Iland to be remembered by the Prophet of God to haue the ghospell preached vnto it, euen in the very first beginning of Christianity. For the words of the Prophet cannot be more properly applied vnto, or verified of any Iland, then of this our Britaine; both an Iland a farre of from Hierusalem and one of the greatest in the world, and that which before all others, did generally, and publikely afterward embrace the ghospell of Christ. And at that time as all writers agree, this Iland did acknowledge Christ, as likewise that other greate Iland *Taprobana*, or *S. Lau-*

Arnoldus Mirmannius in theatro conuersionis gentium. 9. Metensibus.

Eifengr. cent. 1. distinct. 3. part.

1. Anton. Democh. lib. 2. de Missa contra Calo. cap. 33. Petr. de natalib. l. 11. c. vlt. Franc. Bellefor. Cosmog. l. 2.

Arnold. Mirm. in Theatr. Conuergent. in S. Clem. Metensi Episc.

Diuers Churches, founded, Preists and Bishops consecrated for the west by S. Peter before he was resident at Rome.

Guliel. Eifengr. cent. 1. part. 4. dist. 8. Metaphr. in vit. Petr. Niceph. l. 2. c. 35. Eifengren. supr. Volaterr. lib. 11. Add. cert. Apol. l. 1.

Eifengr. cent. 1. part. 1. distinct. 7. Metaphrast. in vl. Petri & Pauli Nicephor. l. 2. c. 35.

Il. c. 66. v. 19. 21.

The Prophets of the old testament foretolde the conuersion of Britaine in this time.

Pl. 96. v. 1.
 If. 24. v. 15. 16.
 If. 42. v. 4.
 If. 49. 1.

Act. Apost. Paul.
 epist. ad Tit. Act.
 28. Petr. de nata-
 lib. l. 2. c. 62.
 Guliel. Eifengr.
 centen. 1. part. 4.
 dist. 8. Nicephor.
 l. 2. c. 40.

*The faith of Christ
 preached in Ame-
 rica, by such as
 preached in Bri-
 taine.*

Guliel. Eifengr.
 centen. 1. part. 7.
 dist. 1. Petr. de na-
 talibus l. 11. c. vlt.
 Demochar. l. 2.
 c. 33. Arnold.
 Mirm. theatro,
 conuers. Marti-
 rolog. Rom. 3.
 Septemb. Ado
 cod. dic.

*Diuers other Bri-
 tans probably con-
 uerted with S.
 Mansuetus by S.
 Peter.*

rence Iland, the greatest with this, or greater, and also farre from Hierusa-
 lem, did by the preaching of S. Thomas the Apostle. And the scripture is so
 cleare for the conuersion of the greates Ilands vnto Christ, euen in the begin-
 ning of the ghospell, that no natio almost in the world may be more plaine-
 ly said to be called to the faith of Christ in that time, the this Iland the most
 renowned in this westerne or northren world. *Our Lord bath reigned, let the
 earth reioyce, and many Ilands Ioy. The name of the Lord of Israel in the Ilands of
 the Sea. From the ends of the earth we haue heard prayes the glory of the iust one. The
 Ilands shall expect his lawe. Harken you Ilands, and people a farre of attend. The
 Ilands shall expect mee.* These and more places haue the holy Prophets of
 this our happy vocation and calling vnto Christ in that time.

4. Neither may we be so iniurious to the honour of this our Ilād of Britaine,
 the Lady and Queene, as it were, of Ilands, to deny that honour vnto it, which
 we doe and must giue to others, to haue receaued the faith of Christ in these
 times. I haue spoken of Taprobama before; as likewise of Sicily. Sainēt Titus
 preached in Creta, and was Bishop there. S. Paul the Apostle in Melita as he
 was brought to Rome. S. Nicanor one of the seuen Deacons in Cyprus, and
 diuers other Ilands both in the mediterranean, and other Seas are proued
 both by holy scripture, and allowed authours to haue receaued the faith about
 this time. Neither are they wanting that affirme, one S. Simon an Apostle,
 whether S. Simon Peter, or S. Simon Zelotes I will entreate hereafter, prea-
 ched also in this Iland, not longe after these. And many lying in our Northen,
 Ocean as Iland (esteemed to be the Aunciently named Thyle, Groneland,) and
 other prophesied to receaue then the faith of Christ: this Ilād of Britaine,
 the, gate, way & passage vnto them, was not passed by in that happy worke.
 Especially when (if it shall not be thought to interrupt my history of Britaine)
 I haue clearely proued, to be added in due place, That the ghospell was prea-
 ched in America, by such as preached here, And that it was knowne many
 hundred yeares since to those of this kingdome of Britaine, and not vnproba-
 bly in the Apostles time, and was the harbour and succour of some of them or
 their disciples, first preaching here, and from hence happely transported and
 passing thither, to deliuer there their heauenly message.

5. But howsoeuer these things be proued hereafter, manifest it is, by that
 which is said before, that our contryman S. Māfuetus was either in the reigne
 of Caius Caligula, or Claudius, Bishop of Tullum, and founded the first Epif-
 copall succession there. *S. Mansuetum Petri Apostolorum Coryphæi discipulum
 Episcopatum in Leacorum vrbe Tullo fundasse.* And no man will thinke, that he
 alone of his nation, was either consecrated Bishop, or Preist, or became a
 Christian. It is a thinge scarcely heard of in histories, that any one man should
 onely be called to that highest dignity, and calling, in the Church of God, and
 to leaue his contry, to preach to straungers, except his owne nation was other-
 wise furnished both of cleargy men, and other Christians, and except some
 storme or violence of persecutiō should seperate him from his naturall friends
 and contry: which neither is, nor can be pretended in this case. For neither
 at that time, nor all the life of S. Mansuetus, being (as here after) very longe,
 yet he not returning into Britaine, was there any persecution of Christians in
 this kingdome, but quite otherwise, fauour and frendship of all in authority
 to that religion: and not this onely, but (as I haue proued before) a generall
 inclination, and disposition in the whole Iland, to be instructed in, and re-
 ceaued the faith of Christ. And so whether we will say, that this holy Bishop

of Britaine, went from hence to S. Peter in the Easterne Contries, or S. Peter was then here in these partes, when he consecrated him Bishop or Preist, no man can be so vnaduised to thinke, that he was the onely Bishop, Preist, and Christian also of this Nation then: This cannot enter in any reasonable iudgment. If we say that S. Mansuetus went out of this Nation to S. Peter in the Easterne Contries, (which Protestants will rather agree vnto) this maketh as much for the honour of that Apostle, and the loue and reuerence of our first Christians vnto him, to drawe them by such forcible bands thereof, to vnder-take so long & daungerous a iorney to be instructed by that holy Apostle. And this holy Bishop being Associate to S. Clement a Romane borne, and so returning by Rome from those Easterne Contries, being their direct way to Metz, Tullum, and those places where they preached, but at their passing by Rome, S. Mansuetus visited those Britans of this Nation, which then were hostages, and pledges there, whereof some at that time in true iudgment must needs be thought to be Christians: as namely the parents of Ladie Claudia, which both were Britans: And that they were then Christians before the beginning of Claudius his Empire, or S. Peters coming to Rome, in the beginning thereof, the Romans themselues shall witnesse for they tell vs, that the house of Pudens husband of our contry woman S. Claudia was the first lodging of S. Peter in Rome, and there, first the Christians assembled to serue God. *Maiorum firma traditione præscriptum est, domum Pudens Romæ fuisse primum hospitium S. Petri Principis Apostolorum, illucque primum Christianos conuenisse ad Synaxim, coactam Ecclesiam, vetustissimumque omnium titulum Pudens nomine appellatum.* And yet certaine it is, that this S. Pudens was either but a very yong child, or not yet borne when S. Peter came to Rome, and so yong, that our Protestants by their Bishop and Antiquary faith of him and Claudia, *Pudens and Claudia were two yong Persons*, when S. Paul remembered them, in his second epistle to S. Timothie which they say was in the last yeare of Nero, or without doubt not longe before, 24. or 25. yeares after S. Peters coming to Rome in the beginning of Claudius his time by all accompts. And these Protestants further say, thy were so yong that they were not in their iudgmets married vntill the later end of Traians time, or about the beginning of Domitian. And the auncient Roman Martirologe it selfe is witnesse, that when S. Peter came to Rome S. Pudēs was not a Christian but baptized by him: *S. Pudens S. Pudētianæ pater qui ab Apostolis Christo in Baptismo vestitus.* Therefore it was not S. Pudēs then not borne, or a yong child & not Christened, but after, that did or could giue the first entertainment in his house to S. Peter, or make his house a Church for Christians. Besides euident it is, that this S. Pudens was borne in Vmbria in Italy, farre frō Rome, & his dwelling house was there at Sabinū, of which S. Claudia his wife tooke an other name vnto her, as more hereafter. Therefore I must entreate the Romans, to giue me leaue, to thinke, that this house which was the *primū hospitium, the first lodging of S. Peter in Rome*, was the house of the holy Christian parents of our renowned contry woman S. Claudia, and they then Christians and some of the Hostages of Britaine at Rome when S. Peter came thither first, and were so charitable to the Saints of God, that they gaue entertainment to that holy Apostle before any of the Romans, and made their house, the house of God, and seruing him.

6. Not vnprobable it is, that these holy Britans then in Rome, which so first receiued S. Peter there, were first conuerted by their holy contryman S. Mansuetus disciple of S. Peter, as he returned frō that greate Apostle at Antioch or

there

The Brittish parents of ladie Claudia, and others of their familie, became Christians about this time.

Baron. in annot. in diem. 19. Maij Martyrol. Rom. Author of 3. Conn. Godwyn Conuers. of Britaine pag. 17. Godwyn supr. pag. 17. 2. Tymoth. 4. Godwyn supr. Martyrolog. Rom. die 19. Maij. Martial. Epigram. Bal. centur. 1. De scriptur. in Claudia.

Christian Britans in Rome, the first entertayners of S. Peter the Apostle there: and their house the first Church, or Oratory for Christians there.

Thes probably conuerted by their contryman S. Mansuetus returninge by Rome, from S. Peter in the easte contryes.

Diuers of the Northren Britans conuerted about this tyme, and by diuers authors before those of the Southern parts.

Magdeburgen. centur. 2. cap. 2. col. 6. Theater of greate Britanie l. 6.

Tertullian l. aduers. Iudæos. Theater of great Britanie l. 6. c. 9. §. 9.

Tertullian contr. Iudæos cap. 7. Petr. Cluniacen. ad Bernard.

The Northre Britans receaued the faith eyther by S. Mansuetus, or some other disciples of S. Peter, about this tyme.

Hector Boeth. hist. Scot. Georg. Buch. rer. Scoticar. l. 4. Rege 27. Holinsh. histor. of Scotland in Donaldus. Harif. descript. of Britans.

Stowe & Howes hist. Theater of Brit. l. 6. Matth. West. an. 209. 198. and others.

thereabouts, with S. Clement by Rome into these parts, whether S. Peter sent the Bishops. And by this happy meanes of that holy Apollle S. Peter, his disciples & our Christiā cōtriman at Rome, much spirituall good redounded after to this Kingdome, as I shall make more manifest in the time of Claudius, & other succeeding Emperours. Neither cā we thinke but very many here in Britaine were also then cōuerted by the meanes of S. Māfuetus, or some other of his holy cōpanions, both in his iorney to Antioch to S. Peter, & in his returne into these Cōtries againe to preach the ghospell especially in the more Northren part of Britaine, of which Natiō he is supposed to be, & named Scotus, a Scot, as all the Britaines of the North part beyōd the wall or trēch of the Emperours Adrian and Seuerus were named, because they were so mixed with the Scots, that in time, the Scots were the greater & strāger natiō in that part. And of this time and in this sence it is most properly true for any thing which wee reade particularly in histories which the Magdeburgian Protestants with diuers also of this kingdome, both Catholiks & Protestants was frō Petrus Cluniacensis (and I may add Tertullian) that the people of Britaine in the North where the Scots now be, were the first Christians. *Scotos Christianos antiquiores Petrus Cluniacensis vocat: ac referatur huc quoque Tertulliani testimonium, qui inquit: Britannorum inaccessa Romanis loca Christo fuerunt subdita. Petrus Cluniacensis calleth the Scots, the more auncient Christians. And hitherto we may referre the testimony of Tertullian who saith the places of the Britans which were vnaccessable to the Romans, were subiect to Christ. And he addeth of the Britans, nomen Christi regnat, the name of Christ reigned among them. Which our English Protestant Bishops in their Theater cōfirme in this māner. It is certaine that the Britans were with the first Conuerts: And Tertullian who liued within 200. yeares of Christs Natiuitie, sheweth no lesse: who the more to prouoke the Iewes, against whom he wrote, calleth to witnesse the fruitfull increase of the Ghospell of saluation, through many Contries and Nations, and among them nameth the Britans, to haue receaued the word of life. The power whereof, saith he, hath peirced into those parts, whether the Romans could not come. Whence Petrus Cluniacensis supposeth the Scottish men the more auncient Christians.*

7. The like haue other Protestants, and those their cited Authours: which cannot be otherwise verified, but applying this preaching of the faith of Christ, vnto those Northre Britans, either by this their holy Contriman, saint Mansuetus, the first Bishop we can finde of this kingdome, or some other Associate of his, sent hither, at, or about that time, by the same holy Apollle S. Peter. For in all other respects, whether we speake of the British Christians here in the time of Claudius, or Nero, of which these Protestants will tell vs more hereafter, or the cominge of saint Ioseph of Aramathia, and his Religious Companions into this kingdome, in the dayes of Nero, or the generall Conuersion of the kingdome of Britaine vnto the Trenches of Seuerus in the time of King Lucius by Pope Eleutherius, all these were longe before the Conuersion of the Scots in the time of their King Donaldus either by Pope Victor, or Zepherinus, as Harison rather supposeth, the first time which is assigned by any, being in the 203. yeare of Christ: and if it was vnder Pope Zepherine, it was after that time, for he was not chosen Pope vntill the yeare 209. before which time or the beginning it selfe of the Papacy of saint Victor, which was in the yeare 198. this our Britaine on this, side (the remembred diuision) had generally and publikly receaued the faith of Christ. And the very words of Tertullian, liuing and dying before this Conuersion of Scotland,

within

within the first two hundred yeares, by these Protestants before, and writing that his booke, *aduersus Iudæos*, longe before, and yet saying, that the places of Britaine, which the Romans could neuer conquere, or come vnto, *Britannorum Romanis inaccessa loca: did acknowledge Christ and his name did reigne in them*, before he wrote, doe manifestly conuince it to be so. For Tertullian liuing and writing in Afrike, could not possibly take notice of things done here in an Iland so farre of, presently after they were first effected: and by no meanes, could either he, or any other writer speake of things done so longe after, truely to repart them done so longe before, If he had bene the greatest Prophet that euer was. Therefore both the Testimony of him, and Peter Cluniacensis also must needs, (to be true) haue relation to these dayes of saint Mansuetus, and his Associats, or others liuing in those times, and sent hither by saint Peter. Or els how can we allowe, and commend the spirituall loue and charitie of saint Peter that most glorious Apostle, whom we may not controle, or of this holy saint our Contryman made Preist, and Bishop by him to this his most beloued contry, if he had continually stayed at Tullum, so farre hence, or there abouts, neuer coming hither to releue the extreame spirituall needs, distresses, and miseries of this his natieue contry, except others were then assigned by the same Apostle to supply and performe that charge? In such a case the Order of Christian charitie had otherwise sent him hither, and so required both of saint Peter and this his disciple, to preferre this Nation in their heavenly loue. That spirit which moued holy Moyses to say to God: *Aut miserere populo huic, aut dele me de libro quem scripsisti: Either take mercy vpon this people (my contry men) or blot me out of the booke, which thou hast written*. That which inforced and inflamed saint Paul to write: *I could wish* (so our Protestants translate) *that my selfe were accursed from Christ, for my brethren, my kinsmen according to the flesh*. Yea the order and lawe of holy loue bound, and tied with the chaines thereof the whole Colledge of the blessed Apostles to stay so longe in Iury, among their brethren there, before they preached vnto the Gentiles. And Christ himselfe said, he was sent, *ad oues quæ perierunt domus Israel: to the lost sheppe of the house of Israel*: and preached most to the Iewes of whose nation he had receaued his Incarnation.

8. Therefore besides all the Protestants of Englad before recited, their cheifest Antiquary cōcludeth that it is a thing certaine, not to be questioned, or doubted of, but the Britans did receaue Christian Religion, euen in the very infancy & begining of the Church of Christ. *certum est Britannos in ipsa Ecclesiæ Infantia, Christianā Religionem imbibisse*. So M. Selden and others before alledged. And though S. Mansuetus be called *natione Scotus*, yet this nothing preiudiceth the preaching of the faith to the Britas, in the North part of this Iland by him, or others of his holy cōpanions: For long after this time all or the greatest part of the inhabitants of that Northren Cōtry of Britaine, were knowne Britas & not Scots, as is euident by all antiquities of this natiō, & the preuayling of the Scottish nation there, first gaue the denominatiō of Scotland to it, longe after being then, euen by the Romans, called Britaine. For as both auncient and late, foreigne and domesticall antiquaries agree, this Iland was longe time after the dayes of saint Mansuetus diuided into fīue distinct Prouinces, and yet euery one called, *Britannia*. *Britannia prima*. *Britannia secunda*. *Britannia Flauia*. *Britannia Maximia*. *Britannia Valentia*. Which last was that, which was aunciently Albania, and after abusiue (because the Scots possessed it) Scotland. *Quinta, Valentia, Albania scilicet, quæ nunc abusiue Scotia dicitur*. And although this

holy

Exod. c. 32. v. 32.

Rom. c. 9. v. 3.

Matth. 15.
Camden. in
Belgæ. edit. an.
1586.
Selden. in Ana-
lect.
Girald. Cambr.
l. de sedis menou.
dignitate. Ioh.
Pris. defens. hist.
Britannic. p. 73.
74. Parker. an-
tiq. Britanni. An-
ton. Sabell. lib. de
occid. Imper. &
alij.

Saint Mansuetus
made Preist and
Bishop by S. Peter,
preached in Bri-
taine.

Marian. Scot. l.
2. atat. 6. in Ner-
ua col. 254. Me-
thod. apud eund.
supr.

holy bishop of Britaine is ordinarily called in histories the bishop of Toul in Lorraine, where, and where about he seemeth much to haue conuersed, and preached after he was promoted to Episcopall order by saint Peter; yet this hindereth not, but that (as before) he spent much time, & labour in that kinde, as nature and charitie bound him, in this his natie contry: which is testified in plaine termes both by Methodius that most auncient writer, and saint Marianus Scotus, his owne contriman of this Iland, who speaking of diuers Apostolike men of that time, whom they call, *Insignes sanctitate, & gratia pol- lentes: renowned men excelling in sanctitie and grace*, among whome they name both this our holy bishop, and saint Clement his associate, they say of them: *non solum propria prouincia, sed & in extremis (al. externis) & vltimis industrij & illustres regna Tyrannorum vicerunt: They were not onely industrious, & renou- ned for preaching in their owne contries, but also in extreme, (or externe) and vter- most nations, ouercame the kingdomes of Tyrants*. Where it is euident by these two greate witnessses, that this most blessed bishop of Britaine preached here in his owne contry, *propria prouincia* at that time. And thus I end the Empire of Caligula, Guiderius reigning in Britaine.

THE VIII. CHAPTER.

OF THE TIME OF CLAVDIVS. AND HOW by our Protestants testimony one of the twelue Apostles then preached in Britaine.

1. **N**OW we are come to the time of Claudius, when both Catho-
liks and Protestants assure vs, both that the Apostles formally
preached vnto the Gentiles, and there were many Christians
in this our Britaine: But before we proceed further, to auoide
all ambiguitie, or error, that might chaunce in these matters,
in the iudgment of Protestants, let vs first craue their best assistance, and di-
rection by some certaine grounds, and maximes in history, as infallible rules
truely and plainely to square our narration by, least we be deceaued. They
propose some fewe for most certaine and vndoubted generall verities, which
will easily leade vs to many vndoubted particular conclusions. First they say,
which in some sort is remembred before, that this kingdome of Britaine re-
ceaued the faith of Christ soone after his Ascension. Secondly, that this holy
Religion was preached here, by some one at the least of the Apostles. Third-
ly, who they are in particular of that most holy number and order, of whom
mention is made in histories to haue preached in this nation. Fourthly that in
the time of Claudius, of which we now intreate, diuers Christians came hi-
ther from Rome, when he persecuted them there. Fifthly that saint Paul
came not to Rome, or to any of these west parts vntill longe after the death of
Claudius, in the reigne of Nero: Sixtly, that saint Simon Zelotes, whom
some write to haue preached and bene martyred in Britaine, was put to death
in Persia, with saint Iude. Seuenthy, that it was the 63. yeare of Christ, be-
fore saint Ioseph of Aramathia, that buried our Sauour, came hither with
his religious companions. Lastely, that saint Peter, that great Apostle was

Certaine histori-
call grounds, and
Maximes giuen by
our Protestāt An-
tiquaries, to knowe
what Apostles first
preached in Bri-
taine.

one of those three Apostles, saint Paul and saint Simon Zelotes the other two which are reported in histories to haue preached heare. All which assertions are taught by the cheifest Protestant antiquaries, and historians of England, in their common booke of their religion, their Theater and other writings, of most credit with them, for vndoubted historiall verities. By which it evidently will be concluded, by their owne graunts, and directions, that saint Peter was the onely Apostle, that first brought, or sent Christianitie into this kingdome. Which is particularly also proued before, in the case of *S. Mansuetus*, the first Preist and bishop which was borne in this Iland which any histories, I reade, make mention of, yet consecrated by S. Peter, sent and directed by him with others of his disciples into these parts.

2. But to make all these things so evidently true, euen by these Protestants, that no man with any pretence of probabilitie, shall be able to make contradiction vnto them, They shall all and euery of them be particularly and Inuincibly proued true, by these me themselves. The first, of the faith of Christ, receaued heare, soone after his Ascension, and in the time of Tyberius is verified before, from these Protestant Authours: To which I add this their Testimony againe: *The Apostle himselfe saith: the sound of the gospell went through the earth, and was heard vnto the ends of the world. Which his sayings cannot more fitly be applied to any other Nation then to vs of Britaine, whose land by the almighty is so placed in the terrestriall Globe, that thereby it is termed of the auncient the ends, and deemed to be situated in an other world. And againe: Immediately after Christs death, doth Gildas fasten our conuersion, where he writeth, that the glorious Gospell of Iesus Christ, which first appeared to the world in the later time of Tyberius Caesar, did euen then spread his bright beames vpon this frosen Iland of Britaine.* The like testimony they reiterate in an other place, Which I will cite hereafter; and according vnto this, runneth the whole current of their writers of antiquitie from the highest and greatest to the louest and meanest among them.

3. Their first Protestant Archbishop Matthew Parker in his Intituled *Antiquitates Britannicae*, *The Antiquities of Britaine*, proueth it from Antiquities in these words: *primam Christianæ Ecclesiæ originem & institutionem in Insula Britannica, ex antiquissimis patrum scriptorumque testimonijs reperiemus non modo peruetustam eam fuisse, sed etiam ab ipso primum per Apostolos propagato per orbem Evangelio initia duxisse & accepisse incrementa:* we shall finde out of the most auncient testimonies of the Fathers and writers, That the first beginning, and institution of the Christian Church in the Iland of Britaine, was not onely very auncient, but to haue had beginning and receaued increascs euen from the time when the Gospell was first propagated in the world by the Apostles. And he yeeldeth his reason immediatly in this maner. *Gildas enim Antiquissimus inter eos qui fide digni sunt, Britannicarum rerum scriptor, tradit Britannos iam inde ab ortu Euangelij Christianam suscepisse fidem:* for Gildas the most auncient writer of Brittish matters among those that be of credit, doth deliuer that the Britons receaued the Christian faith euen from the rising vp of the gospell. The Protestant Bishops and others, Authors of their greate Theater of greate Britaine giue testimony vnto this, in these words: *There are, who vpon a very good ground from the words of Gildas, the most auncient of our Brittish Historians, will haue the sunne of the gospell longe before the coming of Ioseph of Aramothia hither, to haue risen in this our west, and this Iland of Britaine to haue enioyed the very morning Assent, the brightnesse thereof percing through the misty cloudes of error, and shyning heare in Britaine euen in the dayes of Tiberius, towards whose end Christ suffered his death, and by whose In-*

Theater of great Britaine lib. 6. Camden. in Britan. Stowe. And howes hist. Holinsh. hist. of Engl. Godwyn Conu. of Brit. & Catal. of Bishop. Protest. Comm. Booke. Parker. antiquit. Britan. Malon Booke of Ordin. with others.

Theater of great Britaine l. 6. c. 9. Rom. 10. v. 18.

Gildas. de excid. Brit.

Matth. Parker. antiquit. Brit. p. 1

English Protestants mistake the testimony of Gildas about the time of the faith of Christ receaued heare.

Theater of great Britaine l. 6. c. 9. §. 5.

Godwyn. Conu.
of Britaine p. 43.

44.

Balæus l. 2. de
Act. Rom. pont.
in Gregor. 1.
Camden in Bri-
tan.

Fulke Answ. to
counterf. Cath.
p. 40. Powel An-
notat. in l. 2. Gi-
raldi Cambren.
Itiner. Cambr. c.
1. Holinsh. hist. of
Engl. c. 21. p. 102.
Selden in Anal.
Gildas epist. de
Excid. & Conq.
Brit. cap. 6.

Protestant Ann.
in Prologum
Gildas in Marg.
& in cap. 14. in
marg.

Matth. Westm.
an. Do. 44. & 4.
Claudij, Stowe,
Holinsh. Cam-
den with others.
Protest. annot. in
c. 5. Gildas.
Protest. annot. &
tit. in c. 6. Gild.

dulgence towards Christians, their profession was propagated farre and neare. Which assertion the saied Gildas doth not deliuer couldely or doubtingly, but with great confidence, and relying vpon good grounds, as it appeareth when he saith, Scimus &c. we know for certaintie, that this was in the later times of Tiberius which was immediatly after our blessed Saviours Passion. Their Protestant Bishops Bale and Godwyn say: The Britans receaued the doctrine and discipline of their Church from the Apostles of Christ. The religion of the Britans was that which the Apostles by the commaundemēt of God deliuered to the Churches of the Christians: And continued in the Country of the Britans from the Apostles tyme. Their most renowned Antiquary Sir Camden Clarentieux among Harolds is of the same opinion; in diuers editions. D. Fulke saith: The Britans continued in the faith of Christ, from the Apostles time. An other addeth: The doctrine of the Britans and their worship of God was pure and from the Apostles themselves. Holinshed saith: the Britans Christianity neuer failed from the Apostles time. In like manner write diuers others; needlesse to be recited: And most of them ground vpon the Authoritie of S. Gildas, as some of them haue plainly before expressed.

4. Therefore for better satisfaction of the Readers I will cite at lardge the words of that holy Auncient British writer, as our English Protestants haue published him to the world, and some Manuscripts also haue. These they are: *Interea glaciali frigore rigenti Insula, & velut longiore terrarum secessu soli visibili non proxima, verus ille non de firmamento solum temporali, sed de summa etiam cælorum arce tempora cuncta excedente, vniuerso orbi præfulgidum sui corruscum ostendens (tempore vt scimus) summo Tyberij Caesaris, quo absque vllō impedimento, eius promulgabatur Religio, comminata Senatu nolente à Principe morte dilatoribus militum eiusdem, radios suos indulget, id est, sua præcepta Christus.* In the meane time, to this Iland stiffe with forsen cōuld, and farre distant from the visible sunne, That true sunne which is Christ, doth vouchsafe his beames, that is to say his precepts, shewing to the whole world his glittering brightnesse, not onely from the temporall firmament, but from his high Tower of heauen, exceeding all times, in the latter time of Tyberus Caesar, without any impediment his Religion was propagated, the Prince threateing death, to the accusers of his souldiers, against the will of the Senate. Hitherto the very words of S. Gildas, as he is published by Protestants. Who freely acknowledge, that clause of the time of Tyberius to be wanting in other copies of that holy writer, as namely in that, which was put forth by Polydor Virgill, and others. And the very first word of this narration: *Interea, in the meane time*: doe seeme plainly to conuince, that they are no part of S. Gildas, especially in that sence, that he thought this kingdome to haue receaued the faith of Christ in the time of Tyberius, but in the dayes of Claudius. For they being of a Relatiue nature, and hauing relation to that which went before, they must in due construction of necessitie proue, that this receauing of Religion *interea, in the meane time* was when things last and immediately spooken of before were done. Which were, the subiection of the Britans the second time to the Romans, Which was in the time of Claudius coming hither in the fourth yeare of his Empire, and of Christ the 44. which our Protestants notes vpon these places of S. Gildas doe make most manifest. For the chapter which goeth immediatly before the recited Authoritie is, thus by them intituled: *De secunda gentis subiectione: of the second subiection or subduing of this Nation to the Romans.* Which was in the beginning of the Reigne of Claudius, and then immediatly followeth the next chapter, wholly before recited, and by these Protestants intituled. *De religione. Of religion receaued beare.*

There

Therefore if the Religion of Christ was receaved by the Britans, by Gildas onely, *Interea*, in the time when they were subdued by Claudius, it cannot be gathered from him, that they receaved it sooner. Otherwise it was not receaved, *Interea*, in that time, the words of the holy historian. But howsoeuer that Authoritie is to be vnderstood, It proueth at the least, to the greate honour, of this kingdome, that it receaved the faith of Christ in the beginning at the least of the Empire of Claudius. Which George maior and other his Protestant followers doe rather approue, in this tenor: *that immediately after Christs Resurrection vnder Claudius, the light of the Gospell was kindled in Britaine.* And this must needs be by some one of the 12. Apostles, or their Disciples, by the sentence of these Protestants, assuring vs, first in these words: *soone after the Ascension of Christ, the holy Apostles being dispersed through out the earth diuided the Prouinces among them, by lot to preach the gospell in.* And againe: *It is deliuered plainly by sondry auncient writers, that Britaine fell in diuision among the Apostles.* And so of necessitie it must needs receave the faith of Christ, either immediately by some one of that most blessed company, or mediately by their Disciples, or both, which is most probable in so greate a busines, exceeding the labour of one, and not performed onely by the schollers and Disciples, seeing by these Protestants grounding vpon auncient writers, it fell out to the diuision, and portion, of one of the cheife Masters in this sacred worke, one of the Apostles of Christ himselfe. Which the holy Prophet seemeth longe before to foreshew of this Iland, one of the greatest and most remote, longe from Hierusalem, when speaking of the Apostles in the person of God, he saith, as Protestants translate him: *And I will set a signe among them, and I will send those that escape of them, to the Nations, to the Iles a farre of, that haue not hard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.* Which, diuers Protestants and not vnworthily apply to this Iland, one of the greatest in the world, and furthest distant from Iury, where this Prophecie was vttered.

5. And this diuision a portition of the world among the Apostles to preach and publish the gospell in, is as these Protestants before doe warrant vs: as also that Britaine (as needs it must, being one of the greatest Ilands of the world) fell in this diuision among the Apostles, *Is plainly deliuered by sondry auncient writers.* The Magdeburgian Protestants tell vs that Eusebius saith it was a Tradition that the Apostles diuided the Prouinces of the world by lott amongst the. *Quod Apostoli inter se sortiti sunt orbis terrarum prouincias.* And Musculus in his translation of Eusebius is witnes, from Eusebius that it was the Tradition of the Church; *sicut traditio παραδοσις continet.* Which is confirmed by S. Prochorus one of the seuen Deacons, made by the Apostles, as we haue his works. S. Leo saith: *That the Apostles vnderooke to preach the Gospell to the world diuiding it, into parts among them: diuisis sibi terrarum partibus.* S. Isidor, or whosoever, that auncient Authour of the booke, *de vita & obitu Sanctorum*, among his works, & Freculphus Lexouiensis writeth so also, and excludeth S. Paul from any part in this ordinary partition, being after called an extraordinary Apostle: *Paulo cum ceteris Apostolis nulla fors propria traditur.* So we reade in the auncient Antiquities of Glaistenbury Abbey. Hartmanus Schedel saith of the Apostles: *totum orbem per Prouincias inter se partiti sunt:* The twelve Apostles parted the whole world among them by Prouinces: So Nicephorus in many places: *Apostoli sicut diximus per omnem dispersi terram, Prouincias orbis ad Euangelium predicandum sorte partiti sunt:* The holy Apostles diuided among them

S. Gildas doth not affirme that the Britans receaved the faith in Tiberius time, but in the dayes of Claudius.

Georg. maior in Praefat. Stowe & Howes histor. in Agricola. Theater of Britaine. l. 6. c. 9.

Godwyn Conu. pag. 1. 2. Stowe and Howes hist. in Agricola. Godwyn supr. pag. 2.

Britaine receaved the faith from one of the 12. Apostles by Protestants:

Isai c. 66. v. 19.

Theater of Brit. l. 6.

Godwyn. supr. Magdeburgen. Centur. i. l. 2. c. 7. col. 518. Euseb. l. 3. hist. c. 1. Musculus ib.

Prochorus hist. c. 1. in tom. 7. Biblioth. patr.

S. Leo serm. 1. de Apost. Petro & Paul.

Isidor. l. de vita & obitu Sanctorum c. 83. 71.

Freulph. Lexou. To. 2. Chronic. l. 2. c. 4.

Antiquit. Glaf. apud Capgrau. in S. Patricio. & al.

Hartman. Schedel Chronic. Chron. f. 202. p. 1.

Nicephorus hist. Eccl. l. 3. c. 1.

Godwin. Conu.
of Britaine.
Stowe & Howes
hist. in Agricola
and others.
Bretiar. Roman.
in vit. S. Philipp.
Apost. 1. Maij &
S. Matt. 21. Sept.
Ioa. Whitgift.
Answer. to the
Ad. and def. Bil-
son against the
Purit. Barl. Ser.
of Bish. Bridg.
def. of the Eccl.
gouern. Covel.
def. of Hooker.
Downam. l. 4. c.
4. of Bishops.

by lot the Prouinces of the world to preach the gospell. Thus our English Protestants, Godwyn, Stowe, Howes and others:

6. And to make all sure, the Church of God in the publike offices of the holy Apostles, S. Philip on the first day of may, and S. Matthew the 21. of September propoundeth the same for a certaine truth vnto vs. Neyther doth the rule of our Protestants Religion, their communion Booke, impugne it, and so none doe contradict it. And our Parliament Protestants of England, such as stand for the dignities and functions of Bishops, against the Presbyterian Puritans, such as their Bishops, *Whitgift, Bilson, Barlow, Bridges*, and others, make a reason of this diuision, not onely the better to deriue true doctrine, but Iurisdiction also vnto Bishops succeeding them both in doctrine, and Episcopall power. *It is manifest* (say these men) *that the Bishops haue receaued, and deriued their authoritie from the Apostles, whose successors they are, not onely in respect of doctrine, but also in the gouernment of the senerall Churches, not onely Dioce- sian Bishops but Archbishops such as Metropolitans are, were from the Apostles time.* And they exemplifie who these were in many places, where the Apostles preached. And yet this nothing hindereth any thing I haue written before, of diuers Britans of this Nation conuerted to the faith of Christ before the time of Claudius, for I shewed that to haue bene the great & extraordinary grace, and fauour of Christ to those persons; now I entreate of the ordinary calling, and Conuersion of this Country, among others by the publike consent, and agreement of the Apostles, which although it was before the calling of S. Paul to be an Apostle, yet I do not thereby goe about to exclude him from this holy worke, wherein, being extraordinarily called, he laboured as extraordinary and probably also honored this Nation with his presence, although after it had receaued the faith of Christ: The diuision of the world being among the 12. Apostles before S. Paul his Consecration.

THE IX. CHAPTER.

WHEREIN IS PROVED BY PROTESTANT Antiquaries, that among the three Apostles S. Peter, S. Paul, and S. Symon Zelotes which are thought by any Antiquaries to haue preached heare in Britaine, it was not S. Paul which first preached heare, but S. Peter.

1. **N**ow therefore being thus warranted, by so generall a consent, and harmony of cheife Protestants, that the Faith of Christ was so soone preached in this Iland by some or other of the holy Apostles, there is no difference concerning the vndoubted truth of that sacred Religiō, whether it was by S. Peter, Paul, Andrew, Iames, Iohn, or any of the rest, all of them after the coming of the holy Ghost, being as infallibly confirmed in grace, and truth, as S. Peter, or whosoever in any opinion was cheifest among them: yet in other respects it is not vnworthie a short inquiry by these men who in particular it was. First because in the end of this first hundred of yeares I shall deliuer in particular so farre as these Protestants my Directours will giue me leaue, what Religion it was, which euery of our Apostles and Masters in Christ taught and deliuered to this Nation: for knowledge whereof, the knowledge who they were, is first to be required. Secondly in that respect, we shall be tied with a more strict, and binding obligation, of dutie, and debt,

Needfull to knowe
who was our first
Apostles.

debt, to render our most obedient, and respectiue filiall obseruance of religious children, to that our worthie father in Christ, who trauailed so farre, and paynefull a iorney, from Hierusalem to this Nation, to make vs, his regenerate children, with so many and difficult labours: for as S. Paul writeth to his Children the Corinthians, in like case: *though you haue ten thousand Instru-ctors in Christ, yet yee haue not many fathers, for in Christ Iesus I haue begotten you, through the gospele. Wherefore I beseech you, be followers of mee.* Thirdly and lastly, to be breife, the more honorable that Apostle was, by so much the honour of this Nation is more increased, and our dutie to him the greater. For to speake with a Protestant Bishops tonge: *we should accompt it a greate glory to our Nation, to deriue the pedigree of our spirituall linage, from so noble and excellent a Father as S. Peter.* For the more easier finding forth whereof, this very man with many others his brethren in Religion, giueth vs direction in these words: *I finde mention of three onely of the Apostles to haue bene in our Britaine, to wit, Peter, and Paul, and Simon Chananæus called also Zelotes.* Like is the testi-monie of their Bishops in their Theater, their first Archbishop in his Antiqui-ties, their Bishop in his Catalogue of writers, their cheife Antiquaries Cam-den, Harrison, Holinshed, Stowe, Howes, Powel and others, neyther doth any historie or Antiquitie to my reading and memory make mention of any other. Therefore if we ioyne this to that, which these Protestant Masters haue taught vs in the precedent Chapter: That this Nation receaued the faith by an Apostle either in the time of Tiberius or Claudius, this question is soone decided, for it will euidently appeare vnto all men, not wilfully blinded with malice, or vnexcusable ignorance, that by these Protestants owne Rules, and directions in this matter, it could onely be S. Peter who first taught the faith of Christ in this kingdome; and heare instituted vnto vs, our Hierarchicall Order, and Succession of holy Bishops, and Preists, in these later neuer yet interrupted, and for sacred Bishops neuer vntill the late vnhappy times of Queene Elizabeth.

2. Concerning S. Paul one of the onely three supposed to haue preached, he could not possibly be the first Apostle, that came, or sent preachers hi-ther. For no Protestant or other bringeth him neare vnto these westerne Na-tions, vntill diuers yeares within the Reigne of Nero. The Theater writers say, it was the tenth yeare of Nero, which was the 64. yeare of Christ, be-fore S. Paul came to the west. But though these Protestants (to take no aduan-tage of their errour) are deceaued in some few yeares of that his trauailes, yet the holy scriptures with all writers, Protestants and others, are ample wit-nesses, that diuers yeares of Nero his Empire were past, before he came to Rome, the first westerne place he rested in, and then a Prisonner two yeares togeather. So he could not possibly be that first Apostle, by whose holy meanes and labours we had many Christians of this Nation longe before, in the time of Claudius at the least, as these Protestants before haue proued, diuers yeares before the beginning of Nero his gouernment. Besides, these Protestants doe assure vs, that Britaine fell in the diuision of the world among the twelue A-postles, following the auncient Fathers in that matter: of which number S. Paul was not, but extraordinary called to be an Apostle as S. Barnabas also was, and in that sence left no successours eyther in this Nation, or els where, to whom we may or can adheare, eyther for a Hierarchicall Succession, or other matters in Religion. And S. Paul himselfe putteth vs out of all doubt, that he was not present with the rest of the holy Apostles, when this diuision

1. Cor. c. 4. v. 15.
16.

Godwyn Conu.
of Britaine. p. 6.

English Protestants
confesse, there is no
mention in histo-
ries but of 3. Apo-
stles, S. Peter, S.
Paul, and S. Simon,
to haue preached
heare.

Godwyn supr.
pag. 2.

Theater of great
Brit. l. 6. c. 9. Bal.
præf. in l. de scrip.
Parker. antiquit.
Britan. pag. 4.
Camden in Bri-
tan. Harrison de-
script. of Britan.
Holinsh. hist. of
Engl. Stowe and
Howes histor.
Powel annot. in
Girald. Cambr.

S. Peter preached
heare first. Our epi-
scopall Hierarchie
instituted by him,
did continue with-
out interruption,
vntill Queene E-
lizabeth her Pro-
testant persecution,
and his Priestly or-
der neuer interrup-
ted still continueth.

S. Paul could not
be the first that
preached in Bri-
taine.

Epist. ad Rom.
Act. Apostol.

Galat. cap. i. v. 17.
18. 19.

Rom. i. v. 8.

Camden. Brit.
in Belgæ.

Magdeburg. Cē-
tur. i. l. 2. c. 2.

Math. cap. ult. v.
19. Marc. c. 16. v.
15. Luc. cap. ult. v.
47. 48. Act. c. 9.
c. 11.

Act. 13. 46. 47.
48.

If. 49. v. 6.

Theater of Brit.
l. 6. c. 9. §. 5.
Act. 11. v. 19.

of the world was made, among them. For longe after that time writing to the Galathians, he saith: Neyther went I vp to Hierusalem to them, which were Apostles before me, but I went into Arabia, and returned againe vnto Damascus. Then after three yeares, I went vp to Hierusalem to see Peter, and abode with him fiftene dayes. But ocher of the Apostles sawe I none, saue Iames the Lords Brother. Thus S. Paul, as our Protestants by our Kings allowance translate him. Therefore most certaine it is, he was no partie in this diuision, of which these Protestants haue thus informed vs, wherein this kingdome of Britaine fell out within the diuision of one of the twelue Apostles. And except all men of learning, Protestants and others be deceaued, in teaching that S. Peter first conuerted the Romans to the faith of Christ, S. Paul giueth to him, the honour of that Christianitie which the Britans had: for writing to the Romans he saith, I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world. Therefore except the Romans did not receaue the faith from S. Peter, which no man will, or with any probabilitie, can affirme, or Britaine then was no part of the knowne world, a thing euidently vnttrue, being then both knowne, and in a great part subiect to the Roman Empire. It was neyther S. Paul, nor S. Simon Zelotes, but S. Simon Peter, that eyther by himself or his holy Disciples first preached heare. And this might suffice in this Questio, but intēding to make all things cōtrouerfed in these matters vndenially manifest, I will reserue those later labours of S. Paul, which a litle before his death, & not before, he bestowed in this kingdome to their proper place.

3. I will now resolue the doubts of S. Simon Zelotes his pretended preaching in this Iland, and proue euen by these Protestants, that he neither preached in this our Britaine, nor neare vnto it. But this was peculiar to S. Peter & his Disciples sent by him, For as the greate Protestant Antiquary freely confesseth. If S. Paul was heare, It was after his imprisonment the second time at Rome vnder Nero: post secundam Romæ incarcerationem. And it could not possibly be before, the Scriptures themselues giuing warrant thereof. So the Magdeburgian Protestants with others. *Paulum a priore captiuitate Roma dimissum Britannijs Euangelium prædicasse: that S. Paul preached the Gospell in Britaine after he was dimissed from his first captiuitie in Rome.* Which our English Antiquarie before calleth his second imprisonment, in respect of his former imprisoning before he came thither. And S. Paul was neither one of the twelue to whom the Cōuersion of the world was first committed by Christ, neither present, nor yet consecrated by imposition of hands, when the other Apostles had made this diuision, as the scripture witnesseth: And though he was called, Apostle of the Gentiles, Yet he, after his conuersion, preached with Barnabas vnto the Iewes onely, vntill in the 13. chapter of the Acts of the Apostles after this time, as appeareth in those their words to the contradicting Iewes: *Then Paul and Barnabas waxed bolde, and said it was necessary, that the word of God should first haue bene spokē to you, but seeing yea put it fro you, & Iudge your selues vnworthie of euerlasting life, loe we turne to the Gētiles. For so hath the Lord cōmaunded vs, saying, I haue set thee to be a light of the Gentiles, that thou shouldest be for saluatiō vnto the ends of the earth. And whē the Gētiles heard this, they were glad, & glorified the word of the Lord. And the word of the Lord was published throughout all the Regiō.* And false it is, which our English Protestants in their Theater say: that huge multitudes of Christians dispersed themselues into all parts of the world vpon the martyring of S. Stephen at Hierusalem. For we are warranted by the scripture it selfe, that these preached onely to the Iewes. The words of our Protestants Translation are

These:

These: They which were scattered abroad vpon the persecution, that arose about Steuen, trauailed as farre as Phenice, and Cyprus, and Antioch, preaching the word to none, but vnto the Iewes onely. Where the quite contrary of this Protestant Assertion is euident, out of the Scripture by their owne Translation: That neither the whole world as yet, nor the Gentiles were preached vnto, by these disperfed Disciples in that persecution, S. Peter being (as they haue told vs before, & the scripture also witnesseth) the first of the Apostles, which preached to the Gentiles.

THE X. CHAPTER.

HOW S. SIMON ZELOTES NEVER PREACHED in this our Britaine, euen by the best testimony of Protestants; and others: nor any Symon an Apostle, but S. Simon Peter, and perhaps S. Simon Leprosus, or saint Nathaniel, by some called saint Simon.

1.



CONCERNING S. Simon Zelotes, one of the twelues Apostles of our Sauour, to haue preached here; I finde a Protestant Antiquarie so desirous to haue it so bruted vnto the world, that he careth not what or how many absurdities he comitteth, in so breife a relation, first supposing for a thing certaine that S. Philip the Apostle preached in this Gallila, France next vnto vs, which whe I come to S. Iosephs time I will proue to be vterly vntue, after ward, imagining his sending S. Ioseph fro thence, more incredible then the other, he addeth thus: *Hereby it came to passe that the said Philip vpon good deliberation did send Iosephus ouer, and with him Simon Zelotes to preach vnto the Britans, and minister the Sacraments there, according to the rites of the Churches of Asia, and Greece.* Thus this Protestant Antiquary, where first, whereas all protestants deny all prioritie of power among the Apostles, he maketh saint Simon Zelotes, an Apostle, equally as saint Philip was, not onely to be subiect to saint Philip, to be sent by him, but also inferiour to saint Ioseph, probably no Cleargie man, who by all, was cheifest among them; and was so appointed by him that sent them. Secondly, he maketh S. Simon the Apostle not onely inferiour to S. Philip the Apostle, and S. Ioseph, but to S. Philip the Deacon; for as a Protestant Bishop, and Antiquary perceauing the improbabilitie of S. Philip the Apostle his preaching in our neighbouring Gallia, France, saith, and citeth others to the same purpose, that it was rather Philip the Euangelist one of the seuen Deacons, that preached there, and if any Philip sent S. Simon and Ioseph from this France into Britaine it was he. But if these were no absurdities, yet this will not helpe vs, in this busines, but we must still Appeale to S. Peter, to be the first founder of our Church in Britaine, where these Protestants and this man also haue told vs there were many Christians soone after the Ascension of Christ; And yet by this Protestants computation, this first supposed coming of S. Simon Zelotes with S. Ioseph of Aramathia was 30. yeares after; his words be these: *he came ouer into Britaine, about the 64. yeare after Christ, when the persecution began vnder Nero.*

2. Therefore we may not relye vpon this holy Apostle, to be our first instructor, or to haue bene heare at all: Which other Protestants perceauing speake more doubtfully hereof. Among whom one a Bishop that would willingly exclude S. Peter, dareth onely to say: *some thinke, Simon Zelotes to haue bene*

Willian Harris
description of
Britaine p. 23.

Godwyn Conu.
of Britanie p. 9.

Harrison supr.

Harrison supr.

Godwyn Conu.
of Brit. p. 10.
Pag. 11.

Matth. Parker.
Antiquit. Brit. p.
3. Nicephor. l. 2.
c. 40. 10. Capgrau
Catal. sanct. An-
gliz.

Antiq. Glascon.
apud Lel. in Af-
fert. Arthur. Cap-
grau. in S. Ioseph.
Stowe & Howes
hisor. Camden
in Brit. Godwyn.
Conuers. of Brit.
Holinh. hist. of
Engl. in Ioseph.
Michael Draytō
Poly - Obion.
Selden Illustr.
Holinh. hist. of
Engl. l. 4. c. 5.
Menolog. Græc.
6. Idus Maij. Ba-
ron. annot. in
Martyrol. Rom.
in Sanct. Simone
Chanan. 28. die
Octobr.
Camden. in
Britannia.
Godwyn. Conu.
of Britaine p. 2.

one of Iosephs companions. So that now we haue not the former warrant, but a thinking of some, not one named for this matter. And by this man vnprobable or vnpossible that we should rest vpon S. Simon: for he saith frō Antiquities, that Ioseph was the cheife of the company of twelve holy men that came hither in the thirty and one yeare after the Passion of our Sauour. When by these Protestants, this kingdome had many Christians aboue twenty yeares before. The next to these shall be their first Protestant Archbishop of Canterbury Matthew Parker, who hauing spoakē before of S. Ioseph of Aramathia that buried our Sauour, and came hither in the 63. yeare of Christ, addeth these of S. Simon Zelotes: *aliq̄ Simonem Zelotem in Britanniam venisse, & Euangelium primum nū-
ciasse reserunt. Quorum verumque verum esse potest. Nam Iosephi socij non nomi-
nantur, inter quos fuisse Simonem est verisimile: Other Authors report that Simon
Zelotes came into Britaine, and first preached the ghospell: Both which may be true,
for the fellows of Ioseph are not named, among which it is very likely Simon was.
And he citeth for his Authours, Nicephorus, & Ioannes Capgrauius, as I haue
placed them in the margin. Concerning Nicephorus other Protestants here-
after shall answere, that he neither doth, nor can bring S. Simon Zelotes the
Apostle into this our Britaine at all. Yet if it could be so, not coming hither be-
fore the coming of S. Ioseph aboue twenty yeares, by these Protestāts before,
that Britaine had receaued the faith, It cannot possibly be true that he first
preached the faith in this Iland, but that must needs by these mē be wholly left
to S. Peter and his Disciples. For his second & other Authour Capgrauius, It is
the forgery of this Protestant Archbishop, for no such thing is to be found in
him in all his booke, of which this man citeth no place at all, because *nūquā
est. That, he one of the Apostles, the cheifest spirituall man and cōmaunders in
the Church of God that euer were in the world should come hither as a nouice
and Inferiour vnder S. Ioseph the superiour of all the Religious mē that came
with him, as all Antiquities & antiquaries, Protestāts and others are witnesses
is as incredible an absurditie. And yet all this to no purpose, if we should be so
simple to admit them for good congruitie: For by noe possibilitie could he be
the first (as before) that preached heare. And if no Christianitie had bene
knowne heare, which these Protestāts haue already disproued, vntill this time,
yet he coming with S. Ioseph the Superiour of that holy cōpany, rather S. Io-
seph then any vnder him, should be said to haue first preached the Ghospell,
and not S. Simon or any other vnder him. An other Protestant historiā citing
that very place of Nicephorus, writeth thereof in this manner, *Nicephorus pri-
teth in his secōd booke, that one Simon Zelotes came likewise into Britaine, where by
that his diminutive additiō one, one Simō Zelotes, he doth manifestly declare his
opinion to be, that this Simon could not be S. Simon the Apostle, but some o-
ther Simon, as Simon Leprosus, or Nataniel also called Simon the Disciples of
S. Peter that came into these parts, as diuers French histories are witnes. And
Camden the greate Antiquary knowing it to be absurd, that S. Simō Zelotes
the Apostle should preach in Britaine, and so certaine that S. Peter the Apostle
called also Simon, and most zelous in Religion, preached & planted the faith
in this Nation, Interpreteth that very place of Nicephorus to be vnderstood of
S. Peters preaching heare. An other, a Bishop with Protestants proueth from
Nicephorus himselfe that S. Simon Zelotes had not Britaine in his diuision,
but Egypt and Lybia, and he that had Britaine was *alius, an other Apostle diffe-
rent from him, his words be these: whereas it is deliuered plainely by sondry aun-
cient writers, that Britaine fell in diuision amongst the Apostles, amongst the rest Ni-****

phorus

cephorus hath these words: *Ægyptū & Lybiā alius, alius itē extremas Oceani Regiones & Insulas Britānicas fortitus est. One Apostle had for his part Egypt & Lybia, also an other Apostle had for his lot the extreame Regions of the Ocea, & the Brittish Ilāds.*

3. Therefore being euident both by Nicephorus, & these Protestants, that it was S. Simō Zelotes the Apostle in their Iudgmēts, which had Egip̄t & Lybia, allotted vnto him, & he that had the extreame Regions of the Ocea & the Brittish Ilāds was *alius, an other*, not S. Simō Zelotes thy cānot possibly saye, that he preached heare, but S. Simō Bariona Peter: for hauing grāted before, that no other Apostle, except S. Peter, S. Paul, & S. Simō Zelotes are remēbred in histories to haue preached in Britaine, & thus now excluding both S. Paul for a long time, & S. Simon Zelotes for euer, they must needs acknowledge, that it was S. Peter that plāted the faith of Christ in this Natiō, which some of thē haue before plainly cōfessed. And the words of nicephorus first obiected, if they were to be vnderstood of S. Simō Zelotes, yet they proue nothing for his preaching in this greate Britaine, or neare vnto it: his words be these: *eandemq; doctrinam etiam ad Occidentalem Oceanū, Insulasq; Britānicas perfert. Which a Protestāt thus trāslateth: and the same doctrine he brought to the Occidentall Ocea, & the Iles called Britannie.* Where he onely saith, which is true, that he preached as farre as vnto the west Ocea whē he was in the west cōfines of Africk, to which the west Ocea is adiacēt. But he neither saith, that he brought that doctrine ouer the Ocea, or preached it in any Brittish Ilād. neither doth any history say, that he did preach either in Irelād, Gernsey, Ierusey, the Hebrides, Mona, or any other Brittish Ile, that lyē betweene Africk & vs, & are more truely called *Insula Britanica*, the Brittish Ilands, thē this, not so named, but absolutely *Britannia* greate Britaine. Thē, not preaching in any of them, much lesse did he preach in this Ilād, & much lese was he crucified heare, that kind of death neuer vsed by the Britans, yet Dorotheus the cheifest Authour for this matter saith, he was martyred in *Britannia*, in some place called Britaine, or rather like to that name as our Protestants correct him, which two of them doe together in these words: Dorotheus, writeth thus: *Simon Zelotes passing through Mauritania and Africa, preached Christ, at length was crucified, slaine, and buried in Britaine, or rather Bithania.* where it is euident, they deny his being heare, but rather in some place of like name. Which may easily be proued out of Dorotheus himselfe, who directly teacheth, that S. Aristobulus one of the 72. Disciples, & Disciple of S. Peter, (as hereafter) was Bishop of Britaine absolutely, which he neither would, nor truely could haue said, if such an Apostle had preached, & bene martyred, & consequētly bene Bishop in this Britaine. For it will euidently appeare in the due place hereafter, euen by these Protestants, that S. Aristobulus was a Bishop heare longe before the time they haue assigned to S. Simō Zelotes, & cōtinued heare lōge time after his death. And greate ingratitude it had bene both of the Brittish, and Saxon Christians, If so renowned an Apostle of Christ, one of the twelue, had both preached, and bene martyred heare, and as a late writer without any Authoritie seemeth to thinke, *ordeined Preists, and Deacons, erected Churches, and the like*, if noe monument had bene kept thereof, no Church, no Chappell, no altar erected to his honor, & memory, whē we see it farre otherwise in all Nations, where any Apostle preached, and suffered martyrdom. And in this kingdome where S. Peter onely preached, & dyed not, we see the most aūcient Churches of this lād, except to the blessed Virgin Mary, were dedicated vnto him in our first publike receauing of christiā Religiō, as those two in Londō S. Peters Church at westminster, & in Cornhill in King Lucius time,

Nicephor. hist.
Eccl. l. 2. c. 40.
Stowe hist. in
Agricola.

Dorothe. in Synops.

Stowe. And
Howes hist. in A-
gricola.

Dorothe. supr. in
Aristobulo.

Author. of the
Engl. martyro-
loge 28. Octobr.
pag. 196.

are

Martyrol. Rom.
28. die Octobr.

Ado. Et Vsuard.
eodem die. Engl.

Martyrologe 28.
Octobr.

Beda Martyrol.
28. Octob. all

auncient Calēd.
Breuia. Rom. in

festis S. Simonis
Chan. 28. die O-

ctobr.

Protestant Cōm.
booke die 28. O-

ctobr. in the

seru. of S. Simon
and in Calendar.

28. Octobr.

Menolog. Græc.
6. Id. Maij. Ba-

ron. annot. in
Martyrol. Rom.

28. Octobr.

Venantius For-

fortunat. l. 8. c. 4.

Magdeburgen.

Centur. l. col.

586. l. 2.

Crato in vita S.

Simonis & Iudæ.

Abdias certain.

Apost. lib. 6. Ant.

part. l. tit. 6. cap.

14. Pert. de Nat. l.

9. c. 115. Eutro-

pius Persa l. de

vit. S. Simonis

& Iudæ. Anton.

part. l. titul. 6. ca.

28. §. 3. Petr. de

Natal. l. 4. c. 105.

Guliel. Eifengr.

Centen. l. part. 6.

dist. 6. Vincent.

in specul. Sabel-

lic. En. 7. lib. 4.

Magdeburg.

Centur. l. supr.

& l. 2. c. 10. col.

584. Isidor. lib. de

vita & morte

Sanctorum.

Hartin. Schedel

Chron. fol. 107.

S. Dorotheus l.

de 12. Apostolis.

are witnes. So we euer kept vnuolably, & with honor the memories of S. Ioseph of Aramathia, S. Amphibalus, sainct Alban, S. Aaron, Iulius and others.

4. But all our historians of Antiquitie printed, & Manuscripts, which I haue seene, many, both of our Britains and Saxons agree with the whole Latine Church, with all Martyrologes, that be auncient, as that of the Romans, Ado, Vsuardus, and others, that: *Natalis Beatorum Apostolorum Simonis Chananæ, & Thadæi qui & Iudas dicitur: Quorum Simon in Egypto Thadæus in Mesopotamia Euangelium prædicauit, deinde in Presidem simul ingressi, cum innumeram gentis illius multitudinem Christi subdidissent martyrium consummarunt.* The natiuitie (so the Church nameth the happy Martyrdome and death of Saints) of the blessed Apostles, Simon of Chananee, and Thadæus who is called Iudas the 28. day of October: of the which Simon preached the gospell in Egypt, Thadæus in Mesopotamia, then entering together into Persia, when they had made an innumerable multitude of that Nation subiect to Christ, they consummated martyrdome. So hath S. Bede in his Martyrologe: so haue all auncient Calenders of Britains and Saxons. So hath the whole Latine Church in the festiuitie of this holy Apostle, & to bind all English Christians, as well Catholiks by the Rules before, as Protestants by the commaunding squares of their Religion, the Parliament, and their Cōmunion Booke, they all celebrate with the Latine Church the festiuitie of this glorious Apostle vpon the 28. of October, when he suffered martyrdome as before with S. Iudas in Persia. When they which hold, he came into Britaine, keepe his day vpon the sixt of the Ides of May, the tenth day of that moneth.

5. And this is the auncient opinion of the fathers, concerning this holy Apostle, that he with S. Iude was martyred in Persia, among whom Venantius Fortunatus so renowned among our Protestants, for S. Pauls preaching heare, hath made it publike to the world, thus testifying that he was martyred in Persia with S. Iudas, neuer bringing him neare vnto this Nation.

Hinc Simonem, ac Iudam lumen Persida gemellum,

Lata re laxato mittit ad astra sinu.

And to ioynce forraing Protestants with these of Englad, in this busines, The Mardeburgians say plainly, that if Nicephorus doth say, that S. Simon preached the gospell to the Occidentall Ocean, & Brittish Ilands, he doth it without any certaine testimony. *Narrat, sed sine certo testimonio Nicephorus, Euangelium Simonem propagasse per regiones ad Occidentalem Oceanum sitas & Insulas Britannicas.* Where they be so farre from allowing his coming to these Ilands, that they accompt his preaching in the Contries neare the west Ocean vnprobable, and make him to be liuing in the East Countries, and preaching, & there ending his life, 50. yeares after this Iland had receaued the faith of Christ by these Protestants before. And Crato the Disciple of these two Apostles S. Simon, and Iudas followed them throughout 12. Prouinces of Persia, writing all they did and suffered there, by the space of 13. yeares; the like hath Abdias. The like hath Antoninus, Petrus de Natalibus, Eifengrenius and others. Their liues also in the same manner were writte by Eutropius a Persian sonne of Adimundus Xerxes King of Babylon, both in the Chaldy and Greeke tonges. To these I add Vincentius, Sabellicus, the Magdeburgian Protestants of Germany in their Centuries, S. Isidor, or whosoever the auncient author of the booke of the life and death of the Apostles, who saith besides, *iacet in Bosphoro, that he is buried in Bosphorus*, And died many yeares after his supposed death in Britaine. The like hath also Hartmannus Schedel, teaching, that he both preached, and suffered martyrdome in Persia, also Dorotheus, that auncient Greeke

Father

father himselfe, that is alledged, to say, that S. Simon the Apostle was crucified, killed, and buried in Britaine: in *Britannia crucifixus, occisus, ac sepultus est*, the greatest authoritie for his being heare, is contrary to himselfe, if so he should meane of this our Britaine, for in the same place he maketh S. Simo the apostle to haue bene crucified in the East Coutry in, or neare Egypt: *cruci alligatus, occisus est in Ostracina ciuitate Aegypti*: & maketh S. Simon the Apostle Bishop of Hierusalem, & so neuer to come neare vnto Britaine. So small is his Authoritie in the matter. The Authour of *Fasciculus temporum* saith, he was martyred in Persia with S. Iude. *Simon & Iudas martyrisati sunt in regionibus Persidis*. The auncient Anonymus that writeth the liues of the Apostles published by *Fredricus Nansæa*, Bishop of Vienna, saith, that S. Simon & Iudas were sent, by reuelation into Persia, to confound the wicked Sorcerers, Zaroës, and Arfaxard which had fled thither from S. Matthew the Apostle in Ethiopia, and the Prince of Persia was then named Baradach, that they had many Disciples there, of which they ordeyned Preists, Deacôs and other Clergy men, that in one yeare they baptized aboue fourty thousands besides children, and the King himselfe, that they ordeined Abdias Bishop of Babilon, that came with them from iury. That Craton their Disciple wrote their liues, which Iulius Africanus translated into Latine, and after many miracles there wrought, they were there martyred together with S. Sennes by whome they were harboured. So that if we will beleue either auncient, or later, Greeke or Latine, or the Persians themselves, Catholiks, or Protestants, or any thinge, that can be preteded for authoritie, worthie to be followed in this matter, S. Simon the Apostle was neither crucified, killed, buried or preached in or neare vnto this Nation.

6. Wherefore I cannot in any wise giue allowance vnto him, who not onely placeth him among the saints and Apostles of Britaine, but citeth diuers auncient writers (as he saith) for this his relation. In Persia the Passion of the glorious Apostle S. Simon, surnamed Zelotes, who according to diuers auncient writers, among other his Peregrinations came into our Ilād of Britany, about the yeare of Christ fourty and sixe, and there preached the Christian faith, baptized, ordeined Preists, & Deacôs, erected Churches and the like, whereby we may worthely call him our Apostle, and with greater solemnitie celebrate his feast, by whom we receaued so singular graces & benefites. He afterward went into Persia with S. Iude to preach the Christian faith to the infidels of that Country, where at last he receaued the reward of his labours by martyrdom, being nayled to a crosse: though Dorotheus writeth, that he suffered and was buried in Britany. Hitherto this Authour, and he citeth for his warrant, as I haue placed the in the Margin, Nicephorus, Polidor Virgil, Matthew Westminster, & Dorotheus. Of all which not any one affirmeth these things. Matthew Westminster & Poildor Vergil doe not so much as name S. Simon the Apostle, except Matthew Westminster saith he was Bishop of Hierusalem next after S. Iames. Dorotheus doth not say that S. Simon the Apostle was either crucified or at all in Persia, neither doth Nicephorus, neither doth any of these or any other say that S. Simo was heare about the yeare of Christ 46. neither cā that possibly be true by any cōputation, for by the vndeniable testimonies of many auncient Fathers he was presēt with other of the Apostles at the death of the blessed Virgin in the same yeare or 45. & yet by Nicephorus, & all that seeme to thinke he was in Britaine, he preached both through Mauritania & all Afrike, therefore noe being for him in Britaine at that time, & Nicephorus maketh it more vnpossible saying he trauiled through Egypt and Africk, the through Mauritania and all Lybia preaching the gospell. And the same doctrine he brought to the Occidentall Ocean. Which all Cosmographers know not to be that part of the O-

cean,

Fasciculus temp.
an. 74.

Anonymus in
vit. & passione
SS. Apostolorum
Apostolorum
Simonis & Iude.

The Authour of
the English Martyrologe printed
ann. 1608. 28. O-
ctobr. his greate
mistaking authori-
ties.

Nicephor. l. 2. c.
40. Pol. Vir. l. 7.
hist. West. ann.
636. & 652. Dor.
in Synopsi.
Matth. Westm.
an. 125.

Matth. Westm.
an. 45.
Dorotheus in
Synop. Niceph.
l. 2. c. 40. loc. cit.

Abrah. Ortel. in
typo. Orbis &
Africa descript.
Ptolom. Bilibald
Pirckeymher. &
lij in Africa.
Stephan. v. Brit.
Isac. in Lymphr.

Stephanus. v.
Brettonia, Bret-
tannis.

Speed Theater. l.
5. c. 4. Polyb. Eg-
log. l. 10. 11. 42.
Camden in Brit.
Theater l. 5. c. 1.
§. 11.

Claudius Ptole-
maeus in Geo-
graph. Sebast.
Munster. in Cos-
mograph. Bili-
bald. Pirckem-
her. in Ptolom.
Abrah. Ortelius
in Theatro Or-
bis. Rich. Hack-
luyt trauals of
English. &c.

Isidor. l. de vita
& morte Sancto-
rum in S. Simo-
ne.

Harris Hist. Ecc.
of Britaine to. 1.
M.S.

S. Philip the Apo-
stle neuer came into
Gallia (Fraunce)
by Britaine, nor
neare vnto it.

Protestant Au-
thor of the histo-
rie l'estat de l'E-
glise printed an.
1556. Euseb. in
Chronic. an. 54.
Philip. Borgom.
an. 52.

tean, which is next vnto vs, vpon the coste of Afrike, for Britaine from thence is in the Boreale, & North Ocean, the Occidentall Ocean of Afrike is that which is next to the Afores, & Chanary Ilands & others extending towards America, which seemeth to haue bene that which deceaued Nicephorus, if he thought S. Simo came from the west Ocean to the British Ilands, taking perhaps all those Ilands to be comprehended vnder that name. But more probable it is, that the Britannia, to which S. Simon went (if to any) or was put to death in, is the Britannia, in the East Country, neare vnto Persia. For Isacius is witness that of old there were three Britaines, this which we inhabit, a second about Thyle, now Island, & a third in the East, which is most like to be that which Dorotheus & Nicephorus meane in this matter. Or if we will say, that S. Simo went from the west coast & Ocean of Afrike vnto Persia, if he passed by the Mediterrane & Adriacke sea, which was his easiest iorney going by Iury, as he did, he passed by Britannis, or Britannia an Island in the Adriacke Sea, called by some *Elaphusa*, or *Elaphites*, 12. myles from Malta, by Pliny. And that there was an other *Britania*, or *Britanis*, in the same passage betweene Afrike & Italy, is testified by our English Protestants in their Theater, who cite Polybius for Authour, (that Hannibal was inclosed within the streights of Britaine) which must needs be about Italy, neare Afrike, & not out of his iorney by Sea to Iury, & Persia, where if he had come by our Britaine, to goe thither, he should either haue returned the same way againe, or compassed the greatest part of the whole continent, & passed the frozen seas, by the North pole, which way no man is remembered and knowne to haue gone at that time: & yet vncertaine, whether passable or no; & after his landing he had most vast, and Barbarous Countries, to trauaile through, where no man writeth he euer was, before he could come to Persia, as all Cosmographers, auncient, & late are witnesses: where passing by the other Britaine, or British Ilands, he had a short, & ready Iorney by sea, & by land to trauaile onely through Iury, or Syria to Persia, & those Countries there, where these Protestants & others tell vs, he preached, liued long, & was put to death. This was his trauaile by land, as we haue heard before from such as wrote the life of that holy Apostle. And, that was the part, which fell vnto him, as S. Isidore & others affirme, when the Apostles diuided the world among themselves to preach the Gospell in.

7. An other late writer there is who in his Manuscript History neuer printed, would bring him hither after S. Paul, which also some Protestants haue urged before: But I haue answered this in the already: & long before that time, Britaine had by these protestants, receaued the faith of christ. The like I say to those Protestants, (which would haue S. Philip the Apostle to send S. Ioseph of Aramathia hither out of Fraunce in, or about the yeare of Christ 63.) many Christians being heare by their owne confession long before that time; yet where I come to the dayes of S. Iosephs coming into this Island, I will proue at large, that S. Philip the Apostle neuer came into this Gallia, or neare vnto it. For this place, it will suffice that both by Protestants & Catholiks S. Philip the Apostle was crucified in Hierapolis in Phrygia, many yeares before this his supposed sending S. Ioseph hither, from this our Fraunce, or Gallia: So there is no place or possibilitie left for any Apostle but S. Peter to haue bene our first Father & Master in Christian Religion; Which I shall more plainly & directly make this manifest hereafter. In the meane time I am to set downe some former labours, and proceedings of this holy Apostle S. Peter, yet onely such, as haue connection with our Ecclesiasticall Historie of Britaine.

THE XI. CHAPTER.

WHEREIN DIVERS PROTESTANTS IN-
cline to thinke S. Peter preached here in Britaine, before his coming
to Rome: and what probabilirie that opinion hath.

I. **D**IVERS English Protestant writers (whether for loue to S. Peter, or dislike to Rome) knowing what great warrant there is, for sainct Peters preaching here, incline to affirme it to haue bene before he came to Rome. Amonge whome the THEATER WRITERS producing diuers testimonies for his being in Britaine, they add: *If Peter were here at all, It was before he went to Rome, and that the Gospell was preached here, before it was in Rome, if Peter were the first, as some hold, that preached there: both which may be more probable, if we consider the huge multitudes of Christians, fifteen thousand, saith Baronius, which dispersed themselves, into all parts of the worlde, Vpon the martyring of S. Stephen at Hierusalem.* Where we see that they make the coming of S. Peter into this our Nation, to haue bene so soone after the Ascension of Christ, that they seeme to suppose it to haue bene before his coming to Rome, and make it the more probable opinion (their owne phrase) that it was soone after the Martyrdome of S. Stephen, which was to speake in their owne words, *presently vpon the death of Christ: which was diuers yeares before any Authoritie teacheth, he came to Rome.* And their opinion before, that Britaine receaued the faith in the time of Tyberius will make the of that minde, being before proued that S. Peter was the first Apostle that preached here. For which, they bring his owne testimony to S. Brithwald, and other testimonies. And that which is written before, of S. Mansuetus a Bishop of this Nation, sent to Toul in Lorraine by S. Peter in the time of Caius Caligula, giueth some allowance to this opinion, if we will followe those Historians, which write, he was sent thither at that time in the yeare of Christ 40. making it not vnprobable, but he was sent from S. Peter being in, or neare this Iland.

2. The like I may say of S. Aristobulus made Bishop, as William Eifengrenius saith, in the yeare of Christ 39. who as commonly Protestants will tell vs hereafter, was our Bishop here in Britaine: and this the rather because we finde that about the same time, and in the same yeare, (if we may beleue this Author) the same holy Apostle S. Peter placed S. Pancratius Bishop of Tauronienium, and sainct Marciarius Bishop of Syrocusa in the Iland of Sicilia neare vnto Italie: and diuers others farre distant from Hierusalem, Antioch, or any Easterne place of the abode of that greate Apostle, as S. Clement with diuers others into the hither parts of Germany, as the antiquities of those places are witnesse. And if we call to memory the vnspakeable labours, and expedition vsed by this Apostle, in such sacred a busines before remembred, & how in that time he is said to remaine at Antioch, he visited, as the Scripture is euidence, *Pontus, Galatia, Cappadocia, Asia and Bithynia*, the hither partes of Asia: from whence we shall not finde it a more difficult iorney for that renowned Apostle, to vouchsafe to visite this Iland of Britaine, if we consult with Cosmographers in these affaires, then to come from Antioch in Syria

Theater of great
Britaine l. 9. c. 9.
§. 5.

Diuers English
Protestants incline
to thinke, S. Peter
preached in Bri-
taine, before he
came to Rome: and
how probably.

Theater supr.

Guliel. Eifengr.
Centenar. i. part.
1. dist. 7. fo. 67. 66
& dist. 8.
Sophron. Patria.
Hierosol. l. de la-
bor. S. Petr. &
Paul.

Petr. i. v. 1.

S. Peter came to
Rome before he
came into Britaine

Act. c. 8. v. 1.

S. Peters seating
himselfe at Rome,
foretold by holy
scripture, rabbins,
and Sibils, before
Christ.

Hieronymus à
sanct. fidel. con-
tra Iudæos.
Sybill. Erithr. in
1. Nasalographi
1. Imperial. Scrip.
Venetijs an. 1516
per Patriarch.
Venet. approbat.
& Pontif. Rom.

the cheife place of his residency at that time, to visit all those Countreys related, in which he preached as the Scriptures assure vs. But these be but coniectures, vpon which I may not found an Historiall Narration, especially when we haue a whole world of witnesses to the contrary, that Rome was the first place in the west, whether S. Peter came, and was cheifly directed vnto. And the cheifest reason of the dispersion of the Disciples at the martyrdom of S. Stephan, is before answered how they preached onely to the Iewes. And the Scripture is manifest that the Apostles were then at Hierusalem (except the Apostles) and not dispersed. And the history of the Acts of the Apostles keepeth S. Peter preaching in the East, longe after this to the Iewes and Gentiles, vntill such time in the dayes of Claudius Emperour, it pleased Christ our blessed Sauour, as many and greate Authorities doe warrant vs, to send and direct this his cheifest Apostle to make a great parte of his Residence at Rome, the greate and commaunding Imperiall Citie; at that time in the world, that he might the better by that meanes, preach the Gospell both by himselfe, and his Disciples, to these Western Nations, and Countreys of the world.

3. Of this mission of S. Peter to Rome Esay the Prophet though in more generall termes had longe before admonished, saying, (as I haue alledged before,) that God would send of his Apostles into Italy. Of this the auncient Rabbins before Christ were witnesses, as a Iewe himselfe hath proued against the Iewes, that Rome should be the cheife place of the Lawe and Religion of the Messias. Sybilla Erythra longe time before preached this to the Gentiles, when Prophefying of Christ and his twelue Apostles, thus she foretolde: *in vltima atate humiliabitur Deus, & humiliabitur proles diuina. Iungetur humanitati deitas: iacebit in feno agnus: puellari officio educabitur Deus & homo. Eliget sibi ex piscatoribus, & deiectionis numerum duode-narium, vnumque diabolum, non in gladio bellouē Eneadem urbem Regesque subij-ciet, sed in bamo piscantis, in deiectione & pauperie superabit diuitias: superbiam conculcabit morte propria: nocturno suscitabit & commutabitur: viuet & regnabit & consummabuntur hac omnia, fietque regeneratio. Vltimo bonos iudicabit & malos. Surget stella mirabilis: Danaos illuminabit: orbem illustrabit. In Eneadem lacus piscatoris nomen agni vsque ad fines seculi virtute perducet: Inde in Eneade iuncta, vinctos à diabolo liberabit: In the laste age God will be humbled, and the sonne of God will be humbled: the lambe shall lye in Hay: God and man shall be brought vp by a virgin seruice: he shall chuse vnto him out of fishers and meane persons; a number of twelue, & one of them a deuill. He shall make subiect vnto him the citie of Aeneas, Rome, & Kings, not by sworde & warre, but by the hooke of a fisher, in deiection & pouertie he shall overcome Riches; he shall treade downe pryde with his owne death. He shall raise himselfe in the night time, & shall be chaged: he shall line and Reigne, and all these things shall be brought to passe, and there shall be a regeration; at the last he shall iudge the good and the euill. A meruaylous starre shall arise, it shall illuminate the Greekes, & Illustrate the world. The side of the fisher shall by power bring the name of the lambe into the citie of Rome vnto the end of the world. From thence Rome ioyned vnto him, he shall deliuer the bounde from the deuill. Hitherto the words of that Sybilla in the time of Priamus writte in the Chaldy tonge, and translated into Greeke, and being founde in the Trefury of Emmanuel, Eugenius King of Sicily translated it into Latine, and was published by the Patriarke of Venice with great priuiledge, before the reuolt of Luther or deniall of the Popes iurisdiction. Like is the testimony both of Catholiks and Protestants in this matter. And both the auncient Fathers, as S. Augustin, La-*

stan-

stantius, with others and the Church of God it selfe longe since ioyning the propheties of the Sybils, with those of the Prophet Dauid teste *Dauid in Sybilla*, giue testimony vnto this.

4. S. Clement himselfe both Disciple and Successor to S. Peter, saith of him, that he was commaunded by Christ, as the more potent, amonge the Apostles to come to Rome and illuminate the west, the more darke part of the world. *Qui obscuriorē mundi plagam occideris velut omnium potentior, illuminare praeceptus est, quique & integrè potuit implere praeceptum.* And Constantine the great, Emperour, our Renowned King, and Contryman thus witnesseth: That the see of Rome hath primacy and Principalitie in matters of Religion, because our holy lawe maker, and Saviour Iesus Christ sent S. Peter thither, and commaunded him to hold his Chaire there, and there he was put to death: *Aequū est enim, vt ibi diuina lex obtineat apicem & principatum, vbi sanctus legislator Iesus Christus Saluator noster, misso Beato Petro iussit Cathedram tenere, & vbi patibulū passus est.* Abbas Vrspergensis saith, that Christ commaunded S. Peter to come to Rome. *Aduentus Petri in Romam primi, fuit praeceptū Christi iubentis.* S. Marcellinus to the Antiochiās saith: that his See was first with them, but by the commaundment of Christ, it was translated to Rome. S. Leo saith, that S. Peter Prince of the Apostolike order, was sent to Rome, the chiefe place of the Roman Empire: *beatissimus Petrus, Princeps Apostolici ordinis, ad arcē Romani destinatur Imperij.* And to conclude this matter, S. Simeon Metaphrastes is a witness, that S. Peter coming from his Easterne Trauailes to Hierusalem, Christ appeared in a vision, and said vnto him: *Arise Peter, goe to the west, for it hath need to be lightned with thy torches, and I will be with thee: reuersus est Hierosolymam, visus est autem ei Dominus in visione dicens, surge Petre, vade ad occidentem, opus enim habet vt tuis illustretur facibus, & ego ero tecum.* Which is sufficiently insinuated by our renowned Contrimen Florentius Wigorniensis, and Marianus Scotus as they are published by Protestants: The first saith of S. Peter was sent to Rome: *Romam mittitur.* The other saith, it was *superna visione ordinante*: by the ordinance of an heauenly vision. And diuers Catholiks and Protestants say: *omnem occidentalem plagam suo specialiter Apostolatui destinatam.* That all the western Nations were designed to S. Peters Apostleship.

5. Whereby it is manifest, that S. Peter was not onely sent by Christ, to the Imperiall Citie of Rome, and Italy, but vnto all the Occidentall Nations, whether vnder the Romane Empire then or noe; for the Empire and kingdom of Christ euen on earth, his holy Church, was not to be confined within the limits of any terrene; or earthly Empire of what Nation soeuer: But the whole world was giuen to Christ for his Inheritance. And the then Imperiall Citie of Rome, though a commaunding place, to the valse & mightie Pagan Empire, at that time, yet by the coming of Sainct Peter, his liuing, preaching, dying, and setting the highest powerable Apostolike See, and Chaire there, it was made not the heade of the worldly Empire, that was greate, but the heade of the whole world in the cheifest affaires of men, without restriction, or limitation of either time, or place; As saith S. Leo that holy and learned Pope of this Roman citie. *Vt ciuitas sacerdotalis, & regia, per sacram Beati Petri sedem, caput orbis effecta, latius praesideres religione diuina, quam dominatione terrena:* Rome was made by the holy See of S. Peter, a preistly and Kingly Citie, heade of the world, and to rule further by diuine Religion, then by earthly Regiment. And therefore, as when S. Peter made Antioch the place of his greatest Residency in the Easte, he preached to so many other Nations in that part of the world; so now being sent to the greate

Sebastian. Mūst. Cosmograph. l. 2. p. 208. Hertm. Shedel. Mag. Chron. rate 3. f. 35. Aug. l. 18. de ciuit. Dei. Last. offic. Defunct. in hymno. Aug. sup. c. 21. & to. 6. concione ad Catechum. & in ep. ad Rom. & l. ciu. 18. cap. 45. Euf. prap. Euang. Magdeburg. cēt. 1. Clem. Rom. epist. 1. Constant. Mag. in decret. S. Sylu. apud Gennad. Patriarch. Constant. sect. 3. pro Concilio Flor. Abb. Vrsperg. apud Eisengr. cēt. 1. fol. 123. Marcell. epist. 1. ad Episc. Antioch. S. Leo serm. 1. de Natal. Apostol. Petr. & Pauli. S. Sim. Metaphr. in vit. Petr.

S. Peter directed by Christ to all the western Nations, as Britaine and others.

Flor. Wigorn. an. 2. Claudij. Marian. Scot. l. 2. stat. 6. in Nerone. M. S. apud Lipp. 14. Sep. Franc. Burgoing. histor. Eccl. l. 2. 3. 4. 5. Stow. hist. p. 34. edit. an. 1614. Mere des hist. stat. 6. f. 22. c. 13.

Imperiall Citie in the westerne parts, he likewise vsed the same Pastorall cares labour, and diligence to conuert the westerne Nations, euen those, that be most remote either from Hierusalem, or Rome, such as this kingdome is, for they properly and most really are the westerne Contries, and that *Occidens: west*, which is *obscurior mundi Plaga: the more obscure or darke part of the world*, for whose lightning sainct Peter was (as sainct Clement before hath witnessed) sent to these westerne Regions. For howsoeuer we will expounde this obscure *plaga* of the world in the west, whether it be for temporall, and bodily darkenesse, for the greate distance from the visible sunne, or darkenesse of minde, growne by barbarous rudenesse, or howsoeuer; Rome and Italy are not so to be termed, neither Fraunce, Spaine, or any Contry betweene Rome, and vs, being all nearer the Southe and Easte, and accompted ciuill Nations before the preaching of Christ vnto them. And the Apparition and words of Christ, *Vade ad occidentem, goe to the west*, for it hath need to be illuminated by thee, assureth vs, it was the whole west part of the world, and not a portion of it onely, that was thus by our blessed Sauour commended, and committed to sainct Peter, to be illuminated in the true faith by him. Neyther could the words of the Rabins or Sybils in this matter, be otherwise performed, in this greate fisher sainct Peter, and his hooke, not onely to subiect the city of Rome, but *Reges, the Kings* of the Empire, and west vnto him; nor Rome be truly termed the cheifest place, or permanency of the Messias, to rule in all the world, except this his *Vicegerent*, sainct Peter, and his successors there by the conuersion of these nations, vnto Christ, had effected, and made it so: As we see accordingly, as they foretold, this fisher & his hooke haue made the name of Christ the lambe of God so glorious in that City, ouer all the world of Christians, and *vsque ad fines seculi*, and shall so continue to the end of the world, as that prophesie, agreable with the holy Fathers, and scriptures themselves, assureth vs.

6. And if we may beleue the Protestant writers, eyther of this, or other nations, they put vs out of all doubt, that sainct Peter both by himselfe, in his owne labours, in these westerne parts, and *Plaga, Quarter* of the world, and by his holy and learned disciples most diligently performed this office, & charge imposed vpon him. Our English Protestants are witnesses that the labours & trauailes of S. Peter in preaching in these Coutries were so longe, & painefull, that he did not accomplish them, vntill the *fourteenth, the last yeare of Nero, Bassus and Tuscus being then Roman Consuls* (our Protestants words) *The holy Apostle S. Peter hauing accomplished his preaching, in the west parts, returned to Rome, where he preached againe, as he did before.* Henricus Pantaleon, a german Protestant writeth: *Cum Diuus Petrus Ecclesiam Christi Romæ verbo Dei salutifero pasceret, non contentus fuit vno in loco gentiliū superstitiones tollere, & vineam Domini plantare, verum etiam ad alias partes, pios & eruditos viros suos discipulos emisit, qui homines instruerent: when S. Peter did feede the Church of Christ at Rome, with the hole some word of God, he was not content, to roote out the superstitions of the Gentiles, and plant the vineyard of our Lord in one place, but he sent Godly and learned mē, his Disciples, to other parts to instruct the people.* What these were in particular, which he thus sent, and to what parts of the west he sent them, I shall in some parte declare hereafter. For this present I speake in generall of these westerne nations: of which also King Henry the eight in his booke against Luther writeth: *Negare Lutherus non potest, quin omnis Ecclesia fidelium, sacrosanctam sedem Romanam, velut matrem primatemque recognoscat,*

Stowe. and Ed.
Howes hist. of
the Romanes an.
Dom. 70. in Iul.
Agricola.

Henricus Pantal.
de viris Illustrib.
Germ. parte 1. p.
200. ad an. 55.

Henricus 8. Rex
Angliz in assert.
7. Sacram. art. 2.

ac Veneretur, quacunque saltem neque locorum distantia, neque periculis interiaccen-
tibus prohibetur accessu: Luther cannot denie, but every Church of the faithfull doth
acknowledge, and reuerence the holy See of Rome, as their mother and primate, how
farre distant soeuer it be from it, and daungers betwene them. And Marcus Anto-
nius de Dominis, euen at that time when he most professed himselfe a Prote-
stant, and defendor of our English Protestants, and most earnest against the
See of Rome, yet thus confesseth: Est caput Roma, quatenus ab ea diffusum est E-
uangelium in reliquis totius occidentis Ecclesiis, & in multis Orientis, atque in bar-
baras etiam extra Romanum Imperium nationes: Rome is the head, because from it
the Ghospell was diffused to the rest of the Churches of all the west, and to many of the
east, and to barbarous Nations, euen out of the Romane Empire. Where we see
plainely acknowledged, that all the Churches of this west part of the
world, receaued the faith of Christ from saint Peter, and the See of Rome.

Marc. Anton. de
Dominis l. 4. ca.
10. de Repub.
Christ.

7. Wherefore our King Iames in open Parliament publicly pronoun-
 ced of the Roman Church: *It is our mother Church.* An other calleth
 it, *The eye of the west.* From which this Nation among others must needs first
 receaued their light in Christ. Neither can any man without a preiudicate
 minde (considering what hath beene written before) be of other opinion.
 Yet we may add much more to that which is already written. As that Arno-
 bius who liued with in the first 300. yeares of Christ, speaking of the con-
 uersion of the Gentiles, and saint Peters preaching, saith of him, that
 he preached in *Insulis atque prouincijs omnibus quas sol Oriens atque Occidens lu-*
strat: in all Islands, and prouinces, which the sonne rising and setting doth compasse,
all Iles and prouinces in the west part of the world. Michael Singelus saith of him:
Regiam vrbem miraculis editis illustrauit, & occidentem obscuritatem in splendorem
clarissimum commutauit: Peter did make the Kingly city renowned with the miracles
he wrought, and chaunged the darkenes of the west into a most bright shyninge; by
which obscure west he must needs, (to speake truely) meane these furthest, and
most western parts, as I haue vrged in the like case before. Nicephorus saith
of saint Peter: Petrus per orbem habitabilem vadens, Ecclesias vbiq; construit,
& Romanam quos supradiximus Successoribus commisit, Lino videlicet, Anacleto,
& tertio Clementi: Peter trauiayling throughout the inhabited worlds, appointed
Churches euery where, and committed the Church of Rome to his successors which
we haue named before. Linus, Anacletus (so he calleth Cletus) and Clement the
third. And againe: Orbem peragravit: he trauiayled throughout the world. The like
haue many others, the number of them is too greate to be recited; all agreeing,
that after he came to Rome, he consecrated there two Bishops saint Linus,
and Cletus, to supply the spirituall needs, in that place, and he himselfe tra-
uiayled often to preach in these western Regions; as he did in the East before,
when he had his Residency at Antioch, as the scripture itselfe, with all, or most
Antiquities of that busines are witnesses. And this may suffice in generall for
the labours of that holy Apostle, in these western parts, so farre as they cōcerne
the History of this Nation, which we haue in hand. What he performed in
particular, in this kinde, and belongeth to the Ecclesiasticall affaires of Bri-
taine, (so much as these my Protestant directors will giue me leaue) shall im-
mediately appeare.

Kinge Iames
Speech in Parl.
Ormorod. pict.
Pap. pag. 184.

Arnob. l. 2. adu.
gentes.

Michael Synge-
lus in Martyrio
Dionisij Areop.

Nicephor. lib. 2.
hist. c. 35.

THE XII. CHAPTER.

WHEREIN IS SHEWED, TO BE THE MOST probable opinion, that S. Peter at his first coming to Rome, was receaued there by Britans of this Nation: and who probably they were.

S. Leo ser. i. de
SS. Apost. Petro
& Paulo.

I. **H**E holy and learned auncient Pope sainct Leo, treating of the coming of sainct Peter to Rome for the settling of his supreme Apostolicall power, and preeminency there, and reconciling this western part of the world vnto Christ, writeth in this manner: *Cū duodecim Apostoli accepta per Spiritū sanctū omnium locutione linguarum, imbuendum Euangelio mundum, distributis sibi terrarum partibus suscepissent, beatissimus Petrus Princeps Apostolici ordinis, ad arcem Romani destinatur Imperij, ut lux veritatis, quæ in omnium gentium reuelabatur salutem, efficacius se ab ipso capite per totum mundi corpus effunderet. Cuius autem nationis homines in hac tunc vrbe non essent, aut quæ usquam gentes ignorarent, aut Roma didicisset? Iam populos qui ex circumcisione crediderant, erudieras: iam Antiochenam Ecclesiam, vbi primum Christiani nominis dignitas est orta, fundaueras: iam Galatiam, Cappadociam, Asiam, atque Bithyniam legibus Euangelicæ prædicationis impleueras: nec ut dubius de prouentu operis, aut de spatio tuæ ignarus ætatis, Trophæum crucis Christi Romanis Acibus Inferebas: quò te diuinis præordinationibus antebant, & honor potestatis, & gloria passionis: When the twelve Apostles hauing receaued by the holy Ghost, the giift of speaking all languages, diuiding the parts of the earth amongst them, had vndertaken to endue the world with the gospell, most blessed Peter, Prince of the Apostolike order, is set to the cheifest place of the Romā Empire, That the light of the Truth, which was reuealed for the saluatiō of all natiōs, might more effectually diffuse itselfe, from the heade thereof, to the whole body of the world. For what Natiō was there, that men thereof were not the in this citie, or what Nations in any place could be ignorant of that, which Rome had learned? Now thou (S. Peter) hadst instructed the people of the circumcision which had beleued: Thou hadst already founded the Church of Antioch, where first the dignitie of the Christian name was risen: Thou hadst already replenished Pontus, Galatia, Cappadocia, Asia, and Bithynia with the lawes of preasbing the gospell: neither as doubtfull of the success of thy worke, or ignorant of the space of thy age. Thou didst bringe the Trophie of the Crosse of Christ, to the Roman Towers, whether by the preordination of God, both the honor of thy power, and glory of thy passion went before thee. Where we see, by this most learned Pope, (the generall consent of the other holy Fathers, and Antiquitie, concurring with him, in this declaration,) that it was the mercifull preordinance of God, that seeing the whole world, and in that, these western nations, also were to be instructed in the truth, and the number of the Apostles to performe so wonderfull a worke, was so small, That Rome the being the of the head world, where people of all Nations liued especially of these western Regions, and more principally of this kingdome of Britaine, hauing many thereof then making their dwelling at Rome. The cheifest Apostle should be directed, and sent thither by Christ, to bring this happie worke*

the

the more easily to passe, and settle there for ever, by the glory of his passion, the honor of his greatest Apostolicall power: *quò te diuinis præordinationibus antebant & honor potestatis, & gloria passionis.*

2. In this happines common to all, then dwelling at Rome, this Iland ha-
uing so many Britans, both as hostages, and otherwise residing there, as all
our histories of those times assure vs, was equall with the best: In one, which
I take to be the greatest honor, and happines this kingdome euer had, or any
other could haue, this our Britaine stript, and ouerwent them all. Which was,
that our Britains then dwelling at Rome were the first, except the Romans
themselues deceaue me, that receaued, entertained, and happily harboured
that blessed Guest S. Peter, there. The first erection of saint Peters Chaire,
and See, the cōmaunder of the Christian world, in spirituall things, was made
in the howse of one of our noble Britās there. Where the first Christiā Church
of that greate and holy Apostolike Citie as the Christian pouertie of that time
would permit, was founded, where the ghospell was preached, the most
blessed Sacrifice of the sacred body and blood of Christ was offered, for the
lyuing and the deade, where the dayly and ordinary Synaxes, and holy As-
semblies of Christians then, for these, and other most holy exercises, of Chri-
stian Religion were kept, from whence many holy disciples of that highest
Apostle, were after ward sent, and directed by him, both into this kingdome
of Britaine, and other nations in this westerne world, the happy and renown-
ned Christians of this Country that then dwelled there, in the best sorte and
sence they could, cooperating and assisting in so heavenly labours. For where-
as we are told for an vndoubted truth, by a Tradition of the Romans, that S. Pe-
ter was first lodged at Rome, in the howse of Pudens a Senator, and that the Christians
met there at their Synaxis, & had their Church there, which is now called the Church
of S. Pudensiana: *maiorum firmatum traditione præscriptum est, domum Pudentis
Romæ fuisse primum hospitium S. Petri, Principis Apostolorum, illicque primum
Christianos conuenisse ad Synaxim, coactam Ecclesiam, vetustissimumque omnium
Titulum Pudentis nomine appellatum, qui & Pastoris nomine dictus reperitur, hodie
vulgò Ecclesia S. Pudensiana nuncupatur:* The Romans must giue me leaue to
write, and more then probably to proue, that this howse called by them the
howse of Pudens a Romane Senator, came not to him from his Roman Aun-
cestors, but rather by his wife, *Iure uxoris sue*, a noble Christian and lady of
Britaine, called by our histories and saint Paul also Claudia, by others, Prif-
cilla, or Sabinella.

3. And so at the coming of saint Peter to Rome, this holy place was the
howse, and habitation, of the Christian British parents, of that renowned
Lady Claudia, which then liued as hostages at Rome, to the Emperour, for
this lande, and kingdome of Britaine, and by that meanes it was their hap-
pines, and honor, to giue the first entertainment to the blessed Apostle saint
Peter, at his first coming thither; as that Roman tradition of that their howse
after by marriage with the holy Brittish Lady Claudia their daughter and
heire with Pudens the Senator, and so long after this coming of saint Peter
to Rome named the howse of Pudens, the Senator, assureth vs. Which I
proue by an other vndoubted tradition of the Romans: *That S. Peter was 15.
yeares in Rome, before S. Paul came thither: Romani autem dicunt Petrum annis 15.
in Roma fuisse, antequam Paulus ad Romam Venit.* So writeth our Florentius Wi-
gorniensis with the common consent of Antiquitie, and writers, both Catho-
liks, and Protestants. And the Roman Martyrologe it selfe telleth vs, of this

S. Peter first en-
tertained at Rome
by Britans, his
Cathedrall See, &
Church first in
their howse.

Traditio Roma-
norum apud Ba-
ron. in Annotat.
in Martyrolog.
Roman. 19. die
Maij in Pudent.
Authour of the
3. conuers. with
others.

Beda Martyrol.
14. cal. Iunij. Se-
uerin. Binnittis
annotat. in Tom.
1. Concil. in S.
Pio. Baron. Tom
2. Annal. 159.
Zepher. Bin. an-
not. in tom. 1. cō-
cil. in Pio. 1.
Traditio Roma-
norum apud Pa-
tres tam Latin.
quam Græcos.
Matth. Westm.
ad An. 42.
Florent. Wigor.
hist. an. 38. & 60.
Stowe. And
Howes hist.

Martyrolog.
Rom. antiq. die
19. Maij.

Martial Poeta.
Epigram.

Martial. l. 11. E-
pigr. 54. de Clau-
dia Ruff. Godw.
Conuers. of Brit.
p. 16. Theat. of
greate Britaine l.
6. Matt. Parker.
antiq. Brit. p. 2.
Io. Pitt. l. de vir.
Illustrib. p. 72.
Authour of 3.
conuers. part. 1.
2. Timoth. 4.

Godwin conu. of
Britaine p. 17. c. 3
2. Tim. 4. v. 21.

Pudens the Senator, that he was baptized by the Apostles: *Qui ab Apostolis Chri-
sto in baptismo vestitus Innocentem tunicam vsque ad vitæ coronam immaculate cu-
sodiuit.* And there calleth him plainly S. Pudens the Senator, Father of S. Pu-
dentina the Virgin. *S. Pudens Senatoris patris supradictæ Virginis Pudentinae.*
So that being baptized by the Apostles, saint Peter, and saint Paul (for no
others were then in Rome) *ab Apostolis*, this could not be, by true accompt, vn-
till, at the soonest, fiftene yeares after saint Peter was first receaued in that
howse. And if the Martyrologe could carry that interpretation, to vnderstand
by *Apostolis*, the Apostles, in the plurall number, one Apostle (no proper con-
struction) yet by this friendly & more then lawfull interpretation, he must needs
be baptized by S. Peter, & so also a most vnprobable thing, that diuers Chri-
stians then being, as before, in Rome, S. Peter could first comit himselfe to a Pa-
gan, or Catecumene, and he and the Christians of Rome make such an house
their cheifest Church, & place of assembly for diuine things. And to put all out
of doubt, this S. Pudens as I shall demonstrate hereafter in the proper place
of him, and saint Claudia his wife, was either an infant, or not borne when S.
Peter came to Rome, and was first lodged and receaued in that howse, which
after many yeares by title of marriage with our Lady the Lady Claudia
came to be his howse, & not before, but it still remayned in the hands of our
Christian Britanes the Parents of that Lady there in Rome. For more preg-
nant prooffe whereof, we are told by him that liued in the dayes of this Pu-
dens, by the most common consent of writers, both Catholiks and Prote-
stants, & was well acquainted with him, his state and Countrey, that this Pudens
was by birth, and Countrey, a Sabinite, farre distant from Rome, & his howse
at Sabinum, the cheifest Towne there, and no mention of any howse at all,
which of their owne, eyther he or his parents had in Rome: when by all te-
stimonies of writers, we are told, the parents of Lady Claudia being Britanes
were dwelling in Rome, as hostages among others, for this Nation there,
and without question, had an howse there, sutable and answerable to their
honorable degree, and that their daughter S. Claudia was borne there, & not
in Britaine, for no Authour that I reade, doth affirme she was borne in this I-
land, but onely of Brittish parents lyuing in Rome. *Claudia ceruleis cum sit prog-
mata Britannis. Claudia borne of Britans;* But not in Britaine, onely she is called
of the Poet Martial, *peregrina*, a stranger, as the children of strangers vsually
are termed both with vs, and other people. And the time of her birth, and
age so conuince, as I shall declare hereafter; and may be plainly proued from
S. Paul himselfe a litle before his death.

4. And whereas we finde noe memory at all, of any naturall parents of S.
Pudens dwelling in Rome, we haue sufficient testimony, not onely of the per-
manent dwelling both of the Father, and Mother of S. Claudia there; before
remembred, but that, by diuers probable Arguments they dwelled in that
very howse, where Pudens continued with them, after his marriage with
their daughter, and were holy and renowned Christians, although their na-
tiue Countrey of Britaine hath hitherto bene almost wholly depriued of their
honour, and so must needs be by the Roman Tradition the first entertainers
of saint Peter in Rome: for as a Protestant Bishop in their common opinion
writeth: *Pudens and Claudia were two young persons, but faithfull Christians, at that
time vnmarried, when Paul writ the seconde pistle vnto Timothie, which was in the
last yeare of Nero, as all men suppose, that I haue reade except Baronius: and that they
were married in the later end of Vespasian, or about the beginning of Domitian.*

There-

Therefore Pudens being so young in the end of Nero his Empire, Although we graunt him then newly married, yet this was by all computations at the least 24. yeares after the coming of saint Peter to Rome. And so it could not possibly be Pudens, but the parents of Claudia, our Britans, that entertained first S. Peter in their house at Rome. Who for certaintie being Britans of noble order, & degree, & lyuing in Rome as Hostages by all Iudgmēt they enioyed more freedome, and libertie in matters of Religion, then the Romans did at that time; The Emperours of Rome the, nor long after, intermedling with the Britans, for matters of Religion, but leauing it voluntarie and free vnto them, as other Tributaries, to vse the Religion of their Contries, or as they were best, and most disposed, priuately at the least, euen in Rome itselſe, without controlement. So by the great mercy, & prouidence of God, the subiection & temporall captiuitie, or restraint of diuers these our worthie Contrimen, proued to be the most happy spirituall freedome in Christ, both of those our Hostages there, & this whole kingdome, after ward conuerted to the true faith, from thence, by this originall, so renowned and glorious for euer to this Nation, to haue in Rome itselſe the first Harbourers & Receauers of that most Blessed, & highest Apostle S. Peter. And thus I haue proued directly both against the Protestant Bishop of England denying it, the truth of that Roman Tradition, that saint Peter was first with his holy Disciples receiued in Rome in the house which the Romans truely called the house of Pudens, after he was married to Lady Claudia of this Nation, confuting his idle obiection of the young age of Pudens: As also the Romans, therefore calling it the house of Pudens, because so it was, in such sence as I haue declared, and not truely inducing from thence, that therefore Pudens the Roman Senator first entertained S. Peter there: for as I haue proued before, this Pudens being a Sabiline, and no Romane as of the citie of Rome by birth, was neither Senator, Christian, Catechumen, or perhaps not borne at that time, and the house was onely called his house, because longe after he was owner of it: as it was also after called *Domus S. Nouati*, *Domus S. Timothei*, and *S. Pudenciana*; the house of S. *Nouatus*, the house of S. *Timothee*, the house of S. *Pudenciana*, the blessed children of S. Pudens and S. Claudia our Contry woman, who all successiue-ly possessed it, termed by their name for the time, as vsually houses & places be, by the owners name: vntill in the time of Pope Pius the first, It was by the Donation of S. Pudenciana, absolutely conuerted to a Church, and euer since after her death, called the Church of S. Pudenciana, as the Romane Antiquities themselues, and their continually kept tradition together with some English Protestants; and others testifie, Which before was called the house of them, as they possessed it in order, or the house of them all sometimes, as the old Roman Martyrologe calleth it, the house of all those foure children of S. Pudens, and Claudia, for speaking of them all by name, S. *Nouatus*, *Tymotheus*, *Pudenciana*, and *Praxedes*, it addeth: *horum domus in Ecclesiam commutata, Pastoris Titulus appellatur: The house of these being chaunged into a Church, is called the Title of Pastor.*

5. And it is euident, that the Father of the Lady Claudia by all probabilitie, owner of this house, where all his children longe after liued, was yet liuing, and possessor thereof, both now, and when S. Peter was first entertained there, for Martiall the Poet which liued in this time and wrote in the dayes of Domitian and Nerua long after maketh an honorable memorie of the Father of Lady Claudia, then lyuing calling him *Socer* of Pudens, the Father of his wife,

Godwyn supr.
Conuers. of Brit.
p. 17. c. 3.

Martyrol. Rom.
die 20. Iunij. 26.
Iulij. & Baron.
Annot. ibid.
E. in Sanct.
Nouato, Tim.
Pudent. & Pra-
xede. Baron. in
annot. 19. Maij.
Authour of 3.
Conuers. part. 1.
p. 17. Rob. Ba-
rnes in vit. Pont.
Rom. in Pio 1.
Martyrol. Rom.
20. die Iunij in S.
Nouato.

Godwin. Conu.
of Brit. pag. 17.
Theater of great
Brit. l. 6. §. 6.

Cooper. Rider.
Thom. Thomas.
Calepin. & alij v.
Socer.

Martial. l. epigr.
sape. Io. Bal. l. de
Script. cent. i. in
Claudia Ruffin.
Io. Pit. l. de Vir.
Illustrib. in ead.
Godwin. Conu.
of Britaine. Et a-
lij.

The Brittainish pa-
rents of S. Claudia
were Christians.

Chrysost. in ep. 2.
ad Tim. c. 4.

Theod. in ep. 2.
ad Tim. cap. 4. in
eund. loc.

Godwin. Conu.
of Britaine pa. 17.
Theater of greates
Brit. l. 6. §. 6.

Martial. l. 7. Epi-
gram. 11.

Martial. l. 7. Epi-
gram. 57. ad Ru-
fin.

S. Eubulus named
with honour by S.
Paul probably was
the Father of S.
Claudia, and a
Britan.

Martyrol. Rom.
20. Iunij in San.
Nouato. Martia.
in Epigram.

wife, S. Claudia, our Contry woman by parents, for the word *Socer*, hath no other meaning, then a *Father in lawe*, Father to the wife whose *Father in lawe* he is, or Father to the husband of that wife, to whom he is so termed *Socer*, *Father in lawe*, *Cotben*, *Pentberos* so in Hebrew, Greeke, Latine, and all languages. Euidēt it is also, that Pudens had no other wife but Claudia, to haue any other *Socer*, or *Father in lawe* by, and she longe ouer lyued her husband Pudens. And that this *Father in lawe* was as noble for his faith, and Religion in Christ, as by discent, and birth, we may easely enforme ourselues, if from noe other grounds, yet from the most holy and vertuous education of his daughter in that profession, whoe by the examples and documents of her pious parents the best Tutours of children their greatest charge, was by their Instruction come to that perfection in the lawe of Christ, that being yet but young in all opiniōs, when S. Paul wrote his secōd Epistle to S. Timothie, a litle before his death, she deserued the stile of one of the foure principall Christiāns, in the iudgemēt of that great Apostle, as two greates Doctours, S. Chrysostome, & Theodoret expound that passage of his Epistle. *Salutat te, inquit, Eubulus, & Pudens & Linus, & Claudia, & fratres omnes, nominatim illos memorat, quos nouerat magis fide seruere: S. Paul saith: Eubulus saluteth thee, and Pudens, and Linus, & Claudia, and all the Brethren, he remembreth them by name, whom he knewe, to be more feruent in faith: and againe, Theodoret vpon that place, saith: Meliorum, & Virtutis amantiorum nomina inseruit: alios autem communi appellatione vocauit. S. Paul put in the names of them which were the best, and most louing of Vertue. By which we may sufficiently see, the greates pietie not onely of S. Claudia, but her holy parents also, the then honours of this kingdome, that had caused her then vnder their charge, to be taught, and instructed, in so excellent a manner, in true Religion.*

6. And if I may haue the like licence to write for the Religion of this *Father in lawe* to Pudens, which a Protestant Bishop taketh, to proue Pudens the *sonne in lawe* a Christian, I may doe it with much more reason, for thus he writeth: *That the same Pudens was a Christian, we haue a greates presumption, in the Epigram of Martial, where for his vertuous carriage, he calleth him, S. Maritus: but a greates in an other of the same Martial, wherein he yeeldeth him thanks, for perswading him to amend his writings, that for obscenitie and lasciuiousnesse, are indeed not to be endured by Christian eares, and this it is.*

*Cogis me calamo, manuque nostra
Emendare meos, Pudens, libellos.*

That by this kinde of argument the Father of Claudia our Noble Contry-man, was in all degrees as good, or rather better Christian then his sonne in law Pudens was, is most euidēt, for those verses which Pudens did well like and allowe, yet by the testimony of Martiall himselfe, might not be imparted to the Father in lawe of Pudens, but would seeme light vnto him, occupied in more serious things for thus he writeth vnto Pudens:

*Commendare meas instanti, Rufe, camenas
Parce precor Socero, seria forsan amat.*

Where we see, that the grauitie of the Father in lawe to Pudens, was greater then his, therefore much more we may presume from hence, that he was a Christian then the other, by that argument. And yet we haue a better Author, both for his Christianitie, and name also: for the other three named by S. Paul, to send salutations to S. Timothie from Rome at that time, for certaine except *Eubulus*, the first, were most continuing in one house, Pudens and

Claudia

Claudia were then married, as is evident in the auncient Romanē Martyrologe, and others: And seeing by the Romans tradition, and other testimonies, the house wherein they dwelled, was the chiefe lodging if the Apostles S. Peter and Paul, and their Successors, vntill in the time of Pope Pius the first, it was conuerted to be a Church, we must needs accompt S. Linus the Bishop, the third which is here named, to be also of that familie for the most part. Then how to single forth onely S. Eubulus, which here is first eyther for pietie, nobilitie, or that he was the chiefe paterfamilias, owner and Master of that house, or all, and make him a stranger there, I cannot finde it by S. Paul, onely repeating them of one family, or any other warrant. For it is plaine here by the Apostle, that he was a chiefe and principall Christian in Rome, and first named among these worthies, and before S. Linus, a Bishop then, & Pudens a Senatour, and absolutely there set downe, as their cheifest receauer, friend, or patron, which cannot agree to any other, better then to the Father of S. Claudia, this father in lawe to her husband Pudens and first entertainer of S. Peter the Apostle in Rome, by the Romans tradition. For neyther Dorotheus, the continuator of Florentius Wigorniensis, nor any other that write of the Disciples there, place him among Clergie men, and S. Paul which giueth him that honour in that place, clearly proueth he was none of his Disciples then in Rome, for he writeth in the same place. *Lucas est mecum solus: onely Luke is with me.* No Martyrologe speaketh of him, neyther any Historian, or Interpreter of Scripture to my reading, setteth downe of what Nation he was, but leaue him for a stranger, as likewise many doe S. Claudia: Therefore except better authoritie can be brought against me seing he is by the Apostle himselfe so dignified, and placed the first in that family, and salutation, *Eubulus greeteth thee, and Pudens, and Linus, and Claudia:* There is no cause yet I finde, to deny him, to be the owner & Master of that house, that first entertayned S. Peter in Rome, & he himselfe the first happy mā, that gatte that glorious Apostle entertaymēt there, that he was our most renowned Cōtry mā of Britaine, & Father of Lady Claudia. For there is no other, who by any probable coniecture, was likely to performe this dutie in that house. Pudēs as before, was either then vnborne, or an Infant: of his owne parents father and mother, there is no mention in antiquities, that either they were Christians, or that they dwelled at all in Rome; much lesse in that house, being Inhabitants of Sabinum, and by Cōtry Sabinites farre distant frō Rome; And so there is none left vnto vs, to be a Christian; and entertaine that heauenly Messenger, and Gheast, S. Peter in that time, and place, but the renowned British parents of Lady Claudia, then dwelling in Rome, and there confined to a certaine house, and place of permanency by commaund of Roman power, to whome with many other noble Britans they were hostages, and pledges for the fidelitie, and obedience of this kingdome, to the Roman Emperours at that time.

7. To strengthen this opinion, we may add, that S. Paul sendeth to S. Timothy, his Disciple the salutations of Eubulus, before all others of which sending the greetings of so few by name, It will be no easy search, to finde out a better or more probable reason, then this, that S. Timothy so neare and beloued a scholler of S. Paul, lodged vsually in this house, he also was there with his Master, entertained by Eubulus the owner thereof, and by that title of his holy hospitality deserued the first place in that salutation: otherwise no man will doubt, but S. Linus Bishop by calling, so honorable in the Church of Christ, ought and should haue bene, named before him. And that this fa-

miliar

2. Tim. 4. vers. 11.

2. Tim. 4.

Hebr. c. 13. vers.
23.

Martial. Supr. l. 7.
Epigr. 67.

S. Priscilla foundresse of the Church-yard of her name in Rome mother of S. Claudia, very probable.

Baronius in Annot. in Martyrolog. Rom. Jul. 8. S. Pastor seu Hermes in act. S. Pudenciana. Baron. Annotat. in Martyrolog. Rom. die 16. Ian. Baron. Tom. 2. Annal. Ann. 159. & an. 166.

miliar acquaintance, betweene S. Timothie, and these our holy Christian Britans, receaued originall from their auncient entertainement of S. Timothie in their house in Rome; manie yeares before this their salutation in S. Pauls Epistle, it is euident; for S. Paul being now lately, come to Rome when he wrote this epistle, and neyther he, nor saint Timothie there, after S. Pauls first dismissal from prison there, so longe before, it is manifest, that these though the lady in yong yeares, were auncient Christians at that time. And we haue vncontroleable warrant, from S. Paul himselfe, in his epistle to the Hebrewes, that S. Timothie was at Rome, when he was first prisoner there, in the beginning of Nero his Empire; for thus he writeth *knowe you that our Brother Timothie is set at libertie*. Thus S. Paul writeth from Rome in the time of his first imprisonment there. And so maketh these our Contry Christians the acquaintance of S. Timothie then, to be more auncient in the schoole of Christ, then either S. Timothie or S. Paul his coming first to Rome, whē there were none to instructe eyther thē, or others, in Christiā Religiō at Rome, but S. Peter, and his Disciples: I add to this the charge, and warning which Martiall the Poet gaue before to Pudens, that his father in law should not see his Poems: *commendare meas camenas parce precor Socero*: An euident testimony, that they then liued in one house together, and so the Poems sent to Pudens might easely come to his father in law his hands, and reading; except Pudens had bene so forewarned to keepe and conceale them from him. Whereof there had bene no daunger, or need of that admonition, if they had then liued in distinct places, and not in one house. And thus much of the father, of lady Claudia.

8. Concerning her holy mother also, so good a Noorse, and Tutrix to so happy a childe, we are not altogether left desolate, without all hope, but we may probably finde her forth, for the honour of this kingdome, her Contry. And except the Roman Historians can finde vnto vs, a Christian Father to S. Pudens, and dwelling with his wife, in the same house, as I haue found vnto them, a father to Claudia, and father in lawe to Pudens, an holy Christian dwelling in that house before Pudens histime, by Nation of this kingdome which by that is said before, they cānot doe, seeing that noble Matrone which is acknowledged by the Roman writers, euen Baronius, to haue dwelled in that house, & Grandmother to S. Claudia her children, must needs be her Mother, her fathers wife, & mother in lawe to S. Pudēs, I am bolde to assigne that glorious & renowned Saint, S. Priscilla, foundresse of that wonderfull and religious Churchyard, to be the same blessed British Christian Lady. Baronius though staggering sometimes in his opiniō herein, saith plainly frō Antiquitie: *fuit Roma nobilissima Matrona Priscilla nomine, Aua Pudenciana, & Praxedis virginum: de qua mentio habetur in Actis S. Pudenciana, a Pastore conscriptis*. There was a most noble Matrone in Rome, called Priscilla, Grādmother of the Virgins Pudenciana and Praxedes: of whō there is mention in the Acts of Pudenciana, written by S. Pastour. The like he writeth in other places where as she is there called by him the mother of Pudēs, *Mater Pudens*, he must needs be vnderstood, to speake in their Phrase, which ordinarily all Mothers in lawe, by the absolute name of Mothers, as the cōmon custome is. Sometimes in other places Baronius saith, S. Priscilla was wife to S. Pudens, and mother to S. Nouatus, Pudenciana, and Praxedes: so likewise doth Zepherinus Binius, when it is euident before, that S. Claudia our British Lady was the onely wife, of S. Pudens, and Mother to those Saints. Therefore to excuse the one from errour, and the other from

contradi

contradiction, they must holde, that both the Mother of S. Claudia, and she herselfe also was sometimes called Priscilla, as she was in Vmbria termed Sabinnella, of her husbands house at Sabinum there. And this may sufficiently be gathered from those Antiquities, Baronius citeth, in which one S. Priscilla is called Priscilla Seniour, the elder, or old Priscilla, to make which iustifiable, we must haue also Priscilla Iunior, the younger or younge Priscilla, & this is vsuall for distinction sake, where the mother and daughter, Father & sonne be of one, and the same name, to call the Father and Mother by their name with the addition, old, or elder, and the sonne and daughter, with the distinction, younge, or younger added vnto them. And there be other distinctions betweene these two: The eldest (grandmother to those holy children,) as the Roman Martyrologe with others testifieth, who died at Rome hauing employed herselfe, and her goods to the seruice of Martyrs: *die 16. February Roma Sancta Priscilla, quae se suaque Martyrum obsequio mancipauit.* Where we see her festiuitie kept vpon the 16. day of February, and that she dyed at Rome. Of the other, the younger, if by any called Priscilla, we finde no such obseruation, nor that she died at Rome, but quite otherwise, that after her husband S. Pudens death, she liued so longe at his house at Sabinum, in Vmbria, that she thereupon tooke her name Sabellina, and by all writers dyed there farre from Rome. Secondly S. Pastor who liued in the Apostles time, & familiarly in that our Brittain house, as I shall shewe in due place, is witnesse, euen Baronius acknowledging it, That the elder S. Priscilla Grandmother to S. Nouatus, Tymotheus, Pudentiana, and Praxedes, which were S. Claudia her children, was foundresse of that renowned Church-yard, in *Via Salaria*, at Rome which boare her name, *camiterium Sanctae Priscillae via salaria*, and was founded longe before S. Claudia was of yeares to be Authour thereof. *Camiterium Via Salaria nomine sanctae Priscillae, Priscilla seniori Pastor tribuit in actis S. Praxedis.* And it must needs be this, and noe other, which prepared that most charitable Christian costly worke; for we finde no other saints of that name, especially in that time, but onely her, and S. Priscilla wife of S. Aquila, diuers times mentioned by S. Paul, being a Iewe, who could not be authour of that foundation at Rome. First because probably it was founded before she came to Rome, being at Corinth, & there saluted by S. Paul in his first epistle to the Corinthiās, & was with her husband coadiutresse to S. Paul, with her husband in those parts before they came to Rome, as the same Apostle testifieth: *Salutate Priscā & Aquilā Adiuutores meos in Christo Iesu, qui pro anima mea, suas ceruices supposuerunt.* Neyther did she with her husband stay so longe at Rome, to effect such a busines: for as S. Luke proueth, they came from Rome vpon the bannishment of the Iewes from thence by Claudius, which was soone after their coming thither. And they were at, or neare Ephesus a litle before S. Pauls death, as he proueth writing his second epistle then to S. Timothie. *Saluta Priscillam & Aquilam.* And the old Roman Martyrologe with others giue euidence, they ended their liues in Asia the lesse, vpon the 8. day of Iuly, when the other S. Priscilla, died (as before,) at Rome, farre from thence, the 16. of Ianuary. *Et tunc Idus Iulij. In Asia minori Sanctorum Aquilae & Priscillae uxoris eius, de quibus in Actibus Apostolorum scribitur.*

9. And Baronius, who was an eye wetnesse of the chargeable worke of that foundation, found in his time, shall proue all the wealth both of this S. Priscilla, and her husband S. Aquila being but *Tentmakers; evant autem scenofactoriae artis*, as the scripture testifieth, was not able to effect such a worke.

Martyrol. Rom.
die 16. Februarij.

S. Pastor in actis
S. Praxedis, &
apud Baron. in
Annot. Martyr.
Rom. die 16. Ian.

1. Cor. c. 16.

Rom. 16.

Act. 18.

2. Tim. 4.

Martyrol. Rom.
8. Iulij.

Act. c. 18.

Baron. Annal.
Tom. 2. an. 130.

Martyrolog.
Roman. 21. Iulij.
Act. S. Praxe-
dis in Breuiar.
die 21. Iulij. & S.
Pudentianæ die
19. Maij.

Cæsar Baron.
Annot. in Mar-
tyrol. Rom. die
16. Ianuarij.

Martyrol. Rom.
die 16. Ianuarij
in S. Priscilla.

Baronius which had seene and often visited it, compareth it to a citie, for lardnesse and streets vnder the earth, relating, that the whole citie of Rome was amazed to see it. *Mirabile dictu: vidimus, sapinsque lustrauimus Priscilla cæmeterium, haud pridem inuentu, atque refoffum via salaria tertio ab vrbe lapide, quod nullo magis proprio vocabulo dixerimus præ eius amplitudine, multisque atque diuersis eiusdem vijs, quam subterraneam ciuitatem: quippe quod ipsius ingressu primaria via cæteris amplior pateat, quæ hinc inde vias diuersas habeat, easdem frequentes, quæ rursus in diuersos viculos diuidantur & Angiportus: rursus ut in ciuitatibus, statis locis, velut fora quædam, ampliora sint spatia, ad conuentus sacros agendos, eademque Sanctorum Imaginibus exornata: nec desint, licet nunc obstructa, ad lumen recipiendum de super excisa foramina. Obstupuit vrbs, cum in suis suburbys abditas se nouit habere ciuitates.* So wonderfull and chargeable a worke, with such streets, turnings, Churches, altars for holy Masse, Images of Saints, and the other things of price, as they argue the ritch and noble degree of the blessed foundresse; so for a lady of Britaine a straunger there, to be at so excessive chardg, and expences to prouide such a Sanctuary for the honour of Christ, safety, releife, and cōforte both temporall and spirituall of his Seruants in a forreine Countrie, must be a perpetuall glory of this Nation. And to giue further testimonie: that this our renowned Country woman was foundresse thereof, we finde expressely, that diuers of her family and posteritie namely S. Pudens her sonne in lawe, her grandchildren, his daughters, S. Pudentiana, and S. Praxedes, as likely S. Nouatus, and Timotheus were honorably interred there. *Cuius (S. Praxedis) corpus à Pastore presbytero in patris & sororis Pudentianæ sepulchrum illatum est, quod erat in cæmeterio Priscilla via salaria.* And yet besides this memorable foundation, for the publike good of the Church of Christ, these Romans themselues doe tell vs, and the lately continued buildings themselues testifie, that there was an other such secret Church yard, at her owne house, to hide, proteçt, and bury holy Martyrs in. *In ipso Titulo Pastoris, vbi erant thermæ Nouati, quæ & Timothina dictæ, ipse balnei inferiores cellæ instar porticum sibi concameratione coniunctæ, quæ vsque in hanc diem cernuntur pæne integræ, cæmeterij loco ad sepeliendos sublatos occulte martyres inseruisse creduntur.* And thus we haue found out now at the last the house of our noble Christian Britans at Rome, to haue bene the first lodging of the greate Apostle S. Peter there, his first Church, and Seate, the Harbour of S. Paul, and many of their Disciples, and Successors Popes of Rome after them, the first Seminary, colledge, or mother of Christian learning there, or in the westerne world, the common and ordinary place of holy Christian assemblies, and exercises; from whence, as from the originall well and fountaine the water of life did take course, and current, to diffuse it selfe vnto all parts and Nations of the Occidentall world. We may make some estimate and apprehension of the wonderfull charitable helpe, and assistance, this most happy house of our noble British Christians, parents of S. Claudia yeelded to the holy worke of conuerting this, and all other westerne Countries, if besides their extraordinary loue to their owne Nation, we doe reflect vpon that the old Roman Martyrologe hath told vs before, of this *Priscilla*, Employing herselfe and her substance to serue the Saints, and Seruants of Christ: *se suaque martyrum obsequio mancipauit.* That she and her husband were two of the cheifelt of the nobilitie of Britaine kept hostages at Rome, for this kingdome, and yet after so many yeares spent, and their honorable reuenewes much exhausted in these pious workes, in maintaining, and releeuing distressed Chri-

stians,

stians, by themselves, substance, and greate numbers of Attendants, and servants, attending also to those holy ends, they left so much to posteritie, that in the Family of their grand child S. Pudentiana, in the same house there were *nonaginta sex homines*, 96. Christian men, ordinarie Attendants, and S. Praxedes her Sister liuing there, 19. holy Christians were martyred in that house at one time.

Vita S. Pudent.
in Breuiar. Rom.
die 19. Maij. Bar.
Tom. 2. Annal. in
S. Praxede.

THE XIII. CHAPTER.

MAKING MANIFEST VNTO VS: HOW,
and whome in particular, S. Peter the Apostle sent from Rome into
these parts of the world, next vnto vs: and so consequently
into this kingdome of Britaine also, so knowne and re-
nowned then, among the Nations of the
westerne world.

Now let vs examine more particularly, who they were, whom S. Peter, (thus receaued in Rome by our Brittain Countrymen) sent into these parts of the world, next adiacent vnto this Iland; That if we finde, the first preachers of the faith of Christ, in all these Countries next vnto vs, were sent by saint Peter so well acquainted with our Roman Britans, we may boldly conclude, that this kingdome alone was not left vnremembred, in those holy Ambassages. Our Protestant Antiquaries from S. Innocentius twelue hundred yeares since, and other Antiquities, acknowledge it for so certaine, and vndoubted a truth. *Quis nesciat, cum sit manifestum, that no man can be ignorant of it, being manifest: But S. Peter founded the first Churches of Africke, Italy, Fraunce, Spaine, Sicily, and the Ilands, that lye betwixt them, Sardinia or Corcica, Maiorca, Minorca.* And for Sicily, and those Ilands, we neede not expect S. Peters coming to Rome; for while he was in the East so farre of, he sent S. Martianus and Paccatius thither, & landed there himselfe in Sicily, the cheifest Iland, when he came to Rome. Of Italy there is no question, among writers, Protestants, or others, but it fell to the diuision of saint Peter: for though many bring saint Barnabas into Italy, yet it is euident, by the holy Scriptures themselves, that it must needs be longe after saint Peters coming to Rome. And when saint Barnabas Brother to S. Aristobulus by some father in lawe to saint Peter preached in Italy, it was, as antiquaries say, by the direction of saint Peter. *Barnabas ē 72. Discipulis fuit natione Cyprius, is in Italiam Veniens, ex precepto Petri omnem Longobardiam prædicando, & docendo circuiuit, & apud Mediolanum primus Cathedralem locum tenuit.* Barnabas one of the 72. Disciples, was by Nation a Cyprian, he coming into Italy, by the commaundement of Peter went about all Lombardy, preaching and teaching, and was the first that held the Cathedrall place at Millane. The next Nation to this, in the way to this Iland of Britaine, is that of the Heluetians or Switcers, whose Apostle, as our Protestants assure vs was that our renowned Countreman S. Beatus sent Apostle thither by his Master saint Peters authoritie of which matter I am to speake more hereafter. For the parts betweene Heluetia, and

Godwyn Conu.
of Britaine p. 3.
Innoc. 1. epist. ad
Decent. dist. 11.
Simon Metaphr.
29. die Iunij. Bar.
Annal. an. 44.

Act. Apost. c. 12.
13. 14. 15.
Sophron. tom. 7.
Biblioth. Patr.
Hartmann. Sche-
del Chronic.
chronicor. f. 205.

Theater of great
Britaine lib. 6.
Pantal. de vir.
Illustrib. Germ.

Sebastian Munst.

Cosmograp. l. 3.

Magdebur. cent.

1. Henricus Pat.

de vir. Illustrib.

Ger. part. 1.

pag. 100. Hen-

ricus de Erford

hist. Germ. Ca-

tal. Episc. Tungr.

Catal. Episc. Met.

Catal. Episcop.

Tullen. Guliel.

Eisengr. Centen.

1. Henric. de Er-

ford. apud Mun-

ster. & Pant. sup.

beat. Rhenan. l. 2

rerum Ger. p.

88. Francis Bur-

going. Eccl. hist.

l. 2. c. 1. Theater

of great. Brit. l. 6.

Bal. l. de Scriptor.

in Kentegern.

Io. Capgrau. cat.

in S. Kentegern.

Guliel. Lomb.

l. de leg. Regum.

Britan. in Ewar-

do Confessore.

Richard. Kack-

luyt in Reg. Ar-

thu. & Edga. Ar-

nold. Mirman. in

Theatro Conu-

gent.

Acta S. Ioan. in

Breuiar. Rom.

die 25. Iulij. Mar-

tyrol. Rom. 25.

Maij. Bed. Mart.

ib. Vsuard. ib. &

Ado. Breuiar. Ec-

cles. Toletan.

Greg. 7. Epist. ad

Alphosum Reg.

Vincent. in spec.

hist. lib. 6. cap. 6.

Francis Mal.

l. 2. of Consecrat.

cap. 2.

Loyes de Mayer-

ne Turquet hi-

storie general

d'Espagne li. 4.

p. 179. Beuter. ib.

Vincent. supr.

vs, Sebastian Munster, the Magdeburgian Protestants in the first of their Centuries, Henticus Pantaleon, Iodocus Willichius, Arnoldus Mermannius, Henry of Erford, and other historians of Germany both Catholiks and Protestants are witnesses with the auncient Catalogues of their Churches, that saint Peter about the yeare of Christ 55. or before, longe before S. Paul or any other Apostle came to Rome, or to any of these parts, sent S. Maternus, Eucherius and Valerius, who conuerted *Alsacia, Treuers, Argentine. Mentz, Colin* and those Contries. Of his directing and sending saint Clement, our renowned Countryman *saint Mansuetus* with others, into or neare the same parts, I haue related before. And to the parts of Germany nearer to Demarke, the same glorious Apostle saint Peter sent saint *Aegistus* one of the 72. Disciples, and saint Marianus into the Countreys of Germany next to Holst, and Denmarke who was Martyred there. Flanders and the lowe Countreys receaued the faith from this our Nation, by the preaching of such as were sent and authorized by the Church of Rome, as our Protestant Authours of the Theater of greate Britaine tell vs. For Denmarke, Norway, Island and those parts we haue prooffe from our Protestants of England, the auncient lawes of saint Edward, and other Antiquities, that they receaued the faith of Christ from such also of this Nation, as were licenced & warranted thereunto, from the Popes of Rome. The French and German writers, both Catholiks and Protestants testifie: *Britannos, Normannos, Picardos, omnemque maris Oceani tractum instruxit formauitque fide sanctus Nicasius, a sancto Clemente Apostolus illuc delegatus, Imperante Nerone: saint Nicasius being sent thither Apostle in the tyme of Nero by saint Clement, did instruct and forme in the faith the Britans, Normans, Picards, and all the couste of the Ocean Sea.*

2. And to copasse all the next parts of the continent, and make sure worke, that no preachers of the faith of Christ did or could come hither, but from S. Peter, and his Apostolike See of Rome; If we circuite France, and Spayne, and returne that way into Italy againe, we shall finde it so. For although we reade, that S. Iames the Apostle was in Spayne, yet it was before the Gentils were preached vnto, and profited not there in that kinde but left the labour and glory thereof to saint Peter. The publike Acts of saint Iames his life beare record: *Hispaniam adijisse, & ibi aliquos ad fidem conuertisse, Ecclesiarum illius prouincia traditio est: ex quorum numero septem postea episcopi a beato Petro ordinati in Hispaniam primi directi sunt: It is the tradition of the Churches of that prouince, that saint Iames the Apostle went into Spayne, and there conuerted some to the faith: of which number seuen were after made Bishops by saint Peter, and were the first were sent thither.* The Romane Martyrologe, Vsuardes saint Beda, Ado, Pope Gregory the seuenth in his epistle to kinge Alphonsus, or Adelphonsus, Vincentius and others haue the like, and name those seuen Bishops ordeynad by S. Peter and by him sent into Spayne to be these: *Torquatus, Ctesiphontes, Secundus, Indaletius, Cecilius, Hesichius, and Euphasius.* Amonge whome Pope Gregory writeth of these Bishops sent into Spayne by saint Peter: *Destructa Idololatria, Christianitatem fundauere, & Religionem plantuere, & ordinem & officium ostendere: hauing destroyed Idolatrie, they founded Christianitie, and planted Religion, and shewed order and dutie.* The generall Spannish historye of Spayne, Beuter and others write that saint Iames conuerted there onely 9. parsons, and speaking of the time of Claudius longe before saint Paule came to Rome, affirme: *Saint Saturnine S. Peters disciple, was sent into Spayne, he which was the first Bishop of Tholose: who pre-*

ched at Pampelone, and there conuerted in seuen dayes fourtie thousand parsons. So that we see the kingdome of Spayne receaued the faith by saint Peter, his Disciples, and direction.

3. Now let vs wynde nearer to Italy, and goe to Marseils, where we finde that renowned history of S. Lazarus, and Maximinus coming thither with saint Mary Magdalen, and her Sister saint Martha. That these two holy Bishops were also directed by saint Peter, we cannot doubt, when we finde it proued by many Authours, that saint Maximinus was *vnus ex 72. Discipulis Christi, cui à diuo Petro Apostolorum Principe Maria Magdalena commendata fuerat*: one of the 72. Disciples of Christ, to whome Mary Magdalene was committed by saint Peter Prince of the Apostles. And as we reade in the acts of saint Martha, this Disciple of saint Peter, saint Maximinus baptized all that family. And after their coming vnto Marseils, their dependance of saint Peter (then being come to Rome) was no lesse then before, for the French Antiquities tell vs, That after the Ascension of our Lord an. 14. the Iewes raised so horrible a persecution against the Christians, that the most part fled whether they could. S. Maximinus accompanied with S. Lazarus taketh Mary Magdalen, Martha, Marcella her hand-mayde, and S. Cedoyne borne blynde whome our Lord made to see, and committed themselues to the Sea, to auoyde the fury of the Iewes, they arrive at Marseils, after by the persuation of saint Mary Magdalen, the Prince of Marseils was Christened, and went to Rome, and was there directed by saint Peter. And this Iorney of King or Duke Stephē of Fraunce to saint Peter at Rome to excuse himselfe of the Martyrdome of saint Valeria his wife, when he was a Pagan, is the common opinion of French Historians, treating of that time. Therefore we cannot Question, but those holy Bishops saint Maximinus, and Lazarus, who thus directed others, so greate a Iorney to Rome to be instructed, and receaue directions from S. Peter there, were in the same case of dependancie from him themselues.

4. Thus wee haue compassed all the Sea coasts of Italy, Spayne, Fraunce round about, and finde all places furnished with holy preachers from saint Peter and the See Apostolik of Rome. For the other Countreyes of Germany, Denmarke, Norway, and the rest, I haue related how their conuersion was longe after, from this Nation: And Origen writeth that those Countreyes in his time had not yet heard the word of the Gospell: *Circa Oceanum Daci, & Sarmati, & Scythæ nondum audierunt Euangelij verbum*. Concerning the inward parts of Fraunce, being a Country nearest vnto vs, we finde all the Bishops thereof, being many, to be the Disciples of saint Peter, and sent from him. And to begin with the cheifest and Primate there, to whom the others were subordinate, Eifengrenius from many Authours proueth that S. Sauinianus or Sabinus one of the 72. Disciples of Christ, was by saint Peter the Apostle Consecrated Primate of all Fraunce, and Archbishop of Sens, in the 54. yeare of Christ, when Tyberius Claudius was Emperour, and to him succeeded in the yeare 74. saint Potentianus Martyr, also one of the 72. Disciples and Scholler of saint Peter cheife of the Apostles and Companion of saint Sauinian; *sanctus Sauinianus siue Sabinus vnus ex 72. Christi Discipulis a sancto Petro Apostolo Primas totius Gallie, & Senonensis Archiepiscopus consecratus est anno Christi. 54. Tyberio Claudio Cesare Augusto: cui successit anno d. 74. sanctus Potentianus Martyr, & ille ex 72. Petri Apostolorum Corypha discipulus, beati Sauiniani in Itinere comes & peregrinationis*. Therefore If the two first Primates of all Fraunce were the Disciples of saint Peter, and by him placed in that Dignitie, ouer

Gulile. Eifengr.
centenar. 1. part.
5.

Maistre Puiel
hist. in vita S.
Mariæ Magdal.
22. Iulij. Volater.
Petr. de Natal. b.
Antonin. Vuern.
Bed. Hamular. &
fortunat. Episcopus
Treuer. apud
Eifengr. Centen.
1. part. 1. dist. 3. an.
D. 46.

Origen. tract. 28.
in Matth.

Guliel. Eifengr.
Centen. 1. part. 1.
dist. 3. f. 56. an. D.
54. He citeth.
Bed. Martyrol.
p. rid. cal. Ianuar.
Petr. de Natal. 1.
2. c. 25. Antonin.
part. 1. tit. 6. c. 25.
§. 3. Martin. in
Chron. Vicel. in
hagialog. Vuern.
Carthusian. in
Fasic. tempor.

all the Bishops of Fraunce, the rest must needs be at his Disposition, and substitution, and the first of them being so placed in the yeare of Christ 54. in the Empire of Claudius when saint Paul was a stranger in this part of the world, this prerogative, and honour must needs be yeelded to saint Peter: who was the first did send the first preachers, and Bishops into Fraunce, in the time of *Claudius*, by all testimonies, longe before saint Paul came into any westerne parte, or Nation; his first coming thither being in the time of Nero, and yet as a Prisoner, to Rome, and so continuing there two yeares, as both Scripture and Historyes giue ample Testimony. The Authorities for this sending and mission by saint Peter; are too many to be alledged: Therefore I will onely set downe diuers of these first Bishops, and the yeares wherein they were first consecrated, and directed thither, as they are gathered and collected out of many Authors by Eifengrenius, and Democharez, that It may be evidently knowne, by the time it selfe, that onely saint Peter by his Disciples founded the Church of Fraunce.

Guliel. Eifengr.
Centenar. 1. in S.
Maximin. Laza-
ro & Iuliano.

Anton. Democ.
l. 2. de Missacō-
tra Caluin. Gul.
Eifengren. Cent.
1. part. 1. dist. 3.

Magdeb. Centu.
1. in Trophim.
mart. Rom. in S.
troph. rom. 1. cō-
cil. Gul. Eifengr.
Cent. 1. Matth.
Westm. Arnold.
Mirm. in Theatr.
conuers. gent. &
alij. Gul. Eifengr.
centen. 1. in S. A-
phrodisio.

Volaterrā. com-
ment. l. 13. Petrus
de Natalib. l. 3. c.
218. Gul. Eifengr.
Centenar. 1. part.
1. dist. 3. Franc.
Belleforest to. 1.
Eifengr. Centen.
1. fol. 56.

5. I haue spoaken of saint Maximinus, and saint Lazarus, the first Bishop of Aquens, the second of Massilia consecrated and deputed to those places by saint Peter, no other Apostle being in these parts to accomplish that holy worke, these being ordeined Bishops there, as these Authors tell vs, in the yeare of Christ 46. in which yeare also saint Simon Leprosus whom our Saviour cured of that infirmitie was consecrated Bishop of Cenomanenses: This also was called saint Iulianus. In the yeare following 47. *saint Martial Disciple and Godchila to saint Peter; D. Petri Apostolorum Principis, & in Baptis- mate filius*, was with diuers others sent by the same holy Apostle, and was father in Christ to so many Prouinces, and people in Fraunce, as the Annals thereof doe mention. In the same yeare saint Trophimus, *out of whose spiri- tuall fountaine, as Pope Zosimus writeth all the Ryuers and brookes of Fraunce were filled*, was ordeined Bishop of Arles, which must needs be by saint Peter, being twelue yeares at the least, before that time, some thinke he was left there by saint Paul. In the yeare following being 48. *saint Aphrodisius by birth an Egyptian, and Prefect of all Egypt, at the time when our Saviour being drinen into Egypt, the Idols of the temples there, fell doune, being the Disciple of S. Peter, Prince of the Apostles at Antioch was consecrated Bishop of the Church of Buturigum in Fraunce. sanctus Aphrodisius genere Ægyptius, totius Ægypti præfe- ctus, eo tempore, quo puero Iesu in Ægyptum fugato, & in templa Deorum illato, Idola omnia corruerunt, B. Petro Apostolorum Coryphæi apud Antiochiam Disci- pulus, Buturicensis Ecclesiæ consecratus est Antistes anno Christi 48. sedit annis sex, moritur 11. calendas Aprilis anno Saluatoris 54. he was Bishop there sixe yeares, and dyed the eleuenth of the calends of April: and sanctus Ursinus à beato Petro con- secratus: consecrated by saint Peter, whom some call Nathaniel, succeeded hym, in his Bishoprick in the yeare of Christ 54. And the same yeare 48, (except Eifen- grenius and others cited by him, deceaue vs) Paulus Sergius was consecrated Bishop of Narbon, eight or more yeares before saint Paul came to Rome, and so by no other Apostle but saint Peter. The next yeare after, the 49. of Christ, by the last accompt, saint Clement surnamed Flavius with Celestus & Fælix, and our contryman saint Mansuetus first Bishop of Tullum were directed in Gallias, the parts of Fraunce by saint Peter. In the yeare 54. thes Authors testifie, That *saint Amator, Potentianus, Saunianus, Fronto*, with others were sent Bishops by saint Peter into Fraunce: all longe before saint Pauls coming to Rome. And for a Religious memory, and due honour of saint*

Peter,

Peter, and the See of Rome in that respect, Those Sees of Bishops which were first founded by saint Peter, and his Successour saint Clement, of whom I shall speake hereafter in his proper place, are for the most part the cheifest Archbishops Sees there at this time. As the Archbishops of Reims, Sens, Lyon, Soissons, Amiens, Noyon, Paris, Charters, Orleans, Angers, Mans, Beunis, Burges, Tours, Chalon, Auxerre, Troyes, Meaux, Angouleme, Baion, Narbon, Rouen, Bourdeaux, Aix, Vienna, and others: all first founded by saint Peter the Apostle, and his Successour saint Clement, as before saint Peter, and in saint Clement hereafter is, and shall be related.

6. And because some Question hath bene, by whom saint Trophimus forenowned in Fraunce, was first sent to Arles there, to passe ouer other testimonies, the epistle of the Bishops of that Prouince to saint Leo the greates Pope of Rome, cleareth this for to be saint Peters doing. *Omnibus Regionibus Gallicanis notum est, sed non sacrosanctæ Ecclesiæ Romanæ habetur incognitum, quod prima inter Gallias Arelatensis ciuitas missum à beatissimo Petro Apostolo sanctum Trophimum habere mernit sacerdotem, & exinde alijs paulatim regionibus Galliarum donum fidei & Religionis infusum.* It is knowne to all Countreies of Fraunce, neyther is it vnkowne to the holy Romane Church, that Arles the cheife citie of Fraunce deserued to haue for Preist, saint Trophimus sent from saint Peter the Apostle, and from thence by little and little the gift of faith was infused to the other Regions of Fraunce. Where we see it proued by the publike letters and testimonie of all the Bishops of that Prouince: That it was a certaine and confessed truth among all the Churches of Fraunce, and knowne also at Rome, that saint Trophimus who was so renowned in Fraunce was sent thither by saint Peter; which yet doth not condemne their opinion, which say, saint Paul in his Iorney from Rome to Spayne left him by the way at Arles whether he was formerly sent by saint Peter, and saint Paul finding him at Arles, went on his Iorney leauing saint Trophimus, where he found him. Which confirmeth that I haue deliuered before of this matter, and thus I haue compassed

and circuited all Countreies round about vs, & find that they all first recea-

ued the faith of Christ in these times by saint Peter the Apo-

stle, and his disciples, and no other meanes but this, was

left, or to be fownde in histories to bring the first

knowledge of saluation to this Kingdome. And

hauing this farre entreated of saint Pe-

ters Disciples, let vs now speake of

that most glorious Apostle

himselſe & his & prea-

cing heare.

* *

Annal. Gall.
Booke of Estat.
in Fraunce. Edw.
Grymston. p.97.

Bishops sees found-
ed in Fraunce by
S. Peter in honor
thereof are for the
most part Arch-
bishops Sees at this
time.

S. Trophimus sent
to Arles in Fraunce
by S. Peter.

Epistola cōpro-
uincialium Episc-
porum Me-
tropolis Arela-
ten. ad S. Leonē
Papam. inter e-
pist. S. Leonis
epist. 108. & in
Tom. 1. concil.



THE XIII. CHAPTER.

WHEREIN IS PROVED BY MANY ARGV-
ments, Authorities, and Antiquaries both Catholiks and Prote-
stants that saint Peter the Apostle personally preached,
and founded Christian Religion in
this kingdome.

Godwyn Cont.
of Britaine. p. 6.

S. Peter his perso-
nally preaching, and
founding our
Church in Bri-
taine proved by all
human authoritie.

Stowe hist. in K.
Lucius an. D. 179
Holinsh. ib. hist.
of Engl. The Ta-
ble of S. Peters
Church there.
Ihon Norden
Specul. Britan.
part. 1. p. 42.
Camden in Brit.
Belgæ Sommer-
setshire.
Francis Mafon
Consecrat. l. 2. c.
cap. 2. pag. 50.

1. **N**ow I am come, to giue that glory to this kingdome, whereof a Protestant thus speaketh: *we should accompt it a greate glory to our Nation to deriue the peti-degree of our spir-
tuall linadge, from so noble and excellent a father, as saint Peter.* And diuers others of that profession will seeme to giue that Preeminencie vnto him. To satisfie therefore, these men, and giue that due honour to this kingdome: this is sufficiētly pro-
ued before by those that haue told vs he preached in all kingdomes and Ilands of the west; therefore this Cuontry, so greate, and ample a portion of the westerne world, and the most flourishing Iland thereof, cannot be excluded from this prerogatiue. This moued our first Christian King Lucius, and the cheifest of the cleargie heare in that time, in the first publik and generall con-
uersion of this kingdome to dedicate the first and principall Churches of this Land to this glorious Apostle, as our first father and founder in Christ, as na-
mely two in one cittie of London, the one of them the Metropolitane cheife See, diuers hundreds of yeares, scituated in Cornhill, and still keeping the name of saint Peters Church: The other at westminster also to this day retayning the name, saint Peters Church, and diuers others in this king-
dome, when except that of Glastenbury dedicated to our blessed lady, saint Mary, we cannot finde the like of dedicating so auncient and many Churches to any other saint, saint Paul, saint Ioseph, or whom soeuer supposed to haue preached heare.

2. The next argument shall be from the testimonie of our holy King Inas and the Clergie of England then. Who in the place of the olde Church of Glastenbury, building a very magnificent new Church dedicated it to Christ, saint Peter, and saint Paul, and in the high forefront thereof engraued certaine verses in the honour of saint Peter and saint Paul, among which these three are founde.

*Surgit in his templum quod placet ara Deo.
Anglia plaude lubens, mittit tibi Roma salutem,
Fulgor Apostolicus Glasconiam irradiat.*

The first which our Protestants omit to translate is thus: *in These* (to wit saint Peter and saint Paul) *a Church and an Altar pleasing vnto God is raised,* The other two are thus translated by our Protestants: *Be glad England, Rome sendeth health to thee, and Apostolicall Brightnes doth lighten Glastenbury.* And they say that *this is ment either of doctrine, or protection.* But the words *mittit tibi Roma salutem*: That Rome sent saluation vnto Britaine, and the Apostolicall
brightnes

brightnes of saint Peter and Paule did illuminate Glaſtenbury, doe include onely doctrine and Saluation, and no mention there at all is had of protection, which is contrary, to protestant Religion: and in Catholik Religion, for so worthie a King, as saint Inas was to ascribe the patronadge of Glaſtenburie to saint Peter and saint Paul, if neither of them had giuen Influence to the first settling of Religion there, and exclude saint Ioseph, who both liued and died in that place, is an harsh & vnworthie construction: And to giue further testimonie, that the words of that Inscription are altogether to be vnderstood of our first conuersion, and receauing the faith from saint Peter and Rome all those verses excepting the words *Anglia*, and *Glaſtonia*, *England*, and *Glaſtenbury*, are taken word by word from *Venantius Fortunatus*, Bishop of Poyctires in Fraunce, who testifieth in those verses, (as I haue by others proued before) that *Gallia*, *Fraunce*, and the *Allobroge* people of *Sanoye*, and the *Dolphinists* were conuerted by S. Peter and his disciples, and S. Paul also preached there, as I shall shew hereafter: And therefore among the rest of the encomiasticall verses of those two glorious Apostles, hath these:

Gallia plaude Lubens, mittit tibi Roma salutem:

Fulgor Apostolicus visitat Allobrogas.

Which King Inas applyed to Britanie, and Glaſtenbury, in the same maner onely changing *Gallia* into *Anglia*, and *Allobrogas* into *Glaſtoniam*, and to make a true verse, *visitat* into *Irradiat* in the maner before related:

Anglia plaude lubens, mittit tibi Roma salutem:

Fulgor Apostolicus Glaſtoniam irradiat.

Which he neither would, nor truly could haue done, except, as *venantius Fortunatus* truly found by vnderstandable Authorities, that Fraunce and the people of Sauoy and Delphinate did first receaue the doctrine of Saluation from Rome, S. Peter, and S. Paul; So King Inas had sufficient warrant, to apply the very same, and in the same sence, to Britaine or England and Glaſtenbury to haue receaued the first light of faith from the same Rome, and holy Apostles S. Peter and S. Paul.

3. I may add to these the testimony of *kenulphus* King of the Mercians with vs, to Pope Leo the third, where in his epistle vnto him, thus he writeth; *Vnde Tibi Apostolica dignitas, inde nobis fidei veritas Innotuit: from whence Apostolicall dignitie was deriued vnto thee,* (which by all consent, was from S. Peter the Apostle) *from thence, the truthe of faith appeared or was made knowne vnto vs.* Which by the reason before, must needs be from S. Peter, And we reade in an Epistle of Pope Ihon the fift, written in the yeare 686. to Ethelred King of the Marshes, and to Alfride King of Northumberland, on the behalf of Bishop Wilfrid for the restoring his Church vnto him with certaine Monasteries, that this land of Britaine first receaued the faith of Christ by S. Peter cheife of the Apostles: the words are as followe: *Dominis eminentissimis Ethelredo Regi Merciorum & Alfrido Regi Deirorum & Bernitiorum Ioannes Papa, de vestra Religionis accessibus, gratia Dei cooperante gaudemus, feruorem fidei cernentes in vobis, quam ex predicatione principis Apostolorum, Deo vestros animos illuminante, percepistis, & efficaciter tenetis: Pope Ihon to the most eminent Lords Ethelred King of the Mercians and Alfride King of the Deires, and Bernitians: we reioyce of the accesses of your Religion, the grace of God cooperating, perceiving the seruour of faith in you, which you haue receaued by the preaching of the prince of the Apostles. Where we playnely see, the first preaching of the faith of Christ in those parts, ascribed to S. Peter the Apostle. For testimony where-*

of,

Venant. Fortun.
l. 3. c. 7.

Kenulphus Rex
Mercior. epist. ad
Leonem Pap. 3.

Ioan. Pap. 5. epist.
ad Ethelred. &
Alfrid. Reges
Guliel. Malmes.
l. 3. de Pontific. c.
de Archiep. E-
bor. ex libr. Step.
Cantuariens. in
vita S. Wilfrid.
Archiepisc. Ebor.
Harr. hist. tom. 1.

Alexand. Pap. 3.
epist. ad Henric.
2. Reg. Angl.
Eugubin. de do-
natione Const.
Arnobius lib. 2.
contra gentes.

Harris in Thea-
tr. l. 1.

Henric. Hun-
ting. l. 1. hist.

This Authour
wrote before the
printing of Henry
of Huntington, by
the Protestants, &
so citeth the Ma-
nuscript. For the
printed booke hath
Petram Clybit, and
not Petrum.

Prosper. l. contra
collatorem c. 41.

Matth. Parker.
l. antiquit. Br. t. in
Reginald. Pol.
Cardinal. p. 351.
1. cap. 69.

of, we may also add the words of Pope Alexander the third, in his epistle to King Henry the second of England, where he playnely saith: *That England was vnder S. Peters protection, euer since Christs name was glorified there.* Or why did Arnobius that renowned father 1200. yeares since, speaking of S. Peters traualles say, that *he preached in all the Ilands and prouinces of the west: in Insulis & prouincijs quas Sol occidens lustrat?* except he thought he was heare in Britaine, the most renowned Iland of all the western world. Where the lesser and more vnnoble are included, as by such generall words they are, the most noble and worthie cannot be thought to be excluded.

4. And so certaine this seemeth, that a late writer inclineth to think that S. Peter gaue denomination to some places at his being heare: *There is* (saith this Authour) *in the North parts an old Citie called Aldclibit, which in the Britans time many hundred yeares passed, bore his (S. Peters) name.* For *Aldclibit* in the British tongue is as much to say, as *Peters Clyhit*, or *Peterclyhit* for so *Henricus Huntingtoniensis* a learned Author of reuered antiquitie telleth vs in his first booke of *Histories*, where he saith: *Orientalis autem habet in medio sui Urbem Guidi, occidentalis supra se, hoc est ad dextram sui habet Urbem Aldclyhit, quod lingua Britonũ significat Petrum Clybit, est autem iuxta fluium nominis illius.* Thus in English: *the east part of Northumberland hath in the midst of it a cytie called Guidi: and in the west part, on the right hand thereof there is a cytie called Aldclybit, which in the Britans language doth signifie Peters Clyhit, or Peter Clybit. The which standeth vppon a Ryuer of the same name.* In which sence also the words of S. Prosper seeme to be vnderstoode, who writing of S. Celestine Pope of Rome, his care to purdge this Iland of the Pelagian Heresie, and conuert Ireland to the faith of Christ, speaketh in this manner: *dum Romanam Insulam studet seruare Catholicam, fecit etiam Barbaram Christianam: while he studieth to keepe the Roman Iland Catholike, he also made the Barbarous Iland Christian.* Whereas by the *Barbarous Iland* he vnderstandeth Ireland: so by the *Roman Iland* he meaneth and describeth this Iland of Britaine. Which can in no other sence especially at that time be called the *Roman Iland*, but as it was vnder S. Peters spirituall Empire, and Regiment and his Successours, Popes of Rome. For first in respect of temporall subiection this Iland was neuer at any time wholly, *Romana Insula: a Romane Iland*, all those Countreyes beyond Seuerus or Adrians wall were free from subiection to the Romans, and in S. Prosper his time and S. Celestine of which he speaketh, It was further from hauing any such denomination, both Scots, Piets, and Saxons hauing inuaded and spoyled diuers prouinces of that part, Which the Romans did formerly possesse, and the Romans at that time had nothing at all, to doe in this Iland, but the Britans had Kings of their owne, as *Vortigern, Vortimer, Aurelius Ambrosius* and others. Which construction of S. Prosper is more warranted by the first Protestant Archbishop of Canterbury, who citeth Cardinal Pole the Popes legate in these termes, neuer improuing, but allowing them: *hac Insula nobilitatem atq; gloria Dei prouidentia atq; beneficentia soli acceptam ferendam, sed tamen via ipsam atque ratione qua hac nobilitas atque gloria parta est, a sede Romana nobis primo semperque monstratam, & patefactam fuisse: we must ascribe this nobilitie, and glory of this Iland, to haue the first of all receaued the faith of Christ, to the prouidence and Bounty of God, but yett that the way and means how this Nobilitie, and glory was gotten to this nation, was first and alwayes shewed, and made open from the See of Rome. Which must needs be extended, and ascend to S. Peter, and the Apostles time, as the words, primo semperque, first and alwayes doe demonstrate,*

for

for it is the common opinion of our Protestant writers, and amonge them three of their Bishops here cited, that *Britannia Ecclesiae origo ab Apostolis ipsis probatur: that the beginning of the Church of Britaine was from the Apostles.*

5. How the first Apostle that preached here could be no other then S. Peter I haue made manifest by our Protestants before; and in their Theater of greate Britaine, their best learned Antiquaries from diuers authors, and approved Antiquities, thus testifie: *sainct Peter the Apostle is supposed to haue preached in Britaine.* And agayne: *That S. Peter the Apostle preached the word of life in this Iland as to other Nations he did, for whome, God had chosen him, that from his mouth they might heare the gospell, and beleue, as himself alledgeth, and that he heare founded Churches, and ordeyned Preists, and Deacons, which is reported by Simon Metaphrastes, out of the greeke Antiquities, and Gulielmus Eysengrenius in the first of his Centuries.* Where we see both Greekes and Latines to agree in this, by our Protestants censure. Which other Protestant Antiquaries, namely amonge others *Syr William Camden* their absolutely best historian, who maketh it a thing so certaine that S. Peter the Apostle both preached here, and performed such holy Apostolik offices for this kingdome, as are partly remembred before, that he maketh it a wonder, that any man should oppose against it, and not beleue it to be so. *Quid ni crederemus? why should we not beleue it, and them that write it to be so?* And besides the Authors before alledged, and to be cited hereafter, both this Prince of Protestant Antiquaries, and *Andre du Chesne* in his French generall history of England, Scotland, and Iland, and diuers other English writers, and allowed historians doe playnely affirme, that *Nicephorus* is of the same opinion. *Camden* confidently in diuers Editions telleth vs: *Nicephorus de Petro prodiit: Nicephorus doth declare of sainct Peter, that he brought the faith of Christ, to the Iles of Britaine.* The French historian saith: *Nicephorus teacheth in muste expresse terms, that sainct Peter brought the doctrine of Christ to the occidentall Ocean, and the Iles of Britaine.*

6. And if those men should ground vpon no other place, then that of *Nicephorus*, which some would expound for S. Simon Zelotes being heare, which is in his second booke, and 40. chapter: It cannot be vnderstood of any other Apostle in any probable opinion, but S. Simon Peter, the cheife of the Apostles, for none other of that most holy company being named Simon, but Simon Peter, and the other by some Zelotes, and Chananæus. I haue made demonstration, both by Catholikes and Protestants, that S. Simon Zelotes was neuer heare in this Britaine: Therefore *Nicephorus* to iustifie the coming of S. Simon an Apostle to preach the gospell in this kingdome, to make his assertion true, must needs vnderstand it, of S. Simon Peter. And his very words will easely suffer that construction. These they are as they be translated by our Protestant historians: *Nicephorus a Greeke Authour in his second booke 40. chapter hath as followeth. Simon borne in Chana Galilei, who for his feruent affection to his Master, and greate Zeale he tooke by all meanes to the Gospell, was surnamed Zelotes, he hauing receaued the holy Ghost from aboue, trauided through Egypt, and Afrike, then through Mawritania, and all Lybia, preaching the Gospell. And the same doctrine he brought to the occidentall Sea, and the Iles called Britannica.* What is here in this narration, but may truely and literally be applied to sainct Simon Peter? who by name was Simon, by Country of Galilie, where he was first called by Christ, to be an Apostle, as first the scripture witnesseth: and for zeale and loue to his master, the most zelous, and louing among all the Apostles, by his owne, and Christs testimony, recorded by the beloued A-

Parker. in Indice. v. Britannia. Bal. l. de Scriptor. Cent. 1. in Ioseph Ara. Godwyn. Conu. of Brit. c. 2. p. 15. Theater of great Britaine l. 6. cap. 9. pag. 202.

Metaphrast. cul. Eysengr. cent. 1. 1. part. 7. dist. 8.

Camd. in Brit.

André du Chesne histoire generale d'Angleterre, Escosse & d'Irlande l. 3. pag. 152. & in Indice. Harris in Theatro in S. Peter l. 1. c. 22. Nic. Fa. antiq. Cath. p. 12. Camd. supr. Edit. an. 1594. & 1588. Andre Chesne supr.

Stowe & Howes hist. in Agricola.

Matth. c. 4. v. 15. March. c. 1. v. 16. Ioan. c. 21. v. 15. 16. 17.

Stowe & Howes
supr. in Agricola.
Godwyn Conu.
of Britaine pa. 2.

Nicephorus lib.
3. cap. 1.
Stowe and Ed.
Howes hist. Ro-
mans. p. 37.

Camden supr.
Andre Chesne
supr.
Nicephor. l. 2. c.
35.

Niceph. l. 3. c. 1.

Euseb. Pamphili
apud S. Sim. Me-
taphrast. die 29.
Iunij.

postle of Christ. That S. Peter the Apostle trauallyed those Countreies, or taught the faith in them, is both proued before, and Nicephorus himselfe shall further testifie. Therefore to keepe Nicephorus, or whosoever, from whom he citeth that allegation from contradiction, seeing it cannot truly be interpreted of S. Simon Zelotes, we must for the credit of the Authour expound it of S. Simon Peter, and this the rather because those Protestants themselves which cite these words of Nicephorus, doe not affirme, that they are true of the other saint Simon, or that he euer was in this Iland: therefore to iustifie their truth in any respect, we must by consent both of Catholiks, and Protestants, say, they are onely verifiable of saint Peter. Which the same Authour Nicephorus doth more plainly proue in other places. First in the first chapter of his third booke he doth plainly distinguish that Apostle called by him before saint Simon that preached in Britaine, from that Apostle, called also commonly saint Simon Cananaus, or Zelotes, which preached in Egypt, Afrike, and Mauritania, making them two seuerall, and diuers Apostles; for speaking there of the sortition or diuision of the world betwene the 12. Apostles, to preach the Gospell in, he useth these words: *Ægyptū & Lybiā alius, alius item extremas Oceanū Regiones, & Insulas Britānicas sortitus est.* Which our Protestants thus translate: *An other chose Egypt, and Lybia: an other the vntermost coasts of the Ocean, with the Iles of Britaine.* Where we evidently see, that whereas it is commonly taught that S. Simon Zelotes did preach in Egypt, and Afrike, which also Nicephorus alloweth, yet euen by him it was *Ægyptū, alius, an other & Apostle*, yet by him before called Simon that preached in Britaine: Therefore by him as the Protestant Antiquaries before haue truly deduced, it must needs be S. Simon Peter, Prince of the Apostles, which preached in this kingdome. Which he further confirmeth of S. Peter, in an other place, speaking thus of him: *Petrus per orbem habitabilem passim vadens, Ecclesias vbique constituit, & Romanam successoribus commisit, Lino videlicet, Anacleto, & Clementi: Peter going euery where, through the habitable world, appointed Churches in euery place, and left the Roman See to his Successours, Linus, Anacletus, and Clement.* Therefore speaking of this voyage of S. Peter after he came to Rome and leauing it to S. Linus, and his Successours, he must needs principally vnderstand his Iorney, and labours into this west world, through all which, as he saith *he trauallyed and founded Churches in euery place.* For to that purpose by the common consent of Antiquaries, he committed the charge at Rome to S. Linus and Cletus, *ut ipse instaret prædicationi verbi & orationi: that he might intend to preach the word of God in this western world, and to pray. And that he constituted Bishops in Ilands and cities: in totius Europæ oris, in all the coasts of Europe.* Therefore except England the greatest of Ilands is not to be called an Iland, and so renowned a Monarchie of Europe is no part thereof, we must needs graunt by Nicephorus, that S. Peter preached the faith of Christ, consecrated Preists, and Bishops, and founded Churches in this Nation of great Britaine.

7. And because our Theater Protestants before haue a relation of this to be proued from the Greeke Antiquities I will ascēd much higher then the dayes of Nicephorus, euen to the time of our greate Emperour King and Cuountryman Constantine, in whose age and Empire about thirteene hundred yeares since, that greate glory of learned men in Greeke Eusebius, as an auncient learned saint of that Nation testifieth hath written, that S. Peter preached, (and longe time as it appeareth by him) in this our Britaine, and the neare adioyning western Nations. *Eusebius Pamphili dicit Petrum duodecim annos*

esse versatum in Oriente, viginti autem tres annos transgisse Roma, & in Britannia, & in ciuitatibus quæ sunt in Occidente: adeo ut sit totum tempus prædicationis Petri triginta & quinque anni: Eusebius Pamphylus saith, that Peter conuersed in the East, twelue yeares, and spent three and twenty at Rome and in Britaine, and in the cities which be in the west: So that the whole time of the preaching of Peter is thirtie and five yeares. Where he speaketh of the compleate yeares of S. Peters preaching in the west, omitting the parts of yeares, or taking S. Peters going to Hierusalem againe, at the death of our blessed Lady, out of the 25. yeares of his abode in the west. Which accompt our English Protestants in their *Fasti of the Kings and Bishops of England*, confirme. Let no man obiekt that his testimony is not sufficient; he being an holy learned saint liuing in Constantinople the cheife Citie of Greece, where Eusebius works were then most famous, & knowne to all men of learning, and hauing so constantly auouched it, when all Greece could argue him of vntruth, if it had bene otherwise. Who but extraordinarily wicked will once imagine that so worthy an Authour would to his owne eternall shame, and confusion, haue once inuented such a forgery? what Grecian since that time, or before by some numbers of yeares hath so much fauoured the Church of Rome as to honour it with vntruthes, when they haue rather endeoured the contrary, as many haue written? Neyther doe those workes of Eusebius which be now commonly extant contradict, but rather confirme, that which is cited from him before of S. Peter his spending much time in preaching in Britaine. For although Eusebius both in his History, and Cronicle saith, with the generall opinion of historians that S. Peter was Bishop of Rome 24. or 25. yeares: yet this is so farre from keeping him from Britaine, that it maketh it a matter almost incredible, but in some part of that time he was in Britaine. And first all those renowned Authours, Greeke, and Latine, which affirme that S. Peter preached heare in Britaine, affirme also, that he was so longe Bishop of Rome. And seeing the world was euen by Christ, and the Apostles themselues so diuided among them, to preach the ghospell in, and conuerte it to the faith, what other Apostle did make any Residence so neare vnto vs by many hūdrreds of miles, as Rome the See of S. Peter? all histories of their liues and deaths, be constant in this. And I haue proued before, that no other of the 12. Apostles, amōg whom this diuision was made, except S. Peter, preached either in, or neare to this kingdome.

8. And all those Authors before haue proued, that S. Peter preached in all these westerne Nations, during that time when he is saide to haue had his cheife Residencia at Rome, as the same Eusebius, with the holy Scriptures, and all historians affirmeth, that during his first named Residency of Antioch, in ponto, Galatia, Bithinia, Cappadiocia, & Asia prædicauit: he preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia. Some of those places fully or almoste as remote from Antioch, as Britaine is from Rome. And our Protestants themselues with the Scriptures and many historians testifie, that after S. Peter his settling at Rome, he went againe from thence to Hierusalem, and Antioch also, farre more distant from Rome, then Britaine is. And if S. Peter had not preached heare, it is euident before, that none of the twelue Apostles to whose preaching the world was first by Christ committed, had performed it. And so we should perhaps haue in that respect bene the most unhappie kingdome in the knowne world, at that time, not any on of so greate extension, greatnes, and honour, being to be reckoned, but probably as appeareth by former Relations, one Apostle or other preached the ghospell in it.

Fasti Regum & Episcoporum Angliæ vsque ad Gul. seniozem.

Euseb. in Chron. Euseb. hist. Eccl. l. 3. c. 1. Godwyn. Conu. of Brit. c. 1. pag. 5. Act. Apost. c. 15. v. 1. 2. 3. 4. 5. 6. 7.

Menol. Græcor.
in S. Sim. Meta-
phr. Sur. Et Lip-
pom. die 27. Nou.
in festo eitis. Ioh.
Molan. in addit.
ad Vsuard. 27.
Nou. Conrad.
Gesner. in Bibl.
in Io. Psell.

Sim. metaphrast.
die 29. Iunij.

9. An other also a Greciā & an holy Sainēt as is set downe in the Menologe of the Grecians and dyuers Latine Martyrologes as Surius, Lippomannus, and Molanus, and his holy life written by Ioannes Psellus, much commended by the Protestants, Cōradus Gesnerus, Iosius Simlerus, Ioānes Iacobus Frisius and others, setteth downe all the circumstances of S. Peters coming hither, by what contries, the time of his staying heare, what he performed in this kingdome, how he was heare admonished by an Angell from heauen to returne againe to Rome, to suffer Martyrdome, and other matters of such consequence, in so greate a busines, that there is not more certaine; and particular Relation left in any Antiquitie we haue for any historicall truth, and veritie concerning this Nation, which any Antiquarie, Catholik, or Protestant giueth the most vndoubted credit, and assent vnto, then for this preacing of S. Peter, and his plating the Church of Christ in this Iland. Thus this holy Saint liuing 800. yeares past, setteth downe the holy Iorney of that blessed Apostle, our first father in Christ S. Peter: *Cum non diu mansisset apud Romanos, & sancto baptisate multos regenerasset, & Ecclesiam constituisset, & Linum Episcopum ordinasset, venit Tarracinam, in qua cum Epaphroditum ordinasset Episcopum, venit Sirmium ciuitatē Hispaniæ. Quo in loco cum Epinætum cōstituisset Episcopum, venit in Ægyptum, & cum Thebis quæ septem habet portas, Rufum, Alexandria autē Marcum Euangelistam, eorum qui se in disciplinam tradiderunt Episcopatu præfecisset, rursus venit Hierosolymam, ex reuelatione propter Deipara Mariæ migrationem. Deinde reuersus est in Ægyptum, per Africam rursus Romam rediit. Ex qua venit Mediolanum, & Photicen quæ sunt ciuitates in continente, in quibus cū constituisset Episcopos, & presbyteros, venit in Britanniam, quo in loco cum longo tempore fuisset moratus, & multas gentes non nominatas attraxisset ad fidem Christi, angelicam aspexit visionem, quæ dicebat: Petre instat tempus tuæ resolutionis, & oportet te ire Romam: in qua cum mortem per crucem sustinueris, accipies mercedem Iustitiæ. Cum ergo propterea deum glorificasset, & egisset gratias, & apud Britannos mansisset dies aliquot, & verbo gratiæ multos illuminasset, & Ecclesias constituisset, Episcoposque, & Presbyteros, & Diaconos ordinasset, duodecimo anno Caesaris Neronis rursus Romam reuertitur: when S. Peter had stayed but a short time with the Romans, and had baptized many, and founded the Church, and ordeyned Linus Bishop, he came to Tarracina, in which when he had ordeyned Epaphroditus Bishop, he came to Sirmium a citie of Spaine, in which place when he had constituted Epinæus Bishop, he came into Egypt & whē he had made Rufus Bishop of Thebes which hath seuen gates, and Marke the Euangelist, Bishop of Alexandria, he came againe to Hierusalem by reuelatiō for the migratiō or passing out of life, of Mary the mother of God. After this returning into Egypt, through Africk he returned againe to Rome. From which he came to Milane, and Photice, which are cities in the cōtinent, in which after he had appointed Bishops, and Preists, he came into Britaine: in which place whē he had stayed a longe time, and had drawne many natiōs not named to the faith of Christ, he had an Angelicall visiō which said: O Peter the time of thy Resolution is at hand: And thou must goe to Rome, in which when thou hast suffered death by the crosse, thou shalt receaue the reward of Iustice. Therefore whē he had glorified God for it, and giuen thākes, & stayed after with the Britans some dayes, and illuminated many with the word of grace, and constituted Churches, and ordeined both Bishops, and Preists, and Deacons, in the twelfth yeare of the Emperour Nero, he returneth to Rome. Hitherto the Relation of this holy learned and auncient Sainēt & writer. Where the labours and trauailes of S. Peter are so orderly and punctually set downe, after his first coming to Rome, that except so worthie a man had founde certaine*

and

and vndoubted Authoritie for such a Relation, no man can be so malicious, as to thinke he would so confidently and particularly haue written of that matter.

10. And it appeareth plainly by that I haue written before, that both by Catholiks, & Protestants all the rest of S. Alredus his narration of S. Peters Iorneyes, are most true, & certaine, except this last of his coming hither, and so longe remayning in this our Britaine, & these parts: which I maruaile that any man of this kingdome will call in question, being deliuered by so many Authorities before, and aboue all other parts of that his Relation, fortified by so manie vndeniable circumstances, and Arguments, as the time when, the way by which he came, a longe continuance of his aboude heare, his passage by this Iland to drawe many vnnamed nations to the faith of Christ, what he did heare, his making of Bishops, Preists, and Deacons, & founding of Churches, his loue to this kingdome so greate, that vntill he was admonished from Heaven by an Angell to returne againe to Rome, to receaue his crowne of Martyrdome, he had so happily placed his Apostolicall Cathedrall See in this Imperiall and commanding Iland, of this Northren and westerne world and by his blessed presence and heauenly labours left it Illustrious to succeeding generations, not onely to be stiled, *Romana Insula; the Roman Iland*, as I haue written before, but as the same Apostle himself did testifie to S. Brithworld Bishop of Winton, or Wilton, as our Protestant Historians doe plainly testifie, togeather prouing that S. Peter first preached in this kingdome of greate Britaine. The Protestant Theater writers haue these words: *It is reported by Aluredus Riualensis, the writer of King Edward the Confessors life, that a holy man studious and carefull for a gouernour to succede, was in his scope told by S. Peter, that the kingdome of England was his, wherein himself had first preached, and would also provide him successors.* Which other Protestants thus further confirme: *Alredus Riualensis an English Abbot left written aboue 500. yeares agoe, a certaine Reuelation or apparition of S. Peter to an holy man, in the time of King Edward the Confessor, shewing how he had preached himself in England, and consequently, the particular care he had of that Church, and Nation:* Thus farre these Protestants. So that if this was a true Reuelation, there needeth no more testimony in this matter: for the wittnes of Angels, & glorified Saints cannot by any possibilitie be vntrue, and the vision testifying, that *S. Peter himself had first preached heare in this kingdome*, is an euident demonstration, both that he preached heare, and was the first either immediately by himself, or mediately by his disciples, and Substituts, which preached the faith of Christ in this kingdome: Therefore all the difficultie will be in the proposers of this holy Reuelation, he to whome it was made, and they which haue commended it to writing: And because supernaturall things, such as this was cannot be proued by naturall Argument, a priore, by their cause: to giue some certaine, and vndoubted prooffe thereof a Posteriore, by some effect, necessarily conuincing some supernaturall power to haue had Influence thereto, for the more credite of this sacred truthe proue by these Protestants themselues.

11. And first concerning the writer and recorder of this holy history, they haue told vs, it was *Alredus Riualensis*, a man of that worth, learning, and pietie, that to speake in a Protestant Bishops words, he was. *Cisterciensiu Monachorum Abbas, natione Anglus, genere, doctrina, & inculpatæ vitæ moribus præclarus enituit, Episcopatum ac alios honores mundanos omnino recusabat, ut ad virtutum exercitia, maxime ad Euangelij prædicationem expeditior haberetur. Vix erat,*

S. Peters preaching in Britaine proued by infallibly diuine authoritie.

Theater of great Britaine l. 6. c. 9.

Francis Mason of Consecrat. of Bishop. l. 1. c. 2. p. 47. Sutcliffe subuers. Godwyn conu. of Britaine P. 4.

Ioh. Balzus de Scriptor. Cetur. 2. fol. 88. p. 1. in Alred. Riual.

M.S. antiq. de
vit. Sanct. Ioh.
Capgr. in Cata. l.
in S. Alred. Abb.

Bal. sup. centur.
2. in Alred. Rie-
ual.

Continuator hi-
stor. S. Bedæ in S.
Edwardo. l. 2. Gu-
liel. Malmesbur.
de gest. Reg. An-
gliæ. l. 2. Alred.
Rieual. in vit. S.
Edward. Reg.
Capgrau. Catal.
in cod. M. S. An-
tiq. de Sanct. in S.
Edward. Confess.
Harpsfeld. sec-
11. c. 3. Godwyn
Catalog. in Wyn-
chester 31. in
Brithwold. & in
Salisbury or Wil-
ton 8. in Brith-
wold. Protest. In-
dex in Guliel.
Malmes. in Brith-
wold. 10. Herold.
epist. dedic. ante
Marian. Scot.
Godwyn in Cat.
in Winchester in
Brithwold 31.
Godwyn supr.
Balæus de Script.
Brit. cent. 2. in
Gulielmo Malm.

ut alter Bernardus, ingenio pius, & consilio modestissimus: Abbot of the Cistercian monkes, by Country an English man, he was eminently renowned by birth, learning, and holy life, and conuersation: he refused a Bishoprike, and other worldly honors vterly, that he might be more ready to the exercises of vertues, chesely for preaching the ghoſpell, he was a man as an other S. Bernard, Godly in wit, and most modest in counsaile. He that desireth more of this holy witnes, may finde in our auncient Manuscripts, our learned Countriman Ihon Capgrau, and others, how he is registred among the most glorious and miraculous Saints of this Natio, to which our Protestant Bishop before hath giuen allowance, where he giueth vs assured knowledge, that this was the same Registerer of this heauenly vision, set downe by him in S. Edwards life, for speaking of the memorable works, & writings of this renowned Saint, he saith: *composuit inter cetera vitam Edwardi Anglorum Regis: among other things he wrote the life of King Edward of England, conteining aboute 28. chapters, which was presented to King Henry the second.* So that there cannot be the least exception taken, eyther to the Authour, so learned, & worthie a Saint, neither to the keeping or preservation of that worke, being presented to the King of England, that then reigned, and preserved in the Librarie of our kings, from whence other copies & Exemplars were taken. Therefore now to make all sure, let vs come to that learned, & holy man, to whome this reuelation was made, and to the subsequent effects which demonstratiuely proue it, to haue bene a most certaine and vndoubted diuine testimonie, and vision.

12. All Authors that write of this matter agree, (whether Catholiks or Protestants) that it was S. Brithwold, an holy Bishop of England, a most deuoute, religious, and miraculous man, to whome this vision and Relation was made. Onely there is some question, whether it was S. Brithwold, Bishop of winchester, *wintoniensis*, or saint Brithwold Bishop of wilton, or *Salisbury wiltonensis*, the likenes of names *Wilton* & *Winton* perhaps causing that doubt: But because they were both so holy and renowned men, that they haue gotten their worthie praise, and commendation with all writers, euen Protestants themselues, and saint Alredus liued in both their times, to receaue the certaintie, and vndoubted truth of these things from them, or eyther of them; It is not the difference of *Vuintonensis*, or *Wuiltonensis*, can make any materiall difference in this point, all vniformely agreeing, it was S. Brithwold an holy English Bishop and saint of that time, who had this Illumination and apparition from heauen. A Protestant Bishop thus speaketh of this holy Bishop: *It is written of him, that one night being late at his prayers, he chaunced to thinke of the lowe ebb, of the blood royall of England, which now was all most quite consumed, and brought to nothing. In the midst of this cogitation, falling a sleepe, It seemed vnto him, he saw S. Peter, crowning younge prince Edward, that liued in exile at that time in Normandie, and furthermore to shew, how he should reigne foure and twenty yeares and die at last without Issue.* And he citeth William of Malmesbury in his second booke of the kings of England for Author. who because he is cited and approued by this Protestant Bishop, and by an other most highly recommended in these words: *suo seculo in omni genere bonarum literarum plane eruditissimus, & in eruedis antiquitatibus, ingenio, diligentia, curaque singularis, Anglica nationis studiosissimus illustrator.* absolutely the most learned in his age, in all kind of Learning, and in searching out Antiquities, singular for witt, diligence, and care, the most studious ennabler of the English Nation: I will cite him also, thus he writeth entreating of the happy times of this Nation

vnder that our holy king sainct Edward the confessor: *Viderat quondā somni
reuelatione, seculi illius felicitatem Brithwoldus Vultunensis (alias Vintoniensis)
Episcopus, viderat & annuntiauerat. Nam dum tempore Cnutonis, celestibus apud
Glastoniam lucubraret excubijs, subiissetque illum cogitatio, quæ frequenter angebat,
de regia stirpe pene deleta: hæc meditati sopor irrepfit, & ecce in superna raptus, vi-
det Apostolorū principem Petrum, ipsum Edwardum qui tūc in Normannia exulabat,
in Regem consecrare, calibe designata vita, & certo viginti quatuor annorū numero
regni computato: Brithwold Bishop of wilton (or winton) had some time by reuela-
tion of a dreame, seene the felicitie of that age, and declared it. For when in the time
of King Knut, he was in the night attending to heavenly watchings, and had a cogi-
tion, which often troubled him, of the regall race all most blotted out: while he medita-
ted these things, sleep fell vpon him, and behold beeing rapt on high, he saw the prince
of the Apostles Peter to cōsecrate for King, Edward himself who then was bannished
in Normandy, designeing vnto him the chaste life, and accompting the yeares of his
reigne twenty and foure. This same history, the same commended Author more
plainely remembreth in another place, as also the Cōtinuator of the history of
sainct Bede in these terms. *Brithwoldus ex monacho Glastoniensis qui multis an-
nis a tempore Regis Ethelredi vsque ad Edwardum vltimum administravit Episco-
patum, Is tempore Regis Cnutonis quadam vice celestibus apud Glastoniam, vt sepe
faciebat, intentus excubijs, diuinam visionem expertus est. Cum enim subiisset eum
cogitatio, quæ frequenter eum angebat, de Anglorum regia stirpe pene deleta, hoc
meditanti sopor irrepfit, & ecce in superna raptus vidit Apostolorum principem Pe-
trum, manu tenentem Edwardum filium Ethelredi, qui tunc in Normannia exulabat,
& in Regem consecrare, calebe designata vita, & certo 24. annorū numero cōputato,
quo regni metam terminaret: Brithwold first a monke of Glastenbury, and now
many yeares from the time of King Ethelred vnto the last Edward hauing bene a
Bishop, he in the time of King Knut, vpon a certaine time, as he often did, atten-
ding to heavenly watches at Glastenbury, had a diuine vision. For hauinge a cogita-
tion, which often troubled him, of the race of the Kings almost extinguished, while he
thus meditated, sleepe came vpon him, and being in an Extasis, he saw Peter prince
of the Apostles, holding Edward the sonne of Ethelred, then an exile in Normandy
by the hand, and consecrating him King, and Assining to him the chast life, and
accompting a certaine number of 24. yeares, in which he should end the time of his
Reigne. Hitherto this so renowned Antiquarie, so much commended by
our Protestants, and as he is published and allowed by them, so manifestly
approuing this vision and Reuelation of sainct Peter to sainct Brithwold as is
declared, and so conuincingly that our Protestant publishers of his workes,
haue thus noted vpon those places: *Brithwoldi Episcopi visio: the vision of
Bishop Brithwold: & againe more plainely: Brithwoldus Episcopus Sanctum Pe-
trum Apostolum videt: Bishop Brithwold doth see sainct Peter the Apostle. So
other Protestants, as Stowe, Howes, Ioannes Heroldus, and others: among
which this last writing to our late Protestant Queene, Q. Elizabeth, speaking
of the greate prouidence of God to this kingdome, proueth it by this vision
and Reuelation of S. Peter to sainct Brithwold calling it, *oraculare Testimonium
Diui Petri: the Oracular Testimony of sainct Peter.****

13 S. Alredus whome our Protestants haue so dignified before, and alled-
ged for wittnes of sainct Peters first preaching heare, maketh it a most mira-
culous, and true heavenly vision, and prophesie of many things to come,
which could not be foretold, but by supernaturall or heavenly knowledge,
thus he relateth it: *seuiebat gladius hostilis in Anglia, cædibus & rapinis omnia*

Gulielm. Malm.
l. 2. de gest. Reg.
Anglorum. c. 13.

Gulielm. Malm.
de gest. Pontif.
Angl. l. 2. Conti-
nuator hist. S.
Bedæ l. 2. in. S.
Edwardo.

Protest. Index in
Guliel. malmesb.
in Brithwold. &
Index Protest. in
hist. Bed.
Stowe and Edw.
Howes. hist. in
K. Edward. Con-
fessor.
Basilus Ioannes
Heroldus in ep.
dedic. ante Ma-
rian. Scotum.

Alfredus Rhieu-
ual. in vit. San.
Edward. regis &
Confess. in Anti-
quis M.S. & a-
pud Surium.
Lipp. Io. Capgr.
in Catalog. in S.
Edward. Confes.
& alios.

replebantur: Vbiq̃ue luctus, clamor & desolatio, incenduntur Ecclesie, monasteria
deuastantur, sacerdotes à suis sedibus fugati, in locis desertis commune miseriam deplo-
rantes delitescabant. Inter quos vir venerabilis Brithwoldus Wintoniensis Episcopus,
canonici Glasconiense mœrens ac tristis ingressus, orationibus vacabat, & psalmis.
Qui cum aliquando pro Regni plebisque liberatione, preces lacrimasque profunderet,
inter preces tandem & lacrimas fatigatum sopor suauis excepit, videtque per som-
nium beatum Petrum in eminentiori loco constitutum, & ante eum præclari vultus in
forma decenti regalibus insignijs amictum Edwardum. Quem cum proprijs manibus
Apostolus consecrasset, & unxisset in Regem, monita salutis adiecit: præcipueque
calebem vitam commendans, quot esset annis regnaturus aperuit, obstupefactus
Præsul tanti miraculi nouitate, petit sibi à sancto huius visionis mysterium reuelari.
De statu in super Regni, & de instantis periculi fine Apostolicum exegit oraculum:
Tunc placido vultu Intuitus Intuente se, ait: Domini, ô Præsul, est Regnum, & Ipse
dominabitur in filijs hominum, Ipse transfert Regna, & mutat Imperia, & propter
peccata populi regnare facit Hypocritam. Peccatum peccauit populus tuus domino,
& tradidit eos in manus gentium, & dominati sunt eorum qui oderunt eos. Sed non
obliuiscetur misereri Deus, nec continebit in ira sua misericordias suas. Erit enim cum
dormieris cum patribus tuis, visitabit Dominus populum suum, & faciet Dominus
redemptionem plebis sue. Elegit enim sibi virum secundum cor suum, qui faciat omnes
voluntates suas, qui me opitulante Regnum adeptus Anglorum, Danico furori finem
imponet. Erit enim acceptus deo, gratus hominibus, terribilis hostibus, amabilis ciui-
bus, utilis Ecclesie, laudabilemque vitam sancto fine concludet: The enemyes sword
did rage in England, all places were full of slaughters, & rapynes. Lamenting, crying,
and desolation was euery where. Churches are burned, monasteries destroyed, Priests
driuen away from their seates, bewailing the common misery, lay hid in desert places.
Among whom a Venerable man Brithwold Bishop of Winchester moorning and sadd
entring into the Monastarye of Glastenbury, continued in prayers, and psalmes.
Who on a certaine time when he powred forth his prayers, and teares, for the deliuey
of the kingdom and people. At the last wearied in prayers and teares, fell into a
swete sleepe, and in his dreame seeth saint Peter placed in an eminent place, and be-
fore him Edward of a beutifull countenance, in a comely forme cloathed in kingly
Robes. Whom when the Apostle had consecrated with his owne hands and annointed
him King, he gaue him Precepts of saluation: and principally commending vnto
him, the chaste life, declared vnto him how many yeares he should reigne. The Bi-
shop astonished with the strangenes of so greate a miracle, desireth to haue the my-
stery of this vision to be reuealed vnto him, and further desired the Oracle of the
Apostle, about the state of the kingdom, and the end of the Instant danger. The
Apostle with a frendly countenance looked vpon him bebolding him, and said: ô Pre-
late, The kingdom is the Lords, and he shall reigne ouer the sonnes of men. He trans-
ferreth kingdomes, and chaungeth Empires, and for the sinnes of the people suffereth
the Hypocrite to reigne. Thy people haue sinned against God, and he hath giuen them
ouer into the hands of Nations, and they which hated them haue ruled ouer them. But
God will not forget to haue mercy, nor conteine his miserations in his angor. For it
will come to passe, when thou shalt sleepe with thy Fathers, our Lord will visit his
people, and make redemption of his seruants. For he hath choasen a man according to
his heart, who shall fullfill his will in all things, who by my help obtaining the kingdom
of England, shall make an end of the Danishe furie. For he shall be acceptable to
God, gratfull to men, terrible to enemies, amiable to citizens, profitable to
the Church, and shall conclude his laudable life with an holy end. Thus farre this
holy saint, and immediately addeth: Quæ omnia in beato Edwardo completa

rei exitus cōprobavit: All which things the event of the thing did prove to be fulfilled in saint Edward. Wherevpon a Protestant historian from antiquitie writeth: This King Edward of famous memory, saith mine Author, before the day of his natiuitie was elected of God, who perseuering in chastitie, ledd all his life dedicated vnto God, in true marriage, wherefore as we haue knowne proued by good and sufficient men, being wittnesses, God greatly glorified him in his life with wonderfull signes. Thus we see by inuincible testimonies, and many Protestants themselves, confessing and approuing them, that this was a most certainly true, and infallibly an vndoubted heauenly vision, That it was saint Peter glorified in heauen, that appeared and reuealed these things to our holy Bishop saint Brithwold.

14. And to demonstrate saint Brithwold to be a true proposer of these secrets, he had proposed them to the world, and was dead before they began to take effect, and be fulfilled: The mysteries foretold were beyonde the compasse of naturall knowledge, to foresee, or prophesie of. As that a banished child, and perhaps then vnborne, should become so worthie, so holy, so victorious a King. That a Nation so generally, and long time ouerwhelmed with so greate calamities, should so strangely, and beyond expectation in a time foretold, be redemed and set at liberty. That at a time appointed a banished exile should become so miraculous, potent, and victorious a King, that he should reigne so many certainly appointed 24. yeares, that a married man especially a king should liue and die a virgine. And the rest before remembred, hauing no causes in nature to know them by, should thus miraculously, and infallibly, be foretolde so long before, there was no leaste hope, expectation, or in morall Iudgment any probabilitie or rather possibilitie at all of many or most of these extraordinary future euent: But rather a doubted feare or certainty of the contrary. And yet all these things were published to the world, diuers yeares before they tooke effect, and in the life of saint Brithwold proposer of them, who by the same reuelation was, *dormire cum patribus, to be dead, before they began.* Which is apparantly true euen by our Protestants themselves, to giue them their choise whether saint Brithwold Bishop of Winchester or wilton it was, that had this vision. For these Protestants assure vs, that saint Brithwold of Winchester was dead almost 30. yeares before the returne of saint Edward from exile. And it is the common opinion the reuelation was made to him. And if it was Brithwold Bishop of wilton he was also dead by these mens accompts, 22. yeares at the leaste before these things were accomplished. Therefore I must infallibly conclude, that saint Peter or whosoever it was, which so prophetically and miraculously foretold so many things of this holy King, and this kingdome to be effected so long after, was not, and possibly could not be an vntrue or doubtfull Relator of saint Peters first preaching in this Nation, conteined, and as constantly auouched as the rest of those reuealed mysteries foretold in that vision. And the Inhabitants of Britaine are so much more bounde to glorifie God, and Honor this most blessed Apostle, as both his extraordinary first labours in instructing this kingdome in the true Religion of Christ, and this his extraordinary care and Pastorall loue in so many wayes making it knowne vnto vs, to lett vs vnderstand, how much we are bounde vnto him for such inestimable benefices, deserue it. Which we reade in our historyes both Catholik and Protestant to be confirmed by an other example of like nature, but of more auncient memory a thousand yeares since, in the time of king Ethel-

Stowe hist. in K.
Edward Confess.

Alfred. Ricual. in
vit. S. Edward.
Guliel. Malmesb.
sup. Stow. hist. in
K. Edward. Conf.
fess. Holinsh. l. 8.
hist. of Engl. c. 7.
Theater of great
Britaine in K.
Edward Conf.
with others.
Godwyn. Catal.
in Winchester 3.
Brithwold. Ho-
linsh. hist. of En-
gland. l. 8. cap. 1.
Stowe hist. in K.
Edward Confess.
will. Malmesb. l.
de gest. Reg. An-
glorum c. 13.

M. S. antiq. in S.
Edward. Confes.
Guliel. Malmes.
l. 2. de gest. Pon-
tif. c. de Episcopis
Londin. Alred.
Rieuall. in vit. S.
Edward. Ioan.
Capgrau. Catal.
eodem. Franc.
Mason Consecr.
of Bish. pag. 47.
Nichol. Pap. 2. in
epist. ad Edward.
Reg. Angl. apud
Capgrau. in S.
Edward. M. S. an-
tiq. in eod. & Al-
red. Rieuall. in
vit. S. Edwardi.

bert, our first christian king, of the Saxons Race. When sainct Peter miracu-
lously testified concerning the Church of Westminster in London, in these
words as a Protestant writer translateth them: *Est mihi locus: I haue quoth S.
Peter a place in the west part of London, chosen to my self, and deare vnto me, which
sometimes I did dedicate with my owne hands; Quem locum quondam proprijs mani-
bus consecraui, renoune with my presence, and Illustrate with diuine miracles, the
name where of is Thorneia, Westminster.* Which cannot litterally & truely be vn-
derstood of any spirituall vision, wherein sainct Peter in his onely glorified
soule should appeare, as in the time of King Ethelbert we reade he did, but of
his personall presence there before his death, when and neuer after, nor vn-
till the day of Iudgment and the generall Resurrection, sainct Peter had, or at
any time shall haue, *proprias manus, his owne hands*, or any parte of his body
vnited to his soule, & yet he speaketh plainly here, *proprijs manibus consecra-
ui: he consecrated that place with his owne hands*, which is not true either in a spi-
rituall vision, or where an assumed body is vsed, for an assumed bodie,
hand, foote, or any other member cannot be called the proper and owne body,
Hande, foote or other member of any parson. Therefore Pope Nicholas the
second speaking of this matter, in his Epistle to sainct Edward the Confessor,
saith, *this place was consecrated by S. Peter whose Vicar he was: primam antiquitus
consecrationem à beato Petro accepit cuius licet Indigni Vicarij sumus*: There-
fore except Pope Nicholas may be said, to be Vicar to sainct Peters Soule, and
not to him, as he was Bishop of Rome in body and soule, we must by him
and this antiquarie referre this matter to sainct Peters first preaching in this
land, when he liued, and not to any apparition in soule onely, as that was
wherein he appeared at Westminster in the time of king Ethelbert, and S.
Mellitus Bishop of London: of which more hereafter. Now I will answere
to some vaine and weake obiections of a few Protestant writers, and also
shew by such men, in what time, or times, once or oftner S. Peter preached
personally in this Iland, so neare as probably may be concluded in such a case,
as also what holy offices he performed heare in founding the Church of
Christ in Britaine.

THE XV. CHAPTER.

WHEREIN IS BOTH ANSWEARE MADE
to Protestant obiections against S. Peters preaching in Bri-
taine, by the Protestants themselves, and their owne
Authors; and by the same confirmed, that S.
Peter preached in this kingdome.



Protestant Bishop challengeth S. Symeon metaphrastes, for wri-
ting so confidently of S. Peters preaching heare; & hauing not
any thing to except against him, first vpbraideth him with
his Countreies of Greece *Græcus fuit, & hæc natio est fuitq; semper
ad mentiendum promptula*: he was a Grecian, and that Nation is,
and euer was a litle prompt to lie. But by such libertie we may
condemne the greatest lights of the Church of God, S. Athanasius, Chryso-

Godwyn Conu.
of Britaine p. 3.
cap. 1.

stome.

stome, SS. Gregories, Naziancen, and Nissen, the seueen first generall Councils kept in Greece, and cheifely of Greeke fathers, and so leaue nothing certaine in the Church of God. But how free from all suspition of lying that holy Saint was in this point, I haue shewed to the shame of all such accusers before, demonstratiuely prouing by all kind of Testimonies, that his testimonye herein was true. And whereas this Protestant Bishop vrgeth against that holy Saint that Caesar Baronius should write of him: *in his esse hallucinatu constat: it is euident he was deceaued in these things*: It is most euident, this Protestant Bishop was either deceaued in himself, or went about to deceaue others his readers in this point, for Cardinall Baronius is so farre from going about to take the least exception against S. Simeon Metaphrastes, for testifying S. Peters preaching in Britaine, and the west Nations, that he followeth him, and others in that opinion, in these words: *Cum non sicut in Orientales orbis partes sciamus ceteros Apostolos missos esse in occidentem vno excepto Barnaba, qui ad breue tempus, Ligures docuit, vel Iacobo (Si tamen consenserimus is qui tradunt eum cito rediturum Hispaniam penetrasse) ceterorum autem neminem esse missum liquido appareat. Petri igitur muneris erat, vt qui iam quamplures Orientis prouincias, predicando Euangelium peragrasset, iam (quod reliquum esse videbatur) lustraret orbem occidentalem, & vsque ad Britannos (quod tradunt Metaphrastes & alij) Christi fidem annuntians penetraret: when we know that the rest of the Apostles were not sent into the west, as into the Easterne parts of the world, except onely Barnabas who a short time taught the Ligarijs, or Iames (if we shall consent to them who deliuer, that quikly to returne from thence, he went into Spayne.) It manifestly appeareth that none of the others were sent into the west part of the world. Therefore it was the office of Peter, who hauing trauailed very many prouinces of the East, in preaching the ghospell, now, which was left to doe, he should compasse the western world, and as Metaphrastes and others deliuer, penetrate to the Britans, preaching the faith of Christ. Where he maketh it a certaine knowne truth, and manifestly apparent in Histories, Sciamus, liquido appareat, that none of the twelve Apostles but onely S. Peter preached the word of Christ in Britaine; and among others citeth and followeth S. Metaphrastes for that manifest truth. And when he had alledged diuers, and approued Authors for Christs appearing to S. Peter, and sending him into this west part of the world, he addeth: *Metaphrastes his consentiens hac scribit: visus est ei Dominus in visione, dicens: Surge Petre, vade ad Occidentem, opus enim habet, vt tuis illustretur facibus: & ego ero tecum: Metaphrastes consenting vnto these, writeth thus: our Lord appeared to him (S. Peter) in a vision, saying: o Peter arise and goe to the west, for it hath neede to be lighted with thy links, and I will be with thee. And he saith plainly, for his owne opinion: Petrus a Domino monitus in occidentem venit: Peter admonished by our Lord so to doe, came into the west: & as hereafter, setteth downe his time of coming hither into Britaine, in the tyme of Claudius the Emperor.**

2. Therefore except we would be so willfull, that we should neither beleeue so many worthie witnesses, nor Christ himself, we cannot be doubtfull in these things. And it is more to be noted in this Protestant Bishop who in an other place calleth the same S. Simeon Metaphrastes, an *Authour without exception*: and vseth him as a principall witnes, in other matters of as greate importance. How grosse and ignorant that exception of a Protestant Doctor is, to the Reuelation made to S. Brithwold our Bishop about S. Peters preaching heare, because, as he saith, the holy man to whome it was made, is not named, is already manifestly proued, his name being set downe toge-

ther

Baron. annal. Eccl. Christi. an. 44. pag. 371.

Baron. Annal. to. 1. an. Christi. 58. pag. 597.

Metaphr. die 29. Iunij.

Metaphr. 29. Iun.

Baron. Annal. to. 1. & in Indice v. Petrus. Theater of great Brit. l. 6.

Godwyn Conu. of Brit. c. 1. p. 6. & pag. 5.

Sutcliff. subuers. prope fuit.

Francis Mafon
Ordinat. of Bi-
shops l. 2. cap. 2.
pag. 47. 48.

Theater of great
Britaine l. 6. c. 9.

S. Sim. Metaphr.
29. Ian. S. Da-
mas. orat. 2. de
dormit. Deiparę.
Dion. Arcopag.
epist. ad Timot.
Nicephor. l. 2. c.
22. Mat. Westm.
an. 45. 49. God-
win. Conuerf.
Act. c. 18. v. 2.

Act. 18. Ioseph.
& Orof. l. 7. c. 6.
Orof. Ado.
chron. stat. 6. in
Claudio. Florët.
Wigorn. an. 50.
or 72. &c.

Magdeburg. cët.
l. 1. 2. col. 26. O-
rof. l. 7. c. 6. Sue-
in vit. Claudij.

ther with his learning, pietie, and worthines, by so many worthie Authours before remembred. And more childish is that, which an other by direction of the Protestant Archbishop of Canterbury, writeth ignorantly or maliciously affirming, that it was not this history and Reuelation, which Alredus committed to writing, but an other about the Dedication of the Church of westminster, in the time of King Edward the Confessor, to a Recluse, an holy man of that time. When both the matter, men to whome these things were reuealed, the times, places, and all circumstances are quite different. And both the histories and Reuelations for the most part of them are set downe by S. Alredus, Willian of Malmesbury, the auncient Manuscripts of S. Edwards life, Ihon Capgrane, and the Protestant Authours themselues before alledged.

3. But our Protestants further obiekt: *Onuphrius denieth he (S. Peter) went westward being expelled by Claudius, but to Hierusalem, and thence to Antioch, where he lived till the death of Claudius.* To which I answer this is evidently false, by their owne words, immediately before, which be these: *I see not well how it can stand either with Eusebius his accompt which keeps him (S. Peter) so longe at Rome, or Onuphrius: as before from him alledged.* For if Eusebius assigning S. Peter to be so longe at Rome 24. or 25. yeares, did so fix him there, that he could not in that time visite this Iland, nearer to Rome then Antioch is: How dare these men in their next words thus auouch? *that S. Peter went from Rome expelled by Claudius to Hierusalem, and from thence to Antioche, in Siria and staid there vntill the death of Claudius.* These two cannot possibly agree, but I haue reconciled these things before. And whereas these men would frame their building to keepe S. Peter out of Rome, by vertue of the Ediēt of Claudius bannishing the Iewes from thence, it is ouerthrowne before, for I haue pro- ued that S. Peter was longe time in Rome in the life of Claudius, after that Ediēt. Secondly it is euident by all Antiquities, that S. Peter was gone from Rome to Hierusalem, to be present by reuelation with the other Apostles, at the Migration of our blessed Lady Mary the virgine, and our Protestants do not deny it, longe time (4. yeares by Matthew of Westminster and others) before the Ediēt of Claudius, this being, as both the scriptures, and histories agree, in, or about the 49. yeare of Christ; and the other in the 45. And how could the Ediēt of Claudius concerne S. Peters either expulsion, or keeping out of Rome? when both by the Scripture, Iosephus, Orofius, Ado, & others, it onely concerned the tumultuous Iewes; *Claudius Imperator Iudeos tumultuantes à Roma expulit: Claudius the Emperor expelled the Tumultuous Iewes from Rome?* for S. Peter was not within the compasse of that Ediēt, being neither in Religion a Iew, but a chiefe Christian then, fauoured rather then persecuted by Claudius: much lesse was he accused of any tumult there. And though no good Christian can thinke, that our cheife Pastor S. Peter did feare the Ediēt of Claudius, if it had concerned him, but was ready to die rather (as he did in the time of Nero) then to forsake the sheepe of Christ, so carefully comitted vnto him: yet to make all sure in this kind, that which these Protestants would make their ground, to keepe S. Peter from Rome & these parts, in that time, doth ouerthrowe the in their owne deuising: for it is as the Magdeburgian Protestants acknowledge, frō their constructiō of the saying of Orofius in his seuenth booke, and Suetonius in the life of Claudius: *Claudius Iudeos impulsore Christo assidue tumultuantes Roma expulisse: That Claudius did expell from Rome, the Iewes dayly making tumults, Christ (so they reade)*

being

being the mover. Therefore seeing the Iewes were expelled for tumults they made, and we are assured that the Christians were in no wise Agents in these tumults, Claudius could not expell them vnder that pretence. And where they reade. *Christo impulsore*, Christ being the impeller, if we apply it to Christ our Sauour, either it must be vnderstood that Christ moued to the tumults, which is blasphemous, or that he moued Claudius to expell the Iewes, and so the Christians were not expelled, for Christ neither did, would, or could moue to expell the Christians his holy Seruants.

4. And Orosius himself hauing with Gregorius Turonensis, and others ascribed the conuerſion of the first Christians in Rome, in the beginning of the Reigne of Claudius vnto S. Peter, he addeth: *Anno eiusdem nono expulsos per Claudium vrbe Iudeos Iosephus refert. Sed me magis Suetonius mouet, qui ait hoc modo: Claudius Iudeos Impulsore Christo assidue tumultuantes Roma expulit. Quod vtrum contra Christum tumultuantes Iudeos coerceri & comprimi iusserit, an etiam Christianos simul velut cognate religionis homines voluerit expelli, nequaquam discernitur: Iosephus relateth, that Claudius expelled the Iewes out of the citie, in the ninth yeare of his Reigne. But Suetonius moueth me more, who saith in this manner: Claudius expelled forth of Rome the Iewes, dayly making tumults, Christ mouing. Which is not discerned whether he commanded the Iewes that made tumults against Christ to be corrected, and suppressed, or would also haue the Christians, men in Religion some what like the Iewes to be also expelled. This is all he saith, and which others ground vpon, and this later construction as I haue proued before, most needs giue place to the former, which keepeth the Christians in fauour with Claudius, and free from Banishment, which is confirmed by Suidas and others: he writeth in Claudius in this manner: *Cum sub eo Iudei seditionem contra Christianos mouissent, Claudius Felicem eis prefecit, eosque punire iussit.* When vnder Claudius the Iewes did raise sedition against the Christians, Claudius appointed Felix Gouvernour ouer them, and caused him to punish them. Whereby it is manifest, that Claudius was then rather a friend, then enemy to Christians. And they which reade, *Christo impulsore*: Christ being the mover, are mistaken, for it was Chresto impulsore, Chrestus being the mover hereof. Which Chrestus was a wicked Pagan then liuing in Rome, as many Pagans themselves are witnesses. Zosimus a Pagan together with Xiphilinus, Dio, Sextus Aurelius, Victor and others witness, that *χρῆστος* Chrestus was then a Consul in great credit in Rome; and being by Latine translators translated Christus after the manner of many Grecians pronouncing *χ* or *ita*, as. *ι*. in Latine, *χρῆστος* being the Greeke to Christus, and written with *ι*. *iota*, and not *η*, *eta* or *ita*, was the occasion of this mistaking, to write, *Christo Impulsore*, for *Chresto impulsore* as Orosius and Ado, and perhaps some others did, citing Suetonius for their Authour; which is euident by Suetonius himself, who in the place cited from him, readeth *Chresto*, and not *Christo*. His words be these: *Iudeos Impulsore Chresto assidue tumultuantes Roma expulit.* Claudius expelled the Iewes out of Rome because they dayly made tumults, Chrestus being the mover thereof. And the same Suetonius calleth Christians by their name Christians, and not Chrestians, so doth Flavius Vopiscus in his epistle to Adrian the Emperour, call Christ our Sauour, and Christians beleuing in him *Christum*, and *Christianos*, *Christ*, and *Christians*: so doth Aelius Lampridius and other Pagan Authours. And that Chrestus which was *Impulsor*, a mover in those affaires, and occasion of the Edict of Claudius, being a Pagan was so wicked a man that I may not describe him, being so impious that Martial the Poet liuing in those dayes, and stayned also with the tinctures*

Orosius l. 7. c. 6.
Greg. Turon. l. 1.
hist. cap. 25.

Suidas in Claudio.

Zosim. Com.
hist. Græc. l. 1. in
Alexand. Seuer.
Ioh. Xiphilin. in
Epitom. Dionis
in eodem. Sext.
Aurel. Victor.
hist. Aug.
Oros. supr. Ado
in Chronic. atat.
6.
Suetonius in
Claudio.
Sueton. in Nero-
ne.
Aelius Lamprid.
in Alexand. Seu.

Martial. Epigr.
l. 7. Epigram. 54.
& lib. 9. Epigr. 28

Sutcliffe Subu.
pag. 3. Godwyn
Conuers. p. 5. c. 1.
Gal. 2. v. 1.
Protest. Fasti
Reg. & Episcop.
Angl.

Theater of great
Britaine l. 6. c. 9.

Godwyn Cata-
logue of Bishops
in Yorke. 1.


of greatesinns, yet, speaking of him and his behauour, concludeth: *pudet fari: he is ashamed to speake it.* Therefore to followe this so warranted opinion that S. Peter was no bannished man from Rome by that Edict of Claudius, but voluntarily, *ex reuelatione, by reuelation*, as the other Apostles dispersed also did at that time, went to Hierusalem, to celebrate the Assumption of the blessed virgin, and to be present at the Councell of the Apostles, we shall leaue time enough for S. Peter to returne againe to Rome, and visit also this kingdome, and these westerne parts in the time of Claudius. For our Protestants agree, that Councell to haue bene kept about the fourteenth yeare of the Ascension of Christ, building vpon S. Paul, who saith: *fourteene yeares after I went vp againe to Hierusalē with Barnabas, and tooke Titus with mee.* Which was the time of this Councell of the Apostles, & the last Act of note, at which these Protestants say S. Peter was present at Hierusalem, from which vnto the death of S. Peter they tell vs in their Chronologie of Kings & Bishops of this Nation, there were twenty yeares, time enough to haue preached heare in the time of Claudius, if he were not heare before his going from Rome to Hierusalem.

5. If we should harken to their opinion, that would haue S. Peter bannished from Rome by that Edict of Claudius, and so to haue therevpon gone to Hierusalem, seeing they tell vs before, he staid not there longer then the 14. or 15. yeare after Christs Ascension, but by all men returned then againe into the west parts, where he had his Residency 24. yeares, if in the life of Claudius he did not returne to Rome, what Nation in the westerne world shall we finde more probable to entertaine this exiled Apostle, then this Iland of Britaine? which harboured at that time so many other Christians conuer- ted at Rome before by S. Peter, that our Protestants haue thus with a com- mon consent written of that time: *It hath passed with allowance, among the learned Senate of our Antiquaries, that when Claudius and Nero began to bannish and persecute the Christians in Rome, many Romans and Britains being conuerted to the faith, fled thence into these remote parts of the earth, where they might, and did more freely enioy the libertie of their professions.* Which disciples of S. Peter so multiplied and encreased heare in that very time of Claudius, that a Pro- testant Bishop, and Antiquary writeth thus confidently of those dayes: *That there be manyfold testimonies of very credible Authours, who witnesse, that the faith of Christ was receaued in diuers particular places of this Iland, presently after the Ascension of Christ, or at least while the Apostles yet liued.* Therefore, if in the time of Claudius whē no other Apostle had bene at Rome, or any of these parts of the world, and presently vpon the Ascension of Christ, so many both Romans and Britains which were Christians, and must needs be the disciples of S. Peter, were in this Iland in diuers particular places, and this so vndoub- ted a thing by these Protestants, *That it hath passed with allowance among the learned Senate of our Antiquaries: and is confirmed by manifold testimonies of very credible Authours:* It is a strange, vnnaturall, and vndutifill minde, and will in them, that would and willingly doe admite so many of the disciples of S. Peter, to haue bene receaued heare, and with more cruelty, then either Claudius or Nero could in any opinion performe, bannish the blessed Apostle S. Peter their father and ours in Christ, both from Rome, and this kingdome also. Thus I haue fully satisfied the obiections of such Protestants, as would exclude the greates Apostle S. Peter from this Nation, and depriue the Inha- bitants of Britaine, of so greates an Honor to be the spirituall children of that

our most worthie *Protoparent* in Christ. Now I will by the consent of these men set downe so neare as Antiquities will giue me warrant, the time or times when he preached heare, and what he happily effected heare, in those his greate labours and trauailes hither.

THE XVI. CHAPTER.

WHEREIN IS SET DOWNE BOTH BY Protestants, and others, when S. Peter preached in Britaine: if not before his coming to Rome, yet afterward both in the dayes of Claudius, and Nero.

1.  Haue before examined that Protestant opiniō, which because it findeth S. Peter both to haue bene the first that preached in Rome, and that he was heare in Britaine, would bring him hither before his first coming to Rome: And therefore will now speake little thereof. Our Theater Protestants frō thence would thus inferre. *S. Peter was heare, before he euer went to Rome: both which may be more probable, if we consider the huge multitudes of Christians, fiftene thousand, saith Baronius which dispersed themselves, in all parts of the world, vpon the martyring of S. Stephen at Hierusalem, which was presently vpon the death of Christ.* Hitherto these Protestant Bishops and Antiquaries, making it the more probable opinion, as their owne words (which may be more probable) import, that S. Peter preached heare, before his first coming to Rome, of which minde also all those English Protestant Bishops, and writers most needes be, which from the Authoritie of S. Gildas, as they would expound him, doe contend that Britaine receaued the faith of Christ in the dayes of Tyberius, or Caius Caligula Emperors, and before the Empire of Claudius, in the beginning of whose Reigne S. Peter came first to Rome, for they all agree, that we first receaued the faith from some one of the Apostles, and they haue concluded before, that no other Apostle, but S. Peter could be heare in those dayes. Of this opinion is the first Protestant Archbishop of Canterbury, and the present, that is Director of the Authour of the bookes of the pretended consecration of their Bishops, the Author of that Booke, the writers of their Theater, and others. And if those words they cite were the true words of Gildas, they make not a little for that sentence, being these: *Tempore ut scimus summo Tyberij Caesaris suos radios primum indulget, id est, sua precepta Christus. Christ did afford his beames, to wit his precepts to the Ile of Britaine in the later time of Tiberius, as we know.* But because the Protestant publisher himself of Gildas, doth freely acknowledge that they were not vsually in the copies of Gildas, I dare not ascribe so much vnto them. But if we will allow the computation of Arnol-
dus Mirmannius, following as it seemeth, the auncient Catalogue of the Bishops of Metz, who telleth that S. Peter sent our Countreman S. Mansuetus into those parts, together with S. Clement, the first Bishop there, in the yeare of Christ 40. in the time of Caius Caligula, two or three yeares before S. Peter came to Rome, it giueth not a small allowance to this opinion, for those Histories doe not relate from what parts, East, or west, these men were sent: but

Theater of great Britaine l. 6. c. 9. §. 5.

Their opinion which would bring S. Peter into Britaine, before he came first to Rome, examined.

Matth. Parker antiquit. Brit. p. 1. Georg. Abb. apud Mason cōsecrat. l. 2. c. 3. p. 51. Mason ibid. Theater of Brit. p. 202.

Annot. Protest. marginal. in prologum Gildz.

Arnold. Mirm. in Theatro Conu. gent. Catal. Episcop. Metens:

1. Petr. 1.

S. Peter preached
in Britaine, both
in the time of
Claudius and Ne-
ro Emperours.

Gildas Epist. de
Excid. Britan.

the very Country of S. *Mansuetus Natio* Scotus, will rather incline vs to thinke S. Peter had bene then in this Iland, or heare vnto it at that time, or els we must send this holy Saint of Britaine without authoritie a very long Iorney to S. Peter in the East, and so farre back againe towards these Countries. Or if we should make so ample an acceptation of Galatia, where the Scripturs testify S. Peter preached before the dayes of Claudius, as some Cosmographers and Antiquaries doe, we shall bring him so neare vnto vs in those dayes, that considering the infinitie labors of that Apostle, and his loue to this kingdome, it will be noe vaine coniecture, to thinke he visited Britaine in those dayes. Which is rather confirmed, if we reflect, and allowe of that which I haue set downe before, that his first entertainment at Rome was among the Britans of this Nation, to whom he could not haue better direction, nor so good, from any other, as from this kingdome.

2. But to come to things certaine, & vndoubted in this History of S. Peters liuing and preaching in this Iland, it is an historicall veritie out of Question, that he was heare both in the time of Claudius, and Nero also: his being heare in the dayes of Claudius, what time soeuer it was of his Empire, must needes be long before S. Paul, S. Ioseph of Aramathia, or any other, that is thought to haue preached heare, or came into these parts, as I haue proued already, as also that S. Peter was heare in that time. To which I add the testimony of Gildas our most auncient & renowned Historian: who in his booke *De Excidio Britannia; of the destruction of Britaine*, thus writeth: *Ita vt non Britannia, sed Romania censeretur: Et quicquid habere potuisset aris, argenti vel auri, Imagine Caesaris notaretur. Interea glacialis frigore rigenti Insula, & velut longiore terrarum secessu soli visibili non proxima verus ille non de firmamento solum temporali, sed de summa etiam calorum arce, tempora cuncta excedente vniuerso orbi prae fulgidum sui coruscum ostendens, radios suos primum indulget, id est, sua praecepta Christus: So that this Iland might be rather deemed Romania, then Britannia and what soeuer Coyne it had eyther Brasse, siluer or gold, it was stamped with the Image of the Roman Emperour. In the meane time, while these things were doing, Christ who is the true Sunne, not onely from the temporall firmament, but from the high Tower of heauen, exceeding all times, showing his exceeding brightnes to the whole world doth first afford his beames, to wit, his precepts to this Iland, stiffe with frozen cold, and by a long distance of land remoued from the visible sunne. These be the true and vndoubted words of S. Gildas, in all examples both written and printed, which I haue seene: and the other words of propagating the lawe of Christ by the permission of Tyberius the Emperour against the will of the Senate, not so certaine to be the words of that holy, and auncient Father, but some later addition, and cannot be well applyed to this kingdome, where Tyberius had not such command, and power as this Saint affirmeth, the Romans had in this kingdome, when Christ first afforded his precepts, *primum Indulget Christus, to this cold and termed frozen Iland*. For it is certaine, by all Antiquities, that this great subiection of the Britans vnto the Emperours of Rome, did neuer fall out vntill the time of Claudius.*

3. Therefore seeing this Nation did first receaue the faith of Christ, *Primum*, at that time, it must needes be in the time of Claudius, when first and neuer before, this Iland was in that state, he there describeth: And this is that very time which so many Antiquaries, Catholiks, & Protestants, S. Simon Metaphrastes, Surius, Lippomannus, Sir William Camden, Andrie Chesne, and others before named, agree vpon, that S. Peter preached in this king-

dome.

dome. To which S. Paul himselfe, by our Protestants construction, & interpretation, by his epistle writtē to the Romāns at that time, & among so many Christians in Rome then, which he remembreth, and neuer once saluting eyther S. Peter, S. Aristobulus, S. Clement, or any one that is supposed to haue bene in these parts with S. Peter, giueth no small allowance: And yet in this epistle he taketh vpō him certaine knowledge, that the faith of the Romans which was plāted by S. Peter, *annuntiatur in vniuerso mūdo. καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ* *your faith is preached, or shewed in all the world;* therefore also in Britaine, so greate a nation of this western world, & the Romā Empire, for as our Protestants inferre frō that epistle; if S. Paul had not knowne S. Peter was not thē in Rome, he would haue saluted him, whom he so much honoured and loued. For as in the beginning of that epistle; he generally saluteth all: *omnibus qui sunt Romæ dilectis Dei, Vocatis Sanctis gratia vobis & pax a Deo patre nostra & Domino Iesu Christo;* To all that are at Rome beloued of God, called Saints, grace be to you, and peace from God our father, and our Lord Iesus Christ: So in the later end of the same epistle, he saluteth by name *Prisca, Aquila, Epānetus, Mary, Andronicus, Iulius, Ampliatus, Vrbānus, Stachis, Apelles,* and many others there named. Neuer saluting S. Peter, or any which are thought to haue bene with him either in Britaine, Fraunce, or Germany, or any Nation on this side of Rome, or sent thither about this time by S. Peter, of which I haue named many before, among which diuers were of the number of the 72. Disciples and acquaintance of S. Paul, and among the acquaintance of this Apostle he doth not salute S. Aristobulus, nor S. Narcissus, though he saluteth their families then in Rome: *salutate eos qui sunt ex Aristobuli: salutate eos qui sunt ex Narcissi domo: salute thē that be of the household of Aristobulus: Salute them that be of the household of Narcissus.* Therefore being so familiar with S. Aristobulus, and Narcissus, & kind vnto thē, that he saluteth their families, for his loue to thē, we must needs, cōclude that S. Paul well knew they were not then in Rome. And being absent at that time from their families, and thence, and the knowne Disciples of S. Peter, as all at Rome then were, where should they, especially S. Aristobulus our Bishop or Archbishop of Britaine, as I haue shewed before, be at that time, but with S. Peter their Master heare, who then at the writing of this epistle of S. Paul to the Romans, was as I haue proued before by many testimonies, both of Protestants, and others, in this our Britaine. For this epistle of S. Paul was written after the assembly of the Apostles at Hierusalem, about the Assumption of the blessed Virgin, by all writers, and S. Paul himselfe is both witnesse, that he saw S. Peter there, and stayed some time with him, and that the Church of Rome was then so well founded, that their faith was famous, and renowned in all the world; therefore S. Peter the founder thereof being to bestowe the rest of his time by Christs direction vnto him, in conuerting this our Britaine, & other western nations, we must needs conclude from hence also, that S. Peter which was then come from the East againe into these parts, and was not at Rome, but had left S. Linus, and Cletus to supply Episcopall duties there, was heare in Britaine at that time, as so many before haue witnessed; And as the holy Apostles at their meetings imparted their iorneyes they were to take, in preaching the gospell one to an other, as they did in their first diuision of the world, among them, for the better effecting their most holy office and charge committed to them by Christ: So S. Peter, so much beloued of S. Paul, and so greate a louer of him, that he calleth him *his most beloued,* would not conceale his intended trauailes in these western

Rom. i. v. 8.

Rom. i. supr.

Rom. cap. 16.

Gal. 2. v. 1. 9.

1. Petr. 3. v. 5.

Sophron. Hiero-
solymit. l. de la-
borib. S. Petri &
Pauli.

Sim. Metaphr.
die 29. Iunij.

Probable, that S.
Peter was in Bri-
taine, or sent Dis-
ciples hither about
the coming of Clau-
dius hither.

Bar on. to. i. an n.
in S. Petr. Aut h.
of 3. Conuers.

Matth. west. an.
49.

Mich. Singel. in
Martyrio Dion.
Arcopag. Clem.
Rom. ep. i.

Hist. antiq. M.S.
ex Eccl. Catur.
ad circit. an. 49.
Guliel. Eifengr.
Centen. i. dist. 3.
Matth. Westm.
an. 46.

Eifengr. sup. in
S. Mansueto. &
Episp. Gall.

Arnold. Mirm.
in Therat. Cou.
gent. Guliel. Ei-
fengr. supr. Cen-
ten. i. Francisc.
Bellef. Cosmo-
graph. tom. i. in
Toul.

parts, vnto him, especially seeing S. Paul was the onely Apostle, excepting S. Peter which was to visite these Occidentall Nations. And S. Paul saluting the family of Aristobulus in Rome, and omitting him doth sufficiently insinuate that S. Peter had acquainted him with this his westerne voyage, and taking S. Aristobulus with him, or sending him hither before him: For except identitie of name, or both Sophronius and Metaphrastes deceaue vs, S. Aristobulus brother to S. Barnabas, was father in lawe to S. Peter, and so following him, did likely at the coming of S. Peter to Rome, remoue his family thither, and left it there, and he himselfe employed by S. Peter, and by him ordained Bishop of this our Britaine, as is before declared, must needs be heare, or in his Iorney hither, at that time.

4. Whether S. Peter was heare in, or about the beginning, of the Empire of Claudius, and his inuasion of this Nation, in the fourth year of his Reigne as the common opinion of Antiquaries is, I dare not absolutely determine: though diuers together with Baronius encline to that opinion, and reasons be not wanting to giue probabilitie vnto it. For if *Pomponia Gracina*, the wife of *Aulus Plautius*, the Emperours Lieutenant in Britaine, was conuerted heare to the faith of Christ, as our Protestants assure vs, this being before the persecution, which they say Claudius rayled against Christians in the 49. yeare of Christ, Aulus Plautius then being returned to Rome, together with his wife, and company to triumphe there, therefore she could not be conuerted heare by any which they say fled hither from Rome in the beginning of that persecution, and they can finde no other Christians heare, except S. Peter, or some sent by him, which they doe not expresse, to performe that holy office. Secondly whereas it is manifest before, that S. Peter after his coming to Rome, *occiduum obscuritatem in splendorem clarissimum commutauit, obscuriorem mundi plagam Occidentis illuminare praeceptus est; chaunged the darknesse of the west into most bright splendor, and was commaunded to illuminate the west the more darke or obscure part of the world*: It carryeth greate probabilitie, that he began this worke, before his coming from the East to Rome, the second time, after the Assumption of the blessed virgin Mary, and had enterprised it heare in Britaine, before those dayes: for we reade in our owne auncient hiltorians especially the Manuscript Antiquitie of Canterbury that about the 49. yeare of Christ, *Petrus iterum Romanam Cathedram suscepit: Peter did take the Roman Chaire againe*; which must needs be to make it true, after his returne to Rome out of some of these west parts. Thirdly we finde in the French Annals cited by Gulielmus Eifengrenius, diuers Bishops consecrated by S. Peter in this time, for our neighbouring Country of Fraunce, as namely S. Maximinus or Maxinus at Aquens or Aix, and S. Lazarus at Marfiles, in the yeare of Christ 46. S. Martial at Limoges, & S. Iulian at Mans the same yeare. S. Paulus Sergius at Narbon in the yeare 48. when S. Paul the Apostle was not come into these parts, to place him there. And to make this more credible, if we follow that Authour with his Antiquities, S. Clement at Metz, and our Countreman S. Mansuetus at Toul in Lorraine, who in this opinion may be thought to be left there by S. Peter in his first returne from Britaine to Rome, being in his way from hence thither, and this the rather, because many historians testifie, he was ordained Bishop there by S. Peter, and yet not any one remembreth any place from whence he was directed thither, but onely affirme, as he expoundeth them, that he was consecrated Bishop of that place by S. Peter in the 49. yeare of Christ. And this more probable, because after this 49. yeare

of Christ, these French historians which take paines to set downe exactly the very yeare wherein their first Apostles and Bishops were ordained vnto them by S. Peter; which are many, do not set downe the yeare; wherein any one after this time was consecrated vntill the 54. of the Natiuitie of Christ, by and before which time S. Peter was come from Hierusalem, and the Easterne parts the second time into these westerne Nations of the world, when he both was, and stayed long time in this our Britaine.

5. And this giueth light vnto vs, that about this yeare of Christ 54. S. Peter came hither to staie long time in Britaine, for in this yeare as the French Antiquaries write, S. Peter consecrated many Bishops in Fraunce, his way from Rome to Britaine; in this yeare as they write, he ordained S. Sabinianus or Sabinus one of the 72. disciples Primate of all Fraunce, Archbishop of Sens: Sanctus Sabinianus, sine Sabinus vnus ex 72. Christi discipulis a beato Petro Apostolo Primas totius Gallie, & Senonensis Archiepiscopus consecratus anno Christi 54. in which yeare also he consecrated (as these Authours saye) many other Bishops in Fraunce, as S. Nathanael spoken of in the ghospell, and by some named Vrsinus, S. Amator, S. Potentianus, S. Fronto and others: among which, the rather to induce vs, to thinke, that S. Peter was then in Fraunce, this S. Fronto then consecrated Bishop, by S. Peter, was a French man borne, as many Authorities proue vnto vs: and so most likely to be consecrated in his owne Country. And the Authoritie of S. Simeon Metaphrastes, who of all others doth most particularly set downe the Trauailes of S. Peter, will bring him into Britaine about this time, the second time, (as it seemeth, of his being heare:) for bringing him to Rome as others doe, in the beginning of the Reigne of Claudius, he addeth of him: *Cum non diu mansisset apud Romanos, & sancto baptisinate multos regenerasset, & Ecclesiam constituisset, & Linum Episcopum ordinasset: when he had stayed not long with the Romans, and baptized many, and founded the Church, and ordained Linus a Bishop, he went into Spaine, then into Egypt, and so to Hierusalem by reuelation for the Transmigration of the mother of God, then returned into Egypt and through Africk returned to Rome, from whence he came to Millan and Photice, and so into Britaine.* Which time being truely calculated, will teach vs, that he came hither in, or about the 54. yeare of Christ, when in the way hither he made so many Bishops in Fraunce, long before S. Paule came, although as a prisoner first to Rome, or any other Apostle thither or to any westerne Nation. For as I haue proued before, S. Peter going vp to Hierusalem by Reuelation, at the death of the blessed virgin, did staye but a short time there, and in the Easterne parts in that Iorney, but the charge of the westerne world being more peculiarly committed vnto him before, he returned vnto it to discharge this dutie heare; and although S. Simon Metaphrastes bringeth him back againe by Rome, yet he speaketh of no stay he made there at this time, but presently bringeth him into Britaine.

Probable, that S. Peter came into Britaine the second time about the 54. yeare of Christ.

Anton. Democharez lib. 2. de miss. contr. Calvin. c. 30. Euseb. centen. 1. fol. 56. cit. Bed. Martyr. prid. Cal. Ian. Petr. de Natal. 1. 2. c. 25. Anton. part. 1. tit. 6. c. 25. §. 3. Mart. in chr. Vicel. in Hagiol. Vuer. Carthuf. in Fascul. temp. Euseb. Cent. 1. Franc. Bellefor. tom. 1. p. 202. l. 2. Vincent. in Specul. lib. 11. cap. 43. Bed. Anton. Volaterr. Petr. de Natal. apud Euseb. sup. in S. Front. in Gall. S. Sim. Metaphr. sup.



THE XVII. CHAPTER.

WHEREIN IS PROVED, BY THE BEST ENGLISH Protestant writers, their Bishops, and others, that S. Peter founding the Church of Britaine, ordained in it, an Archbishop, Bishops, and Preists.

1. **T**Hat we may without contradiction of any Catholik, or Protestant (except willfully erring in their owne proceedings) be assured, that S. Peter performed heere all Pastorall duties, in founding vnto our predecessors in this our Britaine, the true & vndoubted Church of Christ, and so left it to posteritie, because I stand assured, my pen shall still in all things carry with it an vndoubted Assent of Catholiks, seeing this matter of the true Church, founding thereof, professing the doctrine, which it teacheth to all her childre, and they ought to followe, concerneth vs all, so much, that the Protestants of this Nation agree, there is no saluatiō to be had, or expected out of this holy societie: I will set downe by their warrant, both what this Church is, and how it was first in all things essentiall, and by them needfull to saluation, founded heere by Saint Peter the Apostle.

2. Concerning the first, the Canon or decree of the Protestant Religion in their Synodicall, and Parliament Articles, to which all Protestant Bishops and Ministers of England haue sworne, and subscribed, is this: *The visible Church of Christ is a Congregation of faithfull men, in the which the puer word of God is preached, and the Sacraments be duely ministred, according to Christs ordinance, in all those things that of necessitie, are requisite to the same.* Hitherto this publik Protestant Article of Religion. Therefore seeing it is allowed, and proued before by these men, that S. Peter first founded the Church of Christ in this kingdome, to insist still in their owne allowances, I must shew by them how he performed these things, which by these Protestants must needs be in euery true Church, to wit true and lawfull Ministers, to preach the word of God, and duely minister the Sacraments. So there be three things essentiall, true Ministers, the puer word of God preached, and Sacraments duely ministred, among which the two last depend vpon the first, true and lawfull Ministers. For where true and Orthodoxall Ministers are, and accordingly preach the word, and Minister the Sacraments, there the puer word must needs be preached, and Sacraments duely ministred. And contrariwise where such Ministers are not, there these things cannot be possibly by such performed. Which this Protestant Rule of Religiō confirmeth in an other Article in these words: *It is not lawfull for any man, to take vpon him the office of publick preaching, or ministring of the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to iudge lawfully called, and sent, which be chosen and called to this worke, by men, who haue publick authoritie giuen vnto them, in the Congregation, to call and send Ministers into the Lords vnyceyard.* And in their Article intituled: of Consecratiō of Bishops and Ministers, they set downe these orders & degrees in such men: *Archbishops, Bishops, Preists, and Deacons:*

Articl. of Religion. an. 1562. ar. 19.

Articul. 23.

and

and haue set forth a booke, both by the Regall Authoritie of King Edward the Sixt, Q. Elizabeth, and King Iames our present Soueraigne, and their Parlements, for the particular consecration of all those degrees, and in that so highly authorized Booke assuer vs, that all these degrees and Orders haue euer bene in the Church of Christ from the dayes of him, and his Apostles. And all particular writers among these Protestants, as they are bound by subscription to these Articles; so they plainly testifie in their writings, among whom the publick and approued Protestant comment vpon these Articles, Intituled, *The Catholick doctrine of the Church of England*. With greate priuiledge setteth downe in this manner: *It is ageeable to the word of God, and practise of the primatiue Church, that there should be Archbishops, Bishops and such like differences, and inequalities of Ecclesiasticall Ministers: and addeth: The prooffe from the word of God: Albeit the termes, and Titles of Archbishops we finde not: yet the superioritie which they haue, and authoritie which Bishops, and Archbishops doe exercise, in ordering, and consecrating Bishops, and Ecclesiasticall Ministers, is grownded vpon the word. And againe: from the Apostles dayes hitherto there neuer wated a Succession of Bishops, neither in the East nor westerne Churches.* This is the generall, and common opinion of all the English Protestant Bishops, against their Puritans. Thus their Archbishops, Whitgift, Bancroft, their Bishops Bilson, Barlow, Bridges, Doctors, Fild, Hooker, Conell, Downname, and others. Whereof one writeth: *Episcopall function is an ordinance Apostolicall, Christ hath acted it for succeeding posteritie, and so it is the fuis Pneumatichi, a Canon or constitution of the whole Trinitie.* Thus a Protestant Bishop before our King, with both his and the allowance of the Protestant Bishops, as the Puritans themselues thus acknowledge. *The callings of Prelates be of diuine ordinance, as Bishop Barlowe auoucheth in his last Sermon. The Bishop of Rochester with the consent, and by the direction no doubt of some of the cheifest Prelates, hath now lately published his Sermon, preached in September, before the King at Hampton Court, the maine drift whereof, is to proue, that the office and calling of a Diocesan Bishop, is a diuine and Apostolicall ordinance.* The same, besides so many their Bishops and doctors before, is remembered in their publick Apology, intituled *of the Consecration of the Bishops in the Church of England*, masked vnder the name of Francis Mason. So that there can be no question with any Protestant in England, both their Archbishops, Bishops, and Doctors of the English Protestant Church thus consenting, but S. Peter, as the rest of the Apostles, directed so by the lawe, and word of Christ, and their owne Tradition, did ordain, and consecrate such holy Rulers in those Churches, which they founded: and so consequently in this our Britaine, according to that I haue already written of his preaching heare. Which diuers of these Protestant writers teache in plaine termes of him in particular: one of them writeth thus: *Peter preached in no place, but he there ordeined Bishops, and teachers, and founded Churches.* Another, an Archbishop with them, citing diuers authorities, for his Assertion, saith: *I proue that the names of Metropolitane and Archbishop be most auncient: yea that they were in the Church, long before the gospell was publickly embraced by any Prince, or in any kingdome.* Polidor Virgil lib. 4. de Inuentoribus rerum cap. 12. saith, that Clement in his booke intituled *Compendiarium Christianae Religionis*, testifieth, that the Apostle Peter did in euery prouince appoint one Archbishop, whome all other Bishops of the same prouince should obey: he saith also, that the same Archbishop was called Primas, Patriarcha, & Metropolitanus. Which is also set downe at lardge from the mouth of S. Peter, by the same S. Cle-

Rogers. in Artic.
36.

Barlow Sermon
before King
Iames 21. Sep-
tembr. an. 1604.

Offer of Confe-
rence.

Sutcliff. Subu. p.
3.
Ihon Whitg.
Answ. to the ad-
monit. p. 65. sect.
1. and def. of the
Answ. pag. 318.
Clem. l. Compe-
diar. Christ. relig.
apud Pol. Virg.
l. 4. de Inuent. c.
12.
Whitg. sup. in
Indic. & p. 372.
373. 427. 470.
471. Clem. Ro-
epist. 1. to 1. Con-
cil.

ment, his Disciple and successor in his first epistle. And so these Protestants iustifie both the precept and practice of S. Peter in this point: which they must needs doe, except by their owne warrant before, they would make him a most wicked transgressor of the word of God, the Apostles Tradition, and his owne commandement.

Metaph. 29. Iun.

Arnold. Mirm.
Theatr. conuers.
gent. Sut. & Lip-
pom. 29. Iun.
Gul. Eifengr. cē-
tenar. 1. part. 7.
dist. 8. Baron. to.
1. Annal. Harris
hist. to. 1. Thea-
ter of greate Brit.
1. 6.

Camden in Brit.
Andre Chesne
hist. of Eng. Scot.
and Ireland lib. 3.

3. Therefore with the licence of these men, we may boldly say, with S. Simon Metaphrastes, of S. Peters holy labors of this kind in Britaine, *verbo gratia multos illuminauit, Ecclesias constituit, Episcoposque, & Presbyteros, & Diaconos ordinauit*: he illuminated many with the word of grace, constituted Churches, and ordained Bishops, and Preists, and Deacons. And this the rather because not onely Arnoldus Mirmannus, Surius, Lippomannus, Gulielmus Eifengrenius, Baronius, M. Harris in his Manuscript history and other Catholike writers haue thus deliuered: But our Protestant Theater writers speaking of these matters proue the Relator of them lyued 800. yeares since, and for his Authority, produced *them out of the Greeke Antiquities*. And the cheife Protestant Antiquary of Englad affirmeth it to be so certaine, that it should not be doubted of, so doth Andrew Chesne in his French history of this Iland, and Ireland. And so must all the Parlement Protestants of England, who allowe the booke of Articles, where it is decreed, that a true Church cannot be without such cleargie Rulers. Therefore being graunted by them before, that S. Peter founded the Church of Christ in this kingdome, they consequently haue graunted, he ordained Bishops, and others to exercise holy functions in that Church.

THE XVIII. CHAPTER.

WHEREIN ARE SET DOWNE BY WARRANT of Protestants, and other Authorities the names in particular of the first Archbishop, and diuers Bishops of, or in Britaine, in this time by S. Peters Ordination

S. Aristobulus ordained Archbishop of Britaine by S. Peter, as our Protestants assent.



Thom. Rogers in Artic. Relig. in Artic. 36.

1. And to discend to some particulars in this kinde: our Protestants will giue me warrant, to set downe the very names of our first Archbishop, and some Bishops, ordayned by that greate Apostle S. Peter: And concerning the Archbishop (except we should turne disciplinary Puritans, & be singular against all English Protestants, Catholiks, and all Antiquities, and deny that S. Peter himself, S. Ihon the Euangelist, and others of the Apostles were Archbishops) we most needs by the publike warrant of our English Protestants affirme, that S. Aristobulus was by S. Peter ordayned Archbishop of this our Britaine. For supposing (which is proued and graunted before) that he was made Bishop by S. Peter, in their common, publike, and allowed Commentary, vpon the Articles of their Religion, thus they place him among the confessed Archbishops of the Church of Christ, and proue him to be Archbishop of this our Britaine in these termes: *In the Apostles dayes, how themselues both were in dignitie aboue the Euangelists, and the*

72. Disciples, and for authoritie both in and over the Church, as wel as Patriarches saith Beza, and also established an Ecclesiasticall Hierarchie. Hence came it, that Bishop was of Hierusalem James, of Antioch Peter, of the Asian Churches Iohn, of Alexandria Marke, of Ephesus, yea and all Asia, Timotheus: of all Crete Titus, of Philippos Epaphroditus, of Corinth and Achaia Apollos, of Athens Dionysius, of Fraunce Crescens, of Britaine Aristobulus. Where we see it so manifestly acknowledged by these Protestants, that S. Aristobulus was Archbishop of this our Britaine, that except we would deny that dignitie to the Apostles, and other knowne Archbishops there remembred, we may not deny it to S. Aristobulus for our Britaine. And so these Protestants in their words immediately going before doe name all these I haue recited, for telling vs how the Superioritie and Authoritie which Archbishops doe exercise, in ordering and consecrating of Bishops and Ecclesiasticall Ministers is grounded vpon the word of God: they immediately exemplify in those men, and words as I haue related, making S. Aristobulus that cheife, or Archbishop of Britaine: from whence the consecration of Bishops, and cleargy men was deriued to posteritie in this kingdome, as it was from S. James at Hierusalem, from S. Peter at Antioch, S. Iohn in Asia, S. Marke at Alexandria, and the others remembred in those kingdomes, and Prouinces, of which they are named Archbishops by these Protestants, not onely in this, but many other places.

2. And S. Dorotheus Bishop of Tyrus, euen as our best Protestant Antiquaries alledge, and expounde him, doth sufficiently testifie. Thus they write: *Dorotheus Tyri Episcopus in sua Apostolorum Sinopsi tradit Aristobulum, cuius meminit Paulus in Epistola ad Romanos, Britanniae Episcopum factum fuisse: Dorotheus Bishop of Tyrus in his booke, intituled, Synopsis of the Apostles, doth deliuer, that Aristobulus, of whom S. Paul maketh mention in his Epistle to the Romans, was made Bishop of Britaine.* Dorotheus agreeth wholly with this Protestant, not in his booke of the Apostles, but of the 72. Disciples, where he plainly saith: *Aristobulus & ipse ab Apostolo ad Romanos commemoratus, Episcopus Britanniae factus est: Aristobulus named by the Apostle, to the Romans, was made Bishop of Britaine.* Where by the words, *Bishop of Britaine*, and not in Britaine, or any particular place of Britaine, it is euident that he was made the cheife commanding Bishop, or Archbishop of Britaine, the whole kingdome of Britaine being subiected vnto him, in spirituall proceedings, and it is cleare in all such Examples in Antiquitie, not one instance to be giuen to the contrary, as appeareth in the same auntient Father S. Dorotheus in that place, and others entreating of the same subiect. And the words, *The Bishop of Britaine*, will allowe no other interpretation. And if there were no other motiue to induce vs to be of this opinion, but the consent of writers, both Catholiks, and Protestants, that this holy Bishop of Britaine was one of the 72. Disciples of Christ, as both the same S. Dorotheus, our contriman *Florentius Wigorniensis*, and later Authours agree, it would be a warrant sufficient, in this cause, when we doe not finde in Antiquities, but probably all the 72. that furnished were constituted Archbishops in their diuisions, in those that concerne vs most, which were settled in our neighbouring Nations, Fraunce, and Germany, I haue exemplified before. *Arnoldus Mirmannius* in his Theater of the Conuersion of Nations, and the Authorities which he followeth, will make this a matter out of question, for he deriue the whole Hierarchical order of the Church of Christ in this kingdome, from this holy man in this manner: *Britannia Straboni a Britone Regenuncuipata, primum Aristobulum*

Beza in act. Apo.
1.2.

Rogers supr.

Whitg. ag. Car-
ew, Bilson true
differ. Bridges I. of
the Church. of
Engl. Downam
def. of the Serm.
Gul. Camden. in
Britan. in Belg.
Andre Chesne
hist. gen. p. 132.

Doroth. in Syno-
72. Discip. in Ari-
stobulo.

Doroth. supr. in
Titul. Florent.
Wigorn. in Ca-
tal. 72. Discipul.
Arnold. Mirm. in
Theatr. Gul. Ei-
seng. cent. 1. 124g-
deb. cent. 1.

Arnold. Mirm.
in Theatr. conu.
gent. in Britann.

Guliel. Eifengren. centenar.
1. in S. Aristobulo.

Actor. cap. 13.

S. Aristobulus
Archbishop of
Britayne, consecrated by divers
Authours, an.
dom. 39. and before
S. Paule.

Other Bishops, or
some other Bishop
then in Britayne
besides S. Aristobulus.

Who were these
Bishops in particular,
in or of Britayne.

S. Mansuetus
Beatus bis Anonymus
companion and S. Augulus
probably Bishops
beare in Britayne.

Engl. Martyrol.
7. Febr. in Augulus.
Drek. in alm. an. 1620. 7.
Febr. 10. King
ferm. at Pauls
Crosse 26. Mart.
an. 1620. pag.

45.
Martyrolog.
Rom. 7. Febr.
Bed. Martyrol.
ib. vsuad hac
die. Petr. de Natal.
in Catal.

1. 3. cap. 105.
Ado & Vuandelbert.
apud Baron. in annot.
in Martyrol. 7.
Febr. Calendar.
Eccles. Sarisb.
Engl. Martyrol.
7. Febr. Rabanus
hac die.

Vnum certe ex classe 72. Discipulorum Apostolum est nacta. Deinde nacta est Britannia Fugatum, & Damianum, qui ordinem Hierarchicum Ecclesia istic fundata ab illo inchoatum constituerunt, sanxeruntque more nimirum Apostolico: Britaine so named by Strabo, from King Brito, or Brutus, had first for the Apostle of it Aristobulus, one doubtlesse of the order of the 72. Disciples. After that, it had Fugatus and Damianus, who constituted and confirmed after the Apostolik manner the Hierarchicall order of the Church there founded begun by him. Where he ascribeth to S. Aristobulus this our holy Archbishop of this our Britaine named of Brutus, three Attributes, all commonly properties almost *quarto modo*, belonging to Archbishops: to be our Apostle: to haue founded our Church: and begun our Ecclesiasticall Hierarchicall order. Which cannot belong to any other then an Archbishop, especially in so greate a kingdome.

3. And if we will followe Eifengrenius, and his Authours, he will tell vs, that this holy Saint and Archbishop of Britaine was made Bishop in the 39. yeare of Christ, within fve or fixe yeares of his Ascension, and before S. Paule the Apostle himself did receaue imposition of hands, or S. Mansuetus by any accompt, or any other that is remembred in Antiquities, to haue bene a Bishop in, or of this Nation, except the most glorious Apostle, our first Father in Christ S. Peter, was made a Bishop. Therefore it doth evidently followe, that next vnto S. Peter, that renowned Saint, and Disciple of Christ, S. Aristobulus was by S. Peters meanes the first Archbishop of this kingdome, by this accompt. Which maketh it also an vndoubted truth, warranted both by holy Scriptures, Apostolike Tradition, and all cheifest Authorities, as these Protestants haue proued vnto vs, that we also had some Bishops whosoever they were, subordinate to this cheife, ouerseeing, commaunding and Archbishop, and by the same Authoritie of S. Peter: for all this is necessarily induced, and depending of the name, nature, office and dignitie of an Archbishop, instituted and ordayned heare, by that greatest Apostles power, and Authoritie. For it is an implicancy of contradiction, and in naturall euidence impossible, that there should be an Archbishop aboue all other Bishops, where there is no Bishop, for him to be the cheifest, or vnder him. And that such we had by S. Peters ordination, it is in plaine termes acknowledged before, both by Catholike, and Protestant Antiquaries, testifying, and prouing that this highest Apostle when he instituted this most sacred subordination, did ordaine both Bishops, Preists, & Deacons in, and for this kingdome; Who these our Primatiue Bishops were in particular, or any of them, the Iniurie of time and so many Enemies of holy Religion, vnder whose heavy burthens, and persecutions this kingdome hath often groaned, doe make it a greater labour. Yet it is euident by that I haue already proued, that S. Mansuetus, S. Beatus, and his holy companion, thought to vs now Anonimus, of which two, I shall speake more hereafter, may be recompted in this number.

4. To which we may probably add S. Augulus, Bishop of *Augusta*, London, in England, as both Catholiks and Protestants expound it, and among them one in a Sermon before King Iames speaking to the Londiners saith: *your city hath bene aunciently stiled Augusta*. For we reade both in the auntient Roman Martyrologe, that also of S. Bede, Vsuardus, Ado, Vandelbertus, Petrus de Natalibus and others, that this S. Augulus was Bishop of *Augusta* in *Britannia*, *Augusta* or London in Britaine, and was a martyr: *Augusta in Britannia Natalis beati Auguli Episcopi, qui etatis cursum per Martyrium explens aeterna premia suscipere meruit*. Baronius saith, he cannot tell when he suffered:

Quo tempore passus sit, haecenus mihi obscurum. But if we compare the name of London at that time it was called Augusta, with other circumstances, and with the Catalogue of the Bishops of London, after the time of King Lucius, we shall very probably finde, that this worthy Saint our Bishop of London, is to be reckoned one of the first Bishops, that were consecrated in this kingdom, & long before our common Conuersion, in the dayes of King Lucius, and so consequently by S. Peter, or his Disciple S. Aristobulus, no other then with eminent Authoritie being heare to consecrate him Bishop, and settle him Bishop of *Augusta, London*. For first this citie was not called Augusta in the Reigne of king Lucius, when this Nation was generally converted, but onely *Londinum: London*, nor neuer since that time, or by any before, but by the Romans at their first settling heare in the time of Claudius, when as before is proued, S. Peter preached in this kingdom. Secondly the first Bishop of London as all the rest from king Lucius time to the coming of S. Augustine were Archbishops, and this onely in all Antiquities called onely Bishop of *Augusta in Britaine*. Thirdly this was a Martyr, and so we doe not reade of any Archbishop of London, except on S. Vodinus Martyred in the times of king Vortigern, and Hengist, in whome, both the times, names, callings, and other circumstances are much different, making it vnpossible that they were one and the same man. Fourthly no Antiquitie, or Antiquary, Catholike or Protestant setting downe the Catalogue of the Archbishops of London, as Iotzeline of Furnes, Ihon Godcile, Matthew Parker, Godwine, Stowe, the Theater writers, or any other, once nameth this S. Augulus to be any of them that were since king Lucius time: But make S. Thean the first, the last Theonius, that formerly was Bishop of Gloucester, and in, or about the yeare of Christ 553. became Archbishop of London, and about the yeare 586. together with Thadiocus Archbishop of Yorke fled from the Pagan Saxons, into wales, and left their Sees vacant vntill the coming of S. Augustine. And betweene these there is not any one but S. Vodinus before a Martyr, or that hath any resemblance in name, or other description with S. Augulus. Their names be these: *Thean. Eluanus. Cadar. Obinus. Conan. Palladius. Stephan. Ilcut. Theodwin or Dedwin. Thedred. Hillary. Restitutus. Guitelnus or Guitelinus. Fastidius. Vodinus, Theonius.*

5. A late writer in his Manuscript History of Britaine, saith plainly that S. Nicasius the first Bishop of Roan in Normandy of Fraunce, preached heare in this Britaine, in these times. And he seemeth to rely much vpon *Arnoldus Mirmānius*, who saith: *Britones instruxit, formauitque fide S. Nicasius, imperante Nerone: Nicasius did instruct, and forme in the faith the Britans, in the time of Nero, being then delegated an Apostle thither, illic Apostolus delegatus.* And this he proueth to be vnderstood of our Britans, because the Britans of Armorica in Fraunce, were not called Britans, vntill long after: which by all writers is a thing most certaine, and out of Question. Therefore except that Authour spake very vnproperly, to call them Britans, that were not vntill 300. yeares after, he must needs meane, to speake truely, the Britans of this Iland. And this S. Nicasius being sent Apostle by Roman Authoritie, as he saith to the Britans, in the time of Nero, it must needs be by S. Peter. And although the same Authour in the same place, ioyneth with the Britans, whome S. Nicasius thus instructed in the faith, the people of Normandy, Roan, Picardy, which be people in Fraunce, *Britones, Normandos, Rothomagenses, Picardos*, this hindereth nothing, but he might preach both to them, and the Britans

heare

Iotz. in Catal. Epif. Brit. Io. Godcel. de Episc. Lond. Matth. Parker antiq. Brit. Godwin Catal. of Bishops. Stowe Histor. Theater of great Brit. L. 6. Harris in Theat. to. 1. Will. Harris descr.

Godwyn Catal. in London. & alij sup. Harris in Theat. tom. 1.

S. Nicasius Bishop in our Britaine by some writers.

Arnold. Mirm. in Theatr. Conu. gent.

heare also, as many others did; and that which followeth, *omnemque maris Oceani tractum instruxit*; he instructed in the faith all the Coast of the Ocean sea, cannot well be iustified, except we bring him hither into our Britaine: for those Countries he nameth in Fraunce, be farre from being *omnis maris Oceani tractus*, either all, or the half part of the Coast of the French Ocean.

Probable, that S. Martin Disciple of the Apostles was a Britan, or preached here.

M. S. Abbreuiatio tempor. in Rege Lucio. Bed. hist. Anglic. in S. Augustino. l. 1. Stowe histor. in Ethelbert. Theater of great Brit. Matth. Parker. antiq. Brit. Godwyn Continu. of Britaine p. 40. Ado in chronicle ad an. 101. Will. Lamb. perambulation of Kent. p. 13.

Marian. Scot. l. 2. stat. 6. in Nerua Imp. col. 254. Method. apud eund. supr.

Arnold. Mirm. Theatr. Conu. gent.

6. To these I may probably add S. Martine lyuing in the Apostles time, and so renowned in this kingdome, that in the time of King Lucius, to speake in an old Authours words: *constructa est extra Cantuariam Ecclesia Sancti Martini*, a Church was builded vnto him without Canterbury. Which is the same, S. Bede and others write, was the old Church builded there, in the time of the Romans: who were departed hence before the dayes, eyther of S. Martine the Pope, or S. Martine Bishop of Tours in Fraunce, by all accompts. And Ado and others testifie, this S. Martine was a Bishop in the time of Traian, and anno. D. 101. Disciple of the Apostles. *Martinus Episcopus Discipulus Apostolorum Viennam resedit*. And M. Lambert the Protestant Antiquary doth assure vs, that this Church by Canterbury dedicated to S. Martine, was both builded in the Romans time, and was, and continued a Bishops See, vntill the coming of the Normans hither, and so extraordinarily there were two Bishops Sees in one City, this being substitute to the Archbishop, which argueth how greate the honour was, that this nation gaue vnto him. And yet a Church so aunciently dedicated to him heare, would of it selfe by Brittish proceedings in such affaires, induce vs to thinke, that eyther he was a Britan borne, or preached in this our Britayne, or both. For in perusing our Antiquities of those times, we shall hardly finde any Church dedicated in this kingdome to any Saint, except the blessed Virgin Mary, for her eminent priuiledge, but to such as were Saints of this Nation, as S. Alban, Amphibalus, Aaron, Iulius; or preached heare as S. Peter the Apostle, S. Clement his Disciple and successor, and such like.

7. To make which more apparantly probable vnto vs, we haue two renowned and annuncient Authors, Methodius and S. Marianus, who speaking of this holy Bishop S. Martine, and telling he liued and suffered Martyrdome in the time of Nerua the Emperour within the first hundred yeare of Christ, say; That *non solum propria prouincia, sed & in extremis & vltimis industrius & illustris non solum confessione, quin & martyrio existens regna Tyrannorum vicit*: He was not onely industrious and renowned in his owne Prouince, but also in the vntermost and last Regions, not onely a confessor, but a Martyr, conquered the kingdomes of Tyrants. Therefore to graunt vnto Ado, that he was sometime Bishop of Vienna in Fraunce, seeing so greate authoritie doth warrant vs, that he preached in *extremis, & vltimis*, not onely in one prouince, but the very laste and vntermost, in respect of that place, which must needs comprehend this Iland of Britayne, we may not now exclude him from hence, where he hath bene honored with a Church dedicated to him as an holy Bishop, so many hundreds of yeares aboue 1400. since, in a Nation so peculiarly honoring the memories of the renowned Apostles, and Saints thereof, with such testimonies of loue and duitie. And this the rather, because we are told by forrain writers, that he was not onely *Apostolorum discipulus*: a disciple of the Apostles and sent to these western parts, whether as before, it is hard to finde any to haue bene sent from any Apostle, but S. Peter. And this Church being aunciently a Bishops See, as the Kentish Protestant Antiquary hath told vs before, and yet without the City of Canterbury, it giueth more strenght to this

opinion;

opinion; for all Antiquities agree, that through out the whole kingdome in the time of King Lucius, all the Cathedrall and Episcopall Churches were in cyties. Which argueth this See to haue had a more auncient originall; then from that time: for further prooffe whereof, the auncient Manuscript History of Rochester saith: *Extra Ciuitatem in parte Orientali est Ecclesia Beati Martini, ubi Sedes Episcopalis erat: without the city of Canterbury one the East side is the Church of S. Martine, where there was a Bishops See. And Bishop Godwin was the last Bishop there in the time of Archbishop Lanfranke, who would not permit any successor therein, saying that two Bishops might not be in one city. Godwino ultimo illius Sedis Episcopo successorem Lanfrancus subrogare noluit: dicens, quod in vna ciuitate duo Episcopi minime esse deberent.* Standing vpon the Canons of the Church, as his reason argueth which further confirmeth, this custome to haue bene long more auncient, then the Canons in that behalfe. And seeing Cathedrall Churches ordinarily take their denomination of the first Saints, that were Bishops there, except some other extraordinary merits of Saints, and deuotion vnto them giue them this priuiledge; this may be some warrant vnto vs, in this case, to incline to thinke, this S. Martine eyther preached heare, or so well deserued of this Nation, that we may not easily depriue him of this honour.

8. To this I may probably ioine S. Nathanael, spoken of in the Ghospel, and termed of our Sauour, a true Israelite: for as our French Historians tell vs, he was both consecrated Bishop by S. Peter the Apostle, and was successour to S. Aphrodisius in the See of *bituriges* in Fraunce, about the time of S. Peters coming hither and at his direction at those times, and by the Greeks in their Menologe called Symon. Therefore seeing some haue so contended before, to bring one S. Symon into Britayne, and demonstration is also made, that it could not be S. Symon Zelotes the Apostle, to leaue a place of due credit to their Authoritie, I may credibly ascribe it to S. Nathanael, called S. Symon, and by some the brother of S. Philip the Apostle, and generally after the Ascension of Christ at the dispositiō of S. Peter principally in these Western parts where although cheifely he bore the title of the Bishops of *Biturigum: Burages* in Berry in Fraunce, yet he trauiled in diuers other parts, as appeareth in Histories, as others likewise did, who tooke their names of being Bishops of certayne places. Which is most euident in S. Peter himselfe, who although he neuer tooke name of Residency but at Anthioch and Rome; yet he trauiyled and preached in so many Nations as I haue, and shall set downe hereafter.

9. And if we will follow the Antiquities of Glastenbury, vpon whose authoritie the Protestant Antiquaries of England haue builded much, in many things, we are told in them, that S. Iosephe sonne of S. Ioseph of Aramatbia, that buried Christ, & came hither & liued, & dyed heare, came hither with his Father, and that holy company, and also lyued and dyed a Bishop heare. That he was not a Bishop at his coming hither, it seemeth euident by many arguments: first, because no History maketh mention of any Episcopall function performed then by him, or any of that happy society; secondly, by all Antiquities, they liued and dyed in the Eremiticall state of life. Which much differeth from Episcopall, which conuerseth with, and ruleth others, and the Churches committed vnto his chardge. Thirdly in all Antiquities and Monuments of these holy men remembered eyther by Catholiks, or Protestants, S. Ioseph of Aramatbia is called the cheife and principall: *ex quibus Ioseph ab Aramatbia primus erat.*

Histor. Rossen.
M. S.

Not improbable,
but S. Nathaniel
was, and preached
in Britaine.

Guliel. Eifengr.
centen. 1. f. 54. an.
54. Anton. part.
1. tit. Anton. De.
moch. l. 2. c. 24.
Graeci in Meno-
log. Baron. in
Annot. in Mar-
tyrol. 28. Octob.
Sun. Chan.

Antiq. Glast. M.
S. in tabul. lignea
per antiqua. Io.
Capgrau. in Ca-
talog. in S. Ioseph
ab Aramatbia.

S. Iosephe sonne of
S. Ioseph of Aramatbia
by diuers
Antiquities, was
a Bishop heare, and
probably consecrated
heare by S. Peter
or his disciples.

Inscriptio anti-
qua in ære in Cē-
nob. Glaston.
Tabul. antiq. ib.
Ioh. Capgr. in S.
Ioseph ab Ara-
math. Godwin
Cōu. of Britaine
p. 11. Theater of
Brit. l. 6. Camd.
in Glastenbury.
Capgr. in S. Pa-
tricio.

Antiquit. Gla-
ston. apud Cap-
grau. in S. Ioseph
ab Aramath.

Ephes. i. v. 1.
Colossen. i. v. 1.
Galat. i. v. 1.

Rom. i. v. 1.
Protest. Cōcord.
ibidem.

Act. 13. v. 1. 2. 3.

Act. 11. 12. 13.

Io. Capgrau. in
Catalog. in S.
Sampson Epif-
cop. Et M. S. an-
tiquit. ibid.

Intrat Analoniam duodena æterna virorum.
Flos Aramathia Ioseph est primus eorum.
Iosephes ex Ioseph genitus, patrem comitatur.

Where S. Ioseph that was no Bishop is euery were stiled their cheife, and Ruler: Therefore his sonne Iosephe could be no Bishop at that time, for so a Bishop whose office is to rule, and in all languadges by all interpretation is an Ouerseer, Cheife commaunder and Ruler of others his subiects should have bene inferiour, subiect, commaunded, and caled to, and by his inferiour and subiect. Therefore to iustifie the prediction of our Sauour after his Ascension, that Iosephe, should be a Bishop, which the Antiquitie of Glastenbury setteth downe as a thing then done, saying of him: *Iosephe quem Dominus Iesus prius in ciuitate Sarath in Episcopum consecrauit: Iosephe whom our Lord Iesus had consecrated for a Bishop, before in the city Sarath:* We must needes say, that he was after ward according to the designment, and Prophecie of Christ, consecrated a Bishop in this kingdome, for Prophecies that be true, are so certayne they shall come to passe, that often times they are expressed as presently done and acted, as is vsuall in holy Scripturs and other writers, when they are not to be performed long after, because they are as assuredly to be after in due time, as if they were presently acted and fulfilled, as we must needes interpret this. For the reasons before demonstrate, that S. Iosephe was not then consecrated a Bishop by Christ. Neyther doth the Antiquitie so say, but in *Episcopum consecrauit, Christ consecrated him to be a Bishop afterward.* And we doe not reade that Christ after his Ascension did actually consecrate any Bishop, hauing committed those Functions to his Apostles. In so much that S. Paule himselfe that was so extraordinarily and aboue all others that euer were called by Christ, chosen and designed by him to be a Bishop, and Apostle, that he often and confidently, and as it were singularly speaketh of himselfe: *Paul an Apostle of Iesus Christ by the will of God: Paul an Apostle, not of men, neyther by man, but by Iesus Christ, and God the Father, who raysed him from the dead:* Yet when he speketh of his Episcopall Consecration, and the exercise of that holy Function, in the first Chapter of his Epistle to the Romas saying: *Paul a servant of Iesus Christ, called to be an Apostle, separated vnto the Gospell of God:* He referreth this, as our Protestants in there Cōcordance of Scripturs in that place expōūd him, to his Cōsecration in the 13. Chapter of the Acts of the Apostles, by fasting, prayer, and imposition of hands. And before that time he neuer exercised any Function meerly Episcopall. The like I may say of S. Barnabas by the same warrant, who though a Companion of S. Paul, and Preacher vnto the people, yet vntill he had at the same time with S. Paul externally receaued ordinary Consecration he entermedled not with those peculiar offices.

10. The like examples (to omit others) we haue of this Nation: We reade of S. Sampson, Archbishop of Yorke, that S. Peter, S. Iames, and S. Ihon, Apostles appeared vnto him before his Consecration, and one of them being demanded by him, who they were, he said; *Ego sum Petrus Christi Discipulus, & hic Frater Domini Iacobus, & Euangelista Ioannes. Dominus Iesus Christus te sibi in Prasulem elegit, & te consecrare nos misit. Quem cum benedictione consecrassent, ab eius oculis elapsi sunt: I am Peter the Disciple of Christ, and this, Iames the Brother of our Lord, and Ihon the Euangelist. Our Lord Iesus hath chosen thee for a Bishop, and sent vs to conserate thee. Whome when they had consecrated with benediction, they disappeared out of his sight. Where nothing can be more playne then that this should be a true Consecration, and thereby S. Sampson and Vn-*

doubted

doubted consecrated Bishop, if true consecration could be so obtayned; for all things required vnto it, are here expressed, that our Lord Iesus had chosen him, *in Prasulem; for a Bishop*, as the other Antiquitie was of S. Ioseph *in Episcopum: for a Bishop*. Here is Christs warrant to consecrate him, and the three greatest Bishops and Apostles to performe it, and the words are plaine, that in that manner they effected it, *quem cum benedictione consecrassent*: Yet it was adiudged both by heauen, and earth, God and man, that this was no Consecration, nor S. Sampson yet to be accompted a Bishop, but to expect the ordinary Consecration by Bishops; for it followeth in the same History: *nec multo post Angelus Domini beato Dubritio apparens, Sampsonem ordinari Episcopum praecepit*: not long after an Angel of God appearing to S. Dubritius (then Archbishop heare) commaunded that Sampson should be consecrated a Bishop. which he performed by the externall Rites of consecrating Bishops, and this his externall Consecration by that holy Archbishop, then the Popes Legate heare, was so miraculously confirmed, that as it followeth in the same Antiquitie: *They which were present at his Consecration did see a Dove sent from heauen immouably to stand ouer him: In cuius consecratione qui aderant columbam caelitus emissam immobiliter super eam stare videbant.*

II. And we haue heard from these Protestants, & others before, that S. Peter did crowne King Edward the Confessour, being an Exile in Normandy: Yet he was not King, or so accepted, vntill many yeares after, and then ordinarily crowned by the common Order of Coronation, belonging to our kings at Winchester, as our Protestant historians thus assuer vs: *Edward was crowned at Winchester by Edsinus then Archbishop of Canterbury, on Easter day in the yeare of our Lord 1043.* When the Prophetickall Coronation of him by S. Peter was many yeares before. To these I may add the Dedication of the Church of our blessed Lady at Glastenbury, builded by S. Ioseph of Aramathia, and his holy company, which Christ himselfe is written to haue dedicated: And that of Westminster by an apparition of S. Peter the Apostle, onely with this difference, that the figuratiue Dedication of this last by S. Peter did declare, what he had there done before, as I haue partly shewed already, and more hereafter; the other foresignified, what should by some Bishop be effected after, no Bishop being of that company then to performe it, which I make an other Argument to shew that S. Ioseph was no Bishop at that time, but (if at all) consecrated by S. Peter, or his Disciples. And if we may giue so much credit to a late writer, that S. Aristobulus our first Archbishop suffered Martyrdome at Glastenbury, the place of S. Ioseph and his sonne, their onely or cheifest abode in this Nation. It will make it more vndoubted, that if S. Ioseph was a Bishop, he was consecrated eyther immediately by S. Peter, or by this his renowned Disciple our Archbishop then S. Aristobulus, whose daughter S. Peter had marryed: *Cepit uxorem Petrus filiam Aristobuli, fratris beati Barnabae Apostoli, ex qua suscepit filium & filiam*, and sent him hyther, as he sent his Brother S. Barnabas to Millan in Italy, as Hartmanus Schedel, with diuers other Authours witnesseth.

Godwin Catal.
Winchester 31.
in Brithwald.
Capgr. in S. Edward.
Conf. M.
S. Antiq. in eod.
Alred. Rieuall. in
Vit. S. Edwardi.
Stowe histor. in
Edward. Confess.
an. 1043. Holinsf.
hist. of Engl. l. 8.
cap. 1.

Martyr. Angl.
die 15. Martij in
S. Aristobulo.

S. Sophronius
Hierosolym. E-
pisc. Libell. de la-
bor. S. Petri &
Pauli. Simon
Metaphrast. die
29. Iun. Hartmā.
Schedel in Chron.
f. 205

THE XIX. CHAPTER.

OF DIVERS CHRISTIAN CHVRCHES, OR
Oratories, such as the State of things then allowed, erected, and founded
in Britaine, in the time of S. Peters preaching heare.

1. **W**E haue heard before, how among other holy labours of S. Peter in this kingdome, *Ecclesias constituit: he constituted some Churches*: how many in number, or which they, or any of them in particular were, it is not so easy to set downe from Antiquities, all being in a manner silent of those proceedings; and we may not expect to finde any such Churches in that time, to carry that glory, and honour with them, to continue to succeeding Generations, when the Church of Glasterbury builded by the Licence of king Aruira-gus, and at the entreatie of the Roman Lieutenant, as Harding from others writeth, by the holy company of S. Ioseph, was made but of writhen wands, and so desolate within one hindred and three yeares onely, after the first building of it, that, *cepit locus esse ferarum latibulum, qui prius fuerat habitatio Sanctorum*: The place which had bene an habitation of Saints, began to be a Dene of wylde beasts. And diuers hundreds of yeares after this, the first Church of stone, to remayne durable, that is remembred to haue bene in Britaine, was builded by S. Ninian, at witherne, as S. Bede and others write: and king Edwine of Northumberland, long after S. Augustins coming hither, was christened at Yorke in the Church of S. Peter, the Apostle, which he had builded of wood: in *Ecclesia S. Petri Apostoli, quam ipse de ligno construxit*. And the dayes euen heare in Britayne were then such for Christians, that we must rather seeke their places of abode, and poore Oratories among the Desarts, and obscure corners, in Cells, and Cotages, then in populous cities, and costly buildings: As our auncient Christian Poet writing of such times in Britayne, thus expresseth.

How poore the
Christiā Churches
were in these
times.

Harding Chroic.
c. 47. f. 70.
Antiq. Glascon.
apud Capgrau.
in S. Patricio. Et
M. S. antiq. ib.
Bede. Hist. Angl.
Capgrau. in
Catal. in S. Ni-
niano.
Bede. hist. Angl.
l. 2. cap. 14.

Nochamus apud
Bal. & alios.

Theater of great
Britaine l. 5. c. 4.

Io. Bal. l. 1. de vit.
Pontif. Roman.
Bap. Mantuan. l.
1. de Fast.

*Sic ut erat celebris cultu numeroque Deorum,
Cum Iouis Imperium staret Britannia tellus:
Sic ubi terrestres celo descendit ad oras
Expectata salus patribus fuit inclita Sanctis,
Qui Neptuniculum campos, & Cambrica rura,
Corineasque casas, loca desolata colebant.*

Which our Protestants haue thus translated, for vs.

*As were the Britans famous, for their Zeale
To gentile Gods, whiles such they did adore:
So when the heauens to earth did truth reueale,
Blessed was that Land with truth, and learning store,
Whence Brittish plaines and Cambreas desert ground,
And Cornewals crags, with glorious Saints abound.*

To which purpose a Protestāt Bishop doth alledge an other Christian Poet in this maner.

Nam

*Nam cum Cesarei gens sanguinolenta tyranni
Prædacentur oues Christi, nullasque liceret
Christigenis habitare vrbes impune, ferarum
Consortes facti, fines tenuere supremos
Orbis:*

When the persecution of Nero the Tyrant grew so bloody, and destroyed the sheepe of Christ, and no Christians might without punishment liue in cities. They became companions of wild beasts, and inhabited the vttermoſt ends of the world. Therefore if out of the priuate houses of Christians in those times we would finde any places to beare the names of publike Churches, or Oratories for the Christians then conuerted, though neuer so meane, and obscure, we must seeke them out of frequent and inhabited places, in the Deserts and wildernesses, whether the rage of persecution did not so easily penetrate.

2. And to finde any such, after so many hūdreds of yeares, and changes of things in this kingdome, we must be content with probable Arguments, and testimonyes, as is vsuall in such cases, & not expect demonstrations, which cannot be giuen in such affaires. Among such Deserts of that time, diuers Protestants and other Antiquaries will tell vs, the place of S. Peters Church at Westminster was: Thus they write: *Thorney now Westminster was called Thorney-Iland, for that it was ouergrowne with Briars, and Thornes: which Thorney place was in the time of King Lucius clesed about the yeare 186. which Lucius is said to lay the first foundation of the greate Temple of S. Peters. Which clesing of that place by this religious King building a Church there, and dedicating it to S. Peter, giueth no small argument vnto vs, to thinke it had a more auntient founding, with some Relation from the beginning, to that holy Apostle; otherwise there were many farre more fit and conuenient places in, or about the City of London to build so stately a Church, then a desolate, briery, and thorney Iland. And the Church of S. Peter in Cornhill being dedicated to him, and the Cathedrall Church, by all Antiquities, we cannot be of any other minde, but S. Peter had some former title vnto that denomination. Which is rather strengthned, in that these Protestants from Antiquities testifie, that Theonus Archbishop of London, in king Lucius time, who had his See at S. Peters in Cornhil, and helped to the building thereof, preached, read, and ministred the Sacraments there, to such as made resort vnto him in this Iland Church. A Protestant Antiquary writeth. I haue heard, that there are, or haue bene Records in the same Abbey (of Westminster) which declare it was a Church, before the Britans receaued the faith of Christ; He meaneth the time of king Lucius. Then, if he speaketh properly, it proueth it was a Christian Church before that time. For the word Church in English, Kyrke in the Scottish language of the Greeke Chiriache, the house of God our Lord, cannot by Christians be applyed or giuen to the Idols or pagan Gods of the Infidels, but onely to Christ, our true Lord and God. And this is confirmed by the knowne vision, and words of S. Peter the Apostle in that place, in the time of S. Ethelbert king of Kent, and S. Mellitus Bishop of London, which I haue alledged before from many allowed Antiquities, where S. Peter said of this place and Church: *Quem locum proprijs manibus consecraui: which place I consecrated long agoe with my owne hands. Which must needes, as I before haue proued, be vnderstood of his parsonall presence, and consecration of that Church, when he liued, and preached heare, for then onely and neuer since, he had proprias manus: his owne proper and naturall hands, to execute either that, or any function with.**

Probable that S. Peters Church at Westminster had some Originall at this time.

Ihon Norden in Specul. Britan. pag. 4. 2. Polidor. Virgil. Angl. hist. l. 2. pag 41. Holnish. Hist. of Engl. l. 4. c. 10. pag. 25. Harris. descript. of Brit. cap. 2. pag. 140. Richard. Vit. Hist. l. 5. Io. Selden. Anacler. cap. 6. Sulcardus apud Vit. Seld. Stowe hist. in K. Lucius. Holnsh. hist. supr. Harrison. sup. Ihon Norden Specul. Brit. part. 1. in Middelsex pag. 42.

By some a Christian Church at Aldelyhit.

Haris in Theatr. l. 1.

Henr. Hunting.
hist. l. 1.

Matth. Parker

Antiq. Brit. p. 3.

Godwyn. conu.

of Brit. c. 2. p. 10.

S. Aug. in quad.

Ep. apud Auth.

supr.

A Church at

Glastenbury, be-

fore that builded

by S. Ioseph of A-

ramathia.

Antiq. Galton.

M. S. tabulis fixæ

ex hist. apud S.

Edmundum &

S. Augustinum.

Two Christian

old Churches in

the Ile of Lewys.

Holinsh. hist. of

Scotland l. 4. c. 15

Hector Boetius

descript. Scot. f.

14.

3. A late writer in his Manuscript History inclineth to thinke there was a Church founded by S. Peter the Apostle in the North parts of this Land, aunciently called *Aldclihit*, in the old language of that place *Peters Clihit*, as though S. Peter founded it, and it tooke the denomination from him, and citeth Henry of Huntington for his opinion, as is already declared. The first Protestant Archbishop of Canterbury, and an other also named such a Bishop, will help vs to finde an other in the Ile of Glastenburye, more auncient then that which was builded there by S. Ioseph of Aramathia, and his companions in the yeare of Christ 63. this being then fully and perfectly framed and finished before their coming thither, and so found by them absolutely perfected. And they cite for their Authour S. Augustine the Apostle of England, in a certaine Epistle written by him, wherein he saith, *these holy men found at their coming thither, a Church builded by no art of man, but prepared by God for mans saluation: Ecclesiam nulla hominum arte instructam, immo humana saluti adeo paratam repperunt.* Which is also recorded in the old Antiquities of Glastenbury, written vpon parchment fixed vpon broad boards, which cite for the same, *historiam apud S. Edmundum, & Augustinum, the history at S. Edmunds and S. Augustines.* Which we must needs referre to the time of S. Peters preaching heare, & among other miracles, to proue his doctrine by, God so miraculously prouided a Church, to preach the gospell, and Minister Sacraments in, and perhaps a motiue to the Pagan King, to graunt licence to S. Ioseph, to builde their poore Chappell at Glastenbury, and to endowe it with possessions. Neither can we thinke, this Church so priuiledged by that king, to haue bene finished without allowance of S. Peter, then present in this kingdome, no Bishop being then heare, but by his Authoritie, or Consecration, to dedicate and hallow it. And when our Protestant Theater writers with others haue told vs, that in diuers places of this kingdome euen in the Court of the Roman Lieutenant, and among them, his Lady and wife, *Pomponia Græcia*, there were many Christians before S. Iosephs coming thither, which must needs be the spirituall children of S. Peter, we may not make him so carelesse a Father, that stāding in no worse terms, with the then king of Britaine, and Roman Lieutenant, then by circumstances before it appeared he did, but he prouided some Oratories, or poore Churches, either by those Princes permission, or not contradiction, for them to exercise their sacred Christian Religion in, though the iniurie of so manie changes and alterations of gouernements, in this kingdome, with persecutions, and Innovations in Religion, haue buried their memories in obliuion, and left the certaine knowledge and remembrance of so few vnto vs. And both Catholike and Protestant Historians tell vs, of two Miraculous auncient Chappells in the Isle, of *lewis*; *Boethius* calleth it, *Leuisa*, the one dedicated to S. Peter the Apostle, the other to his Disciple and Successor S. Clement; where if the fire or light by mischance goth forth, it is, or was wont to be in Catholike times miraculously restored at the Altare: No man to my reading writeth, of their first founding, but their names and dedication together with the Miracle giue no small argument, they had some originall, in, or neare those times, when S. Peter and S. Clement preached in this kingdome.

THE XX. CHAPTER.

WHEREIN FOR THE BETTER DECERNING

of truly consecrated Bishops, so many Ecclesiasticall matters depending therevpon, is shewed by the Antiquities how these Bishops were heare consecrated in the Apostles time, and succeeding Ages.

1.



HAVING thus set downe some holy Bishops consecrated by S. Peter, with Preilts, and others subordinate vnto them, and places wherein they preached, practised, and professed the first Apostolike Christian doctrine, and Religion in this kingdome. Order and Methode in Historie call vpon mee, next to deliuer in particular, so fare as our penury of Antiquities will giue mee leaue, what Religion it was especially in points now controuersed, which that glorious Apostle by himselfe and those his worthie Disciples taught the Christians of this our Britaine, and professed in those and other Churches, and places of Christian Assemblies. But intending to reserue that labour to the end of euery hundred of yeares, (or to some other booke a parte) to shewe the Religiō of our Christian Britas in that age in such, I will heare onely speake of the Order & māner of cōsecrating Bishops heare in that happy time, both because I haue made so late & lardge mention of such holy Rulers, and our Protestants of England still without exāple of any others, of these new Religions, reayne their names and offices, as they suppose, as euer to haue bene from the Apostles time most necessary to rule, direct, and gouerne in the Church of Christ.

2. It is the common opiniō of their Antiquaries, that the Britans heare from their first receauing of the faith of Christ, in the time of the Apostles, neuer altered, or chaunged it in any one essentiall thing, at the least vntill the coming of S. Augustine hither, in the later end of the sixt hundred yeare of Christ. Then much more must we affirme, by these men, that the essentiall things in the consecration of true and lawfull Bishops, vpon which all other depended were neuer chaunged, otherwise the chaunge and alteration in these vnchangeable and vnalterable affaires had bene contrary to these mens assertions too greate and intollerable. Then we reade in a very old Manuscript, Capgrauē & to follow two Protestant Bishops with many others that S. Asaph did write the life of S. Kentegern and dyed aboue a thousand yeares since, that when S. Kentegern was consecrated Bishop allmost, by these Authours, 1200. yeares agoe: *Mos in Britannia inoluerat, in consecratione Pontificum tantummodo capita eorum Sacri Chrismatis infusione perungere, cum inuocatione Sancti Spiritus, & benedictione, & manus impositione. Insulani enim quasi extra orbem positi emergentibus Paganorum infestationibus Canonum erant ignari: Ecclesiastica ideo censura ipsis condescendens excusationem illorum admittit in hac parte: A custome was growne of long time in Britaine in the consecration of Bishops, to annoint their heads with infusion of holy Chrisme, with inuocation of the holy ghost, and benediction, and imposition of hands. For the Islanders being as it were placed out of the world, by often Infestations of Pagans were ignorant of the Canons:*

Io. Bal. l. de Scrip.
Cent. i. in Asaph.
Godwin Catal.
of Bishops in
cod. Asaph.
Pits. l. de vir. Illu-
str. in cod.
S. Asaph in vit.
S. Kenteg. M. S.
Antiq. in eodem.
Io. Capgrau. in
S. Kentegerno
Episcop. & Con-
fess.

And therefore the Ecclesiasticall Censure condescending vnto them, admitteth their excuse in this point. And immediately before this manner of consecrating Bishops is called *Mos Britannorum & Scotorum*: The custome or manner of the Britans and Scots in consecrating Bishops, and the same is there proued of the Christians in Ireland in those times: For the same Antiquities testifie, that there was a Bishop sent for out of Ireland to be present and a Consecratour of S. Kentegern after that manner, *accito de Hibernia vno Episcopo more Britonum & Scotorum in Episcopum ipsum consecrari fecerunt.*

Io. Capgrau. M.
S. & S. Asaph
supr. in S. Kente-
gern.

Ioh. Bal. lib. de
Scriptor. cent. 1.
in Asaph fol. 34.

Ioh. Witg. Ans-
were to the Ad-
monit. p. 65. sect.
4. & p. 66. sect. 1.
Foxeto. 1. pag. 12.
Rob. Barnes
in vit. Pontif. in
Anacleto.
S. Anacletus Epi.
ad Galliz. Episc.
tom. 1. Concil.

3. We are also taught by a Protestant Bishop, that S. Asaph who write the life of S. Kentegern, and succeeded him in his Episcopall See in Wales and by his sanctitie gaue that denomination vnto it, was consecrated Bishop by holy *vnction*: *vnctionem recepit*: And there speaketh as though it was the essentiall ceremony of that holy Order, ascribing there no other thing essentiall vnto it, but *authoritatem & vnctionem, authoritie, and inunction*, so that Authoritie being the same with Iurisdiction, he maketh the Sacrament onely or cheifely to consist in Anointing with holy Chrisme. And though these testimonies that this Order or manner of consecrating Bishops was a generall custome with the Britans, Scots, and Irish people, when S. Kentegern was made Bishop, which was long before the death of S. Patrike the Popes Legate in these Countries, and before any notice taken of the Canons of holy Councils in this matter, doe sufficiently proue this ordering of Bishops with holy Chrisme was essentiall, and from the time of the Apostles; yet if we will followe the opinion of the Protestant Archbishop Whitgift, M. Foxe, M. Barnes and other English Protestat writers, testifying S. Anacletus that was made Preist by S. Peter the Apostle, and after succeeded in the See of Rome, to be Authour of the Epistles extant in his name, it maketh this matter out of Question: For answering the petition of the Bishops of Fraunce desirous to be instructed by him in this matter, thus he writeth: *Vt a beato Petro Principe Apostolorum sumus instructi, a quo & Presbyter sum ordinatus, scribere vobis sicut petistis, non denegabimus. Ordinationes Episcoporum, authoritate Apostolica, ab omnibus qui in eade fuerint Prouincia, Episcopis sunt celebranda. Qui simul conuenientes, scrutinium diligenter agant, ieiuniumque in omnibus celebrent precibus, & manus cum sanctis Euangelis, quae praedicaturi sunt, imponentes, Dominica die hora tertia orantes, sacraque vnctione, exemplo Prophetarum, & Regum, capita eorum more Apostolorum, & Moyses, vngentes, quia omnis sanctificatio constat in Spiritu sancto, cuius virtus inuisibilis Sancto Chrismate est permixta, & hoc ritu solemnem celebrent ordinationem*: As we were instructed by S. Peter, Prince of the Apostles, by whome also I was made Preist, we will not deny to write vnto you, as you haue requested. Ordinations of Bishops by Apostolike authoritie, are to be celebrated by all the Bishops that are in the same Prouince. Who assembling together, let them diligently make scrutiny, and let them celebrate fasting with all prayers, and imposing their hands with the holy gospels which they are to preach, praying vpon our Lords daye at the third hower, and with holy *vnctio* by example of Prophets, and Kings, anointing their heads, according to the manner of the Apostles and Moyses, because all sanctification consisteth in the holy ghost, whose inuisible vertue is mixed in holy Chrisme, and by this Rite let them celebrate solemne ordination. Where we learne of an eye witnesse, and Anditor and Disciple of S. Peter, so authentically witnessing it, that the other Apostles and S. Peter did not onely vse this holy anointing of those Bishops they consecrated, but in this externall ceremony the vertue and grace of that Sacrament was giuen.

4. To giue further confirmation to this Antiquitie, and inuincibly proue that this manner of consecrating Bishops with holy vnction, must needs descend from the Apostles, it was the generall custome in all parts of the world, Asia, Afrike, and Europe, both in the Greeke and Latin Church, in the first vnspotted dayes of Christianitie. For Asia, and the Greeke Church *Marcus Antonius de Dominis* when he was a writer for Protestants, and by their warrant in England writeth plainly: *Areopagita Dionysio tributum opusculum vnctionem ponit expresse: the worke ascribed to Dionysius the Areopagite doth expressly put vnction in consecrating a Bishop.* And proueth directly out of S. Gregory Naziancen, that both S. Basile and he also were consecrated Bishops with this holy Ceremonie: *me Pontificem vngis.* For Afrike he citeth diuers Councils. And for Europe and the Latin Church he alledgeth the Epistle of S. Anacletus before cited: *addit vnctionem capitis Anacletus, quæ est antiquissima.* I rather cite these Protestants for these, then the auncient Catholike Authours themselves, knowne to all learned men, that no Protestant may stand in doubt of the veritie of the Antiquities.

5. And to speake a litle more of the Latin Church in which England is, S. Gregory saith playnely, that the anointing of Bishops is a Sacrament, and so cannot be omitted: *Qui cum in culmine ponitur, Sacramenta suscipit vnctionis. Quia vero ipsa vnctio Sacramentum est, is qui promouetur, benefors vngitur, si intus virtute Sacramenti roboretur: he (a Bishop) that is placed in the top, receaueth the Sacrament of vnction. Because that vnction is the Sacrament, he which is promoted, is well anointed outwardly, if inwardly he is strengthened by the vertue of the Sacrament.* The learned Fathers S. Isidor, Amalarius, Fortunatus, at Treuers in Germany Stephanus Adnensis a Bishop, and S. Iuo in Fraunce testify the same, that a Bishop is consecrated cheifly with this holy ceremony of vnction. So doth S. Bede in England, saying: *Indutus sacris vestibus Pontifex, mox oleo vnctionis perfunditur, vt per gratiam Spiritus Sancti consecratio perficiatur: The Bishop attyred with sacred vestiments is presently perfused with oyle of vnction, that consecration may be perfected by grace of the holy Ghoste.* Where we see all, which the Religion of English Protestants in their publike Articles thereof, requireth to a Sacrament, an externall signe, instituted by Christ, giuing grace and internall grace performed in this holy vnction. And all the auncient Christians of this kingdome, Britans, and Saxons before they were vnited in other things in the time of S. Theodor Archbishop of Canterbury euer agreed in this, as before is manifest in the Britans their old custome, and Saxons receauing the faith from S. Gregory, who held this holy vnction to be a Sacrament. And we reade in the life of S. Cedda our holy Bishop, who coming to Canterbury to be consecrated, S. Denſledit being dead before his coming thither, and Wina being then the onelie Bishop a liue among the Saxons Bishop of the west Saxons Canonically ordered, he ioyned with two British Bishops which differed from the Church of Rome, in the obseruation of Easter, and they three consecrated S. Cedda Bishop: *assumptis in societatem ordinationis duobus de Britonnm gente Episcopis, qui Dominicum Pasche diem secus morem Canonicum, à quartadecima vsque ad vigesimam lunam celebrabant.* Where we see, agreed by all parties though at difference in some other things, that this sacred Rite of holy vnction, was the cheife essentiall, and materiall ceremony in consecrating Bishops, and they which obtayned it in their consecration, though wanting other ceremonies of that holy Sacrament, were euer esteemed, and honoured for true, and lawfull Bishops, and

Marc. Anton. de Dom. l. 2. c. 2. p. 187.

Nazianz. orat. 20. de laudib. S. Basiliij. & orat. 5. ad Pat. & Basil.

Gregor. in c. 4. 1. Reg.

S. Isidor. lib. 2. de Eccles. offic. c. 25. Stephan. aduers. tractat. de Sacrament. Altar. S. Iuo serm. de reb. Eccl. de signific. Indumentorum Bed. l. 3. de tabernaculo & vasis eius. Et apud Amalar. supr. Protest. Booke of Articles of Religion. art. 25.

Io. Capgrau. in S. Cedda.

other-

otherwise of such as want it, the case of all Protestants at this time, which haue by this meanes depriued themselues, of all true Bishops, Preists, and other Cleargie men depending vpon true Bishops: and so haue none but meere laye men in their profession, and consequently no Church of Christ by their owne confessions. But I shall more fully entreate these things hereafter, when I shall both demonstrate that S. Peter, and all the Apostles where Massing sacrificing Preists, and neyther did, nor could consecrate any others then such.

THE XXI. CHAPTER.

OF THE COMING OF S. IOSEPH OF ARAMATHIA, who buryed Christ, into this our Britaine: And how it is made doubtfull, or denyed by many writers, but without either reason or Authoritie.

1.



BOV R this time, when S. Peter and his holy Disciples, were thus happily planting the faith of Christ, and founding his Church in Britaine, it is the common opinion, (which I will follow hereafter) that S. Ioseph of Aramathia, (who as the Ghospell testifieth, buryed our blessed Sauiour) came hither, in, or about the 63. yeare of his Incar-

nation: and for the greate Honor of this kingdome, was with his Religious company the first Founder of Monasticall life in this Nation; But before we can giue him quiet possession heare by his presence, life, death, and buriall, to be made partakers of so greate happines, as they brought vnto vs: we finde, as in S. Peter before, many impediments, and hinderances of such benefite to this kingdome; for some make his coming hither doubtfull, others affirme he was not heare at all. The writer of the auntient Roman Martyrologe seemeth to thinke, he died at Hierusalem, for in his Festiuitie, which he maketh the 17 day of March, so he affirmeth: *Mart. 17. Hierosolymis S. Ioseph ab Aramathia, nobilis decurionis, Discipuli Domini, qui eius corpus de cruce depositum in monumento nouo sepeliuit.* Philippus Bergomensis followeth the same opinion that he liued and dyed in Iury. And Cardinal Baronius though in his Annals he citeth a Manuscript History in the Vaticane, for his coming into, and dying in Britaine, yet in his Annotations vpon the Roman Martyrolog, he inclineth to that which I haue cited from thence, that he died in Hierusalem. The Authour of the *Three Conuersiōs of Englād*, speaking of S. Iosephs coming hither, saith: *albeit I finde no verie certaine, or auntient writer to affirme it, yet because our later Historiographers for two hundred yeares or more doe hold it to haue come downe by Tradition, I doe not meane to dispute the matter heare.*

2. Others there be who although they agree with the common opinion, and consent to the receaued truth, that S. Ioseph came hither, liued, and died heare, together with diuers of his religeous companions, yet they assigne such a time, for this his coming into this land, that it cannot be reconciled to the true reasons of Antiquities in this point, and so they weaken thereby the credit of the true Historye. Ihon Funccius a Protestant writer

seemeth

Diuers make the coming of S. Ioseph into Britaine doubtfull: others wholly deny it.

Martyrol. Rom. 17. Martij.

Philipp. Berg. hist. l. 8. f. 104. in an. D. 34.

Baron. Annal. tom. 1. an. 35.

Baron. in annot. in Martyrolog.

Rom. 17. Mart.

Authour of the Booke 3. Conu.

part. 1. c. 1. p. 24. n. 25.

seemeth utterly to deny his coming hither at all, scoffingly saying, those things which the writers of Britaine deliuer of Ioseph of Aramathia, who with the help of Nicodemus, buried the body of Christ, how with many others he came to that Iland and there first sowed the Gospell of Christ, and the rest, I leave them to the Britons to be beleened: *Qua de Iosepho de Aramathia, qui Christi corpus, iudicatus a Nicodemo, sepulchro mandauerit, tradunt Britannia Scriptores quomodo ad Insulam cum multis alijs venerit, ac Euangelion Christi primus ibidem seminauerit, ac reliqua Britonibus credenda relinquo.* By which words if he meaneth that S. Ioseph was neuer heare at all, I shall plainly confute him with the rest hereafter, but if he inten deth onely, that S. Ioseph was not the first as his words be, *Euangelion Christi primus ibidem seminauerit*, that preached heare, it hindereth nothing at all, for I haue proued S. Peter, and his Disciples to haue well deserued that Preeminencie; which perhaps this Protestant was willing virtually to graunt, naming no others, when in the immediate next words he addeth: *Quamuis non dubito, quin multis annis ante, Christi fides in Britannia fuerit culta, quam Lucius Rex ad eam perueniret: although I doe not doubt but the faith of Christ was reuerenced in Britaine many yeares before King Lucius receaued it.* But although these Exceptions against S. Ioseph doe carry a greater countenance of authoritie and credit, then any were made against S. Peter, as I haue inuincibly freed this holy Apostle from the least suspicion therein, so I will now deliuer S. Ioseph, and set him and his holy companions in the same state of libertie.

3. And concerning the strongest objections from the Roman Martyrologe, and Bergomenis, they onely take notice of his first Conuersion in Christianitie, as they found it in the Gospell, and so they goe no further then it doth, onely speaking of him in Iury and Hierusalem. Besides, if we should expownd them, as Keepers of S. Ioseph out of Britaine, they are at variance with themselues, for the Roman Martyrologe keepeth his festiuitie vpon the 17. day of March, and Philip of Bergon saith: *cum ob eximias eius virtutes Sanctus habitus sit, eius Festum 13. calendis Augusti celebratur: when for his excellent vertues he is accompted a Saint, his Feast is celebrated the 13. of the Calends of August, the twentieth day of Iuly.* And whereas it is most certaine S. Ioseph was present at the Transmigration of the blessed virgin Mary, and liued many yeares after, Bergomenis setteth downe his death in the 34. of Christ, soone after his Ascension: And the writer of the Martyrologe taking no other notice of him, then from the Gospell setteth downe no time of his death, or other Act of his life at all, nor hauing reade any History entreating of him, after his coming from Iury, nor after the buryall of our Saviour, and so no maruayle if he was ignorant of the obscure and Eremiticall life, and death of a Saint though otherwise so glorious, thus lyuing and dying in so remote an Iland, formerly accompted an other world. For to omit hundreds, or thow sands rather, of holy Saints of other Nations, which the Authour of that Martyrologe remembreth not, things memorable confused and concealed with vtter obliuion by the Persecutions then, he speaketh not one word of any one Saint of this kingdome in that first age, and hundred yeares, though some of them are honored in holy Scripture by S. Paule as S. Eubulus, and Claudia, and others, renowned Bishops made publike mirrors and spectacles of the then Christian world, as S. Mansuetus, Beatus he whome some call Achates and others. So many and credible auntient Antiquities of this Nation, which besides the certaine Tradition of that veritie, I shall presently

bring,

Io. Funct. lib. 6.
Comm. in suam
chronolog. ad
an. 178.

Funct. supr.

This error confu-
ted, with the oc-
casion thereof.

Antiquit. Gla-
ston. & alij.

bring for the true History of S. Iosephs lyuing, and dying heare, will evidently declare, how litle or vnfortunate their serches had bene in our Antiquities, that could find no very certaine or auncient writer to affirme it: for I doe not doubt but I shall produce as many such for this matter, as we haue for many most certaine Relations, of so greate Antiquitie concerning this kingdome, and for such acknowledged generally, both by Catholike and Protestant writers.

THE XXII. CHAPTER.

WHEREIN IS PROVED BY ALL KINDE
of testimonies, and authorities, that for certaine, S. Ioseph of Aramathia, with diuers other holy Associates, came into, preached, lyued, dyed, and was buryed in Britayne, at the place now called Glastenbury in Summerset shire.

I HE most credible, faithfull, and vndoubted human testimonies, which we can haue, or desire in such things of Antiquity, to try their truthe, were euer accompted those which be giuen, and warranted by the publike Charters, and Instruments of our Kings, to which commonly all subiects of vnderstanding, and qualitie giue some assent, or approbation, and in matters concerning the communitie, such as freedome, priuiledge, and exemption in matters of a different Religion, and conuersation, from other subiects are, mult needes take notice, and knowledge of them, the priuiledged & exempted parsons, or their cheifest, and places, their names, nature, and condition. And yet the best and most auncient Antiquities we haue of that, and which Catholiks receaue and allow for true in this point doe assuer vs, that the Pagan which then lyued and reigned heare, did expressely testifie and approue this History of S. Ioseph by his publike Instrumēt of Immunitie in such manner, diuers of these Antiquities name that King, saying it was Aruiragus, and affirme the same of the two next succeeding kings, Marius, and Coillus: others as the most auncient Manuscript Antiquitie written in greate leaues of parchment fixed vpon broade bords, and formerly belonging to the Monastery of Glastenbury, and William the Monke of Malmesbury, who as a Protestant Bishop writeth, was an old man in the yeare of Christ 1130. in his Manuscript History *de antiquitate Glastoniae: of the antiquitie of Glastenbury*, (both which I haue seene) punctually set downe the same History, but doe not expresse the names of the Pagan King, and Kings which gaue this publike libertie and protection to S. Ioseph of Aramathia, whose name they plainly set downe, but onely say, it was the Pagan King which then reigned, and two other Pagan kings after him.

2. The same irreprouable certainty of this verity was continually afterward warranted by other kings, in the same Order by their publike Charters, and Testimonials of the same truth: among whome king Henry the se-

Antiq. Glast. M.
S. Et Capgrau. in
S. Ioseph. Park.
Antiq. Brit. p. 3.
Godwin Conu.
of Brit. p. 9. Stow
hist. in Aruirag.
Camden in Belg.
Io. Leland in asser.
Arthur. Bal. l. de Script.
cent. in Ioseph ab
Aram. Antiquit.
Glast. M. S. tabu-
lis affixæ. vetust.
Guliel. Malm. l.
de antiq. Glasto-
niae M. S. Io. Bal.
l. de Script. cent.
2. f. 81. in Glielu.
Malmesburien.
Ioh. Leland. l. de
asser. Arthur. f.
12. Stowe and
Howes histor. in
Romans. Agric.
Godwin Conu.
of Brit. Theater
of Brit. l. 6.

cond in his letters Patents is witness, that his Antecessours kings heare, *william and william, Henry, Edgar, Edmund, Elfred, Bringwalthius, Henthwine, Baldred, Inas, Artbure, Cynred Christians, and Kennewalla a Pagan*, had in the same manner by their publike Charters giuen testimony vnto it: all which (he there protesteth) he had caused diligently to be sought forthe, presented and read before him. *Quorum privilegia & Chartas feci diligenter inquiri, & coram me presentari & legi*: and that the venerable authoritie of the Auncients did prone the Church so priuiledged, was so builded by them, which were the very Disciples themselves of Christ our Lord: *ab ipsis Discipulis Domini edificatam fuisse, Venerabilis habet antiquorum autoritas*. Of which holy company all Antiquities bring Euidence, that S. Ioseph of Aramathia was the cheife, and principall. To which the name of the place called by the first cheifest builder, as is vsuall in such things, beareth the name now euen in the Ruyns thereof, as it euer did when it florished most, *S. Iosephs Chappell*. Because principally builded by him, and not for that it was dedicated to him, for all Antiquities plainly acknowledge it was from the first building dedicated to the blessed Virgin Mary. To this the holy body of S. Ioseph buried there with the an aunciēt Inscription in Brasse vpon his Tombe, testifying that Saint Iosephs body was interred there, was a witness without exception, so long, vntill the new Religion defaced it, with so many holy and memorable Antiquities. And as I haue bene credibly informed, it was after presented and giuen to Iudge *wamflove*, when he was Iudge of that circuite. The stiled *holy most miraculous tree*, still growing in the place of his, or some of his companions first resting there, doth euery Christmasse time preach euen to this day the truth of this, and Christian Religion, in so wonderfull and supernaturall manner, that no Iewe, Mahumetan, or Pagan can denye them. The Charter of king Henry the second which testifieth that so many kings had taken publike notice of this matter, is, or lately was extant, for Ihon Leland writing of this History, saith: *ipsa Henriciana donationis Verba, ex Archetypo subscribam*. I will set downe the words of King Henry his graunt out of his originall writing it self. Therefore he had seene it. And Maister Stowe making relation, from this Charter of king Henry the second, how all those kings before remembred, and many other Christian Kings besides, had publicly confirmed this truth, he addeth: *all which so to be, the foresaid King Henry established by his Charter: which Charter myself haue seene and read.*

3. The Protestant Theater writers write in like manner, and a Protestant Bishop writing in the yeare 1615. of this matter, plainly writeth: *The Charters are extant of King Henry the second*. And the same Protestants late Theater telleth vs the like of the Charter of king Edward the third, to the same effect: *one exemplified vnder the seale of King Edward the third is to be seene at this day*: wherein Relation is made of all those Charters and Testimonies I haue before remembred. Ihon Harding writing of the coming of S. Ioseph hither, and the extraordinary fauour which king Aruiragus publicly shewed vnto him, and his Affociats, saith it was, at the entreaty of Vespasian the Roman Lieutenant vnto Aruiragus, and his Queene. We haue further witnesses heare of the Acts of the Legats of Pope and Saint Eleutherius, in the second hundred yeare alledged by S. Patricke, whether the first sent by S. Celestine Pope then of Rome as his Epistle testifieth, or the second as a Protestant Bishop rather supposeth, I doe not heare contend, for this second also was a glorious Saint as Gaufride Abbot of Burton in his Manuscript History writeth, & sent by Pope Leo into Ireland, the tenth in number from the first S. Patricke.

William Harisō
descript. of Brit.
p. 234

Ioh. Leland as-
sert. Arthuri fol.
12.

Stowe history
the Romans in
Agricola.

Theater of great
Brit. lib. 6. cap. 9.

Godwin Cont.
of Brit. p. 10.

Theater sup. l. 6.
Ihon Harding

Chronicle fol.
60. c. 47.

Act. SS. Damia.
& Fugat. apud
Capgr. in Catal.

Leland. in Asser.
Arthur. Theat.

of Brit. l. 6. Epist.
S. Patric. apud
Capgr. sup. & a-

lios. Godwin
Conu. of Brit.

p. 10. Gaufrid.
 Abbas Burton.
 M. S. hist. de vit.
 S. Moduena
 Virg. c. 2. 4. & c.
 Nenius apud
 Harding Chron.
 fol. 41. c. 48. Mel-
 kin. apud Capg.
 in S. Ioseph & in
 Antiq. Glaston.
 Baleus l. de Scri-
 cent. 1. in Mel-
 kino. Matth.
 Parker in antiq.
 Brit. sup. God-
 win Conu. p. 10.
 Io. Anglic.
 Foxeto. 1. Mon.
 Theater of great
 Brit. l. 6. c. 9. & 2.
 David Powell in
 Annot. in hist.
 Cambr. p. 12. 13.
 Godwin Conu.
 of Brit. p. 11. Ioh.
 Capgrau. in Ca-
 talog. in S. Patri.
 the Auncient in-
 scriptio in Brasse.
 Apud Capgrau.
 in S. Ioseph.
 M. S. Vatican. a-
 pud Baron. to. 1.
 Theat. of Brit. l.
 6. Godw. Conu.
 of Brit. Philip.
 Pantal. Chron.
 ad an. 70. & 75.
 Andre Chesne
 hist. d' Anglete-
 re, Escosse & Hiber.
 Matth. Parker.
 Antiq. Brit. Bal.
 cent. 1. in Ioseph
 Godwin Conu.
 Mont. Infra.
 Camden in Belg.
 Stowe & Howes
 Hist. Powell au-
 not. in hist. Brit.
 Drayton in Po-
 ly. olb. Seld. Il-
 lustr.

we haue or had also Nenius in his History in the Brittain tongue testifying the same, except Ihon Harding doth deceaue vs. We haue the Epistle of that S. Patrike, which lyued long and died at Glastenburye, where S. Ioseph also lyued and died, and was buryed, to the same purpose. We haue Melkinus who wrote aboue a thousand yeares since, witnessing the same, and that he was buried vnder a marble stone at Glastenbury. *In Aualonia Ioseph ab Aramathia dictus somnum sub marmore capit diuturnum.* And except two Protestant Bishops, Parker and Godwyne, and as they say Ioannes Anglicus long since deceaue vs, S. Augustine our Apostle in an Epistle which he wrote to S. Gregory giueth like testimony. Ihon Foxe, the Theater writers, Dauid Powell, with summe others alledge the same from Gildas in his booke of the victory of Aurelus Ambrosius. There is, as a Protestant Bishop writeth, and Ihon Capgrau citeth the same History, an auncient Inscription in Brasse formerly fixed vpon a pillar in S. Iosephs Chappell at Glastenbury, and now, or lately in the custody of M. Thomas Hewes Esquier in Wells; but three miles distant thence, expressely prouing, that *S. Ioseph of Aramathia, with eleuen other holy men, he being the cheifest, came hithe in the thirtieth yeare after the Passio of Christ: Anno post passionem domini 30. duodecim sancti, ex quibus Ioseph ab Aramathia primus erat, huc Venerunt.* And it is contained in the same Antiquitie, that *Saint Dauid in his time offered a Saphire of inestimable value vpon the Altar there: cuius altare inestimabili Saphiro insigniuit.* And set a pillar for a during marke, betweene the Chappell which S. Ioseph had builded, and other later additions vnto it, perpetually to knowe it by: with the perfect bredth, and length thereof.

4. We haue the auncient Poet to assuer vs that S. Ioseph was the principall of the twelue holy men coming to Aualonia.

Intrat Aualoniam duodena caterva virorum,

Flos Aramathia Ioseph est primus eorum.

We haue forreyne testimonies hereof, both Catholiks and Protestants, the Manuscript history in the Vaticane Library at Rome, cited by Baronius, our Theater writers, and others: Philip Pantaleon a German Protestant telling vs that *Ioseph of Aramathia with his fellowes preached the Ghospell in Britayne: Iosephus de Aramathia in Britannia cum socijs suis Euangelium predicauit.* So for France hath Andrew Chesne in his French History of England, Scotland and Ireland with others, at home we haue a generall consent of Historians, Catholiks, or Protestants, in this matter, namely among Protestants, their Protestant Bishops Parker their Archbishop, Bale, Godwine and Montague, of others Camden, Stowe, Howes, Powell, Selden, Drayton, and others. Among these, Doctour Montague Protestant Bishop of Welles with in three miles of the place where S. Ioseph dyed, and was buryed, and so taking the best knowledge thereof he could, to present a Queene withall in his Panegiricall entertainment of the late Queene Anne producing foure parsons to represent S. Peter, S. Paul, S. Andrew Apollles and S. Ioseph of Aramathia, bringeth forth the Representor of S. Ioseph thus to speake vnto her. *I am the Herald of these Saints Peter, Paul, and Andrew, sent hyther by them full fiftene hundred and fortie yeares agoe, to bring the waters of life into this Isle of Britayne. In this Isle I made choise of an Isle, the Island of Aualon, neare adioyning to this place, where after I had planted and watered, and God had giuen an happy encrease, I rested from my labours, and my body lay buried in a graue of honour, hoping verely that since I had that honour, to intombe that blessed body, no body would haue*

done

done themselves that dishonour, as to haue violated my sepulchre. But God wot, rui-
nated it is, and with it the goodlyest Monastery that euer eye in any Island did behold.
And after confirmeth his narration with these miraculous Arguments, pre-
senting two boughes vnto her: Saint Peter open the gates with your keyes.
Saint Paul defend with your sword. Saint Andrew blesse with your Crosse. All of
you pray the God of heauen to giue her Maestie long life, happy health, glorious
dayes, blessed posteritie, and all prosperitie. As for mee that haue bene spoyled of all,
I haue nothing left mee, but these boughes; the one a Branch of that Thorne, that in
memory of my blessed Maister euer buddeth one the day that he was borne. The other
in memory of his Martyrs, which one the longest day begins to line, one which they
began to dye.

THE XXIII. CHAPTER.

EXAMINING WHO SENT S. IOSEPH HITHER,

and evidently prouing that he was not sent into Britayne by S.

Philip the Apostle from our neighbouring Gallia or

France: confuting all pretended arguments, and
authorities to that purpose.

BEING thus perfectly instructed in the truth of S. Ioseph of
Aramathia and his Associates being heare: It followeth next in
Order, to be truly informed, from whence, whence, and
when he came hither. The opinion of many Protestants is,
that he was sent hither out of this Gallia, or France next ad-
iacent vnto vs by Saint Philip the Apostle, then preaching there. But as I
haue not allowed this sentence before, so I must now vtterly disabie it to be
receaued for true. Which cannot better be performed then by first exami-
ning and improving the reasons one which it is grounded, and then set downe
what is most probable to be followed in this Question. Some Protestants, as
Foxe, Dauid Powell, Sir Francis Hastings, and the Theater writers would
haue their Readers beleue, that S. Gildas held this opinion that S. Ioseph
was sent to the Britans out of this next Gallia by S. Philip the Apostle. But
when we come to finde this testimony in Gildas, we can finde no such Gildas
to proue it by: for the true History of Gildas which is *de Excidio & Conquestu
Britanniae*, from which diuers of these men alledge it, hath no such thing ey-
ther in the printed booke published by the Protestants or Polidor Virgil, ney-
ther in any Manuscript copy which I can finde, or is cited for this matter.
Master Foxe writeth thus: *Gildas in his History affirmeth plainly that Britany
receaued the Gospell in the time of Tiberius the Emperour: and that Ioseph of Ara-
mathia was sent by Philip the Apostle from France to Britayne. Gild. lib. de victo-
ria Aurel. Ambrosij.* Master Hastings followeth Foxe as his Master word
by worde, onely he citing Gildas doth not alledge that booke. And that
which they cite from Gildas of Britayne receauing the faith in the time of
Tiberius, ouerthroweth the credit of this allegation, for they cite both that
and Saint Iosephs sending hither out of France by S. Philip the Apostle
from one and the same Gildas, and place, in him. And yet that Relation of

Foxe to. 1. Dauid
Powell annot. in
hist. Cambr. p. 12
13. Frā. Hastings
&c.

Gildas pretended
by some to say, that
S. Ioseph was sent
out of France into
Britayne by S. Phi-
lip the Apostle,
hath no such
thing.

Foxe Act. and
Monum. to. 1. p.
96.

Ioh. Bel. l. de
Script. cent. 1. in
Gilda Cambrio
f. 15.

Galfrid. Monu.
hist. Reg. Brit. l.
4. cap. ult. Pontic-
us Virunn. Brit.
hist. l. 4. in fine.

Foxel. 1.

Foxel. 1. p. 106.

Stow hist. in A-
gricola.

Bal. cent. 1. l. de
Scriptor. f. 14. in
Ioseph Arimath.
Polydor. Virgil.
l. 2. hist. Angl. p.
37.
Polydor. Virgil.
supr. l. 1. p. 16.

Britayne receauing the faith in the dayes of Tiberius, is in *Gildas de Excidio Bri-
tannia*, and onely in that and no other auncient Authour, any Gildas or other
for any thing I can finde in Antiquitie, or iustified or iustificable by any later
writer. For besides the true acknowledged Gildas, of whome I haue spo-
ken before, called the wise: *cognomento sapiens*, we finde but two others men-
tioned in our Histories, one of them liued at Rome and dyed as a Protestant
Bishop testifieth in the yeare of Christs Incarnation 74. *Vita completit cursum
anno ab incarnato Dei Verbo 74*. And for any thing we reade was no Christian,
neyther wrote any such thing, and dying diuers hundreds of yeares before
Aurelius Ambrosius was borne, could by no possibilitie be Authour of the
booke intituled, *de victoria Aurelij Ambrosij*: of the victory of Aurelius Am-
brosius, from which this pretended testimony is alledged. The other Gildas
commonly named Albanus could not be Authour of this pretended Antiqui-
ty of S. Philips sending S. Ioseph to this Nation: for though I acknowledge,
with the Brittain History, Ponticus Virunnius, Bale, Pitts, and others that this
Gildas wrote a booke of that Title, and subiect, yet it could not be this which
is here produced: for as both the British History and Virunnius witnesseth, the
names and Acts of the Roman Legats Damianus and Phugatianus with there Asso-
ciates were set downe by Gildas in that booke: *eorum nomina & actus in libro
reperiuntur, quem Gildas de victoria Aurelij Ambrosij inscripsit*. And yet these
being so memorable things for our Ecclesiasticall History, nor any one of these
Protestants which cite the pretended Gildas before, though all of them wri-
ting of purpose of such matters, doth make the least memory of them, which
they would not haue so grossely omitted, if they had seene the true Gildas
which was written in that time.

2. Againe Doctour Powell a Protestant, Citer of this new found Gildas,
saith from thence, that Ioseph of Aramatia came into this Island about the yeare
of Christ 53. Which differeth ten yeares from the receaued Histories of the
time of his coming hither: and it is as much at variance with itselfe, as it is ci-
ted by other Protestants, for Iohn Foxe sayth: some other alleadge out of *Gildas
de victoria Aurelij Ambrosij*, that Ioseph of Aramatia was sent by Philip the A-
postle from France to Britayne about the yeare of our Lord 63. Where we see eui-
dent contradiction in the pretended Authour, and citers of him. And in an o-
ther place this Protestant quite discrediteth this citation, testifying that it was
one and the same Gildas, which wrote of Britayne receauing the faith in the
time of Tiberius, which was Gildas Sapiens, and that wrote of S. Ioseph sent
into Britayne out of France by S. Philip, which as before, he neuer mentio-
neth. An other Protestant more disableth this citatiō making the difference of
the time greater in this manner: George Maior writeth in a preface that imme-
diately after Christs Resurrection, vnder Claudius the Emperour the light of the Ghos-
pell was kindled in Britayne by Ioseph of Aramatia, that buried the body of Christ.
Polydor Virgil whome some Potestants, though vntruely, cite for S. Philips
sending S. Ioseph hither, out of France hath no such thing, but maketh the
meanes of his coming hither doubtfull, whether by chaunce or of purpose: *sive ca-
sa, sive consilio in Britanniam venit*, and named the deuiler of this Gildas, the
moste impudent knave, that euer liued: *Sane is nebulo longè post homines natos impu-
dentissimus*. Wherevpon the best Protestant Antiquaries, Bale, Camden, Par-
ker, Stowe, Godvine, and others quite forsake that pretended authority neuer
vouchsafing to alledge it, and the citers of it, by the contradictions there, haue
sufficiently reprobued it, diuers of them rather inclining to thinke, as I shall

entreate

entreate hereafter, that S. Philip the Apostle was neuer in this next France, to send S. Ioseph from thence into Britayne. And no man of any indifferent Iudgment will thinke, but if the true Gildas had written any such thing, the most diligent Collectours of the Antiquities of Glastenbury, who gathered so many and of farre meanner credit, and Antiquitie, then the true Gildas was, would for the honour of that house, in one place or other haue remembred it, which none of them, nor any other, old or new credible writer hath done.

3. Therefore seeing their hope from Gildas hath thus fayled the, let vs consider, what other Authoritie they finde to relye vpon. A Protestant Bishop writeth thus of S. Ioseph: *Hunc Philippus Apostolus cum non paruo comitatu a Gallis in Britanniam misit, nostrae salutis anno 63. Ut post Capgrauum & Scropum aliosque Scriptores Anglicos, testis est locuples Polydorus Virgilius Anglica Historia libro secundo: Philip the Apostle sent Ioseph with no small company, out of France into Britayne, in the yeare of Christ 63. as after Capgrau and Scroope and other English writers, Polydor Virgil is a sufficient witness in the second booke of his English history. Where we see onely three particularly named. Capgrau the cheifelt, whome Scroope seemeth to followe and Polydor Virgil. This laste as I haue cited before hath no such thing in any place, where he speaketh of S. Ioseph, neuer so much as naming S. Philip the Apostle in this matter. Capgrau reciteth such an opinion in the life of S. Ioseph out of Freculphus, who, as hereafter, hath no such thing at all, and in the life of S. Patrike written after that of S. Ioseph maketh the like narration of some, which thinke that S. Philip sent S. Ioseph hither, but he brandeth it, with this blemish: *si Veritatem sapiat, lectoris arbitrio relinquo. Which whether it tasteth of truth, I leaue to the Iudgment of the Reader.* Which is farre from approuing it for a true History. And by our Protestant Bishops, who though they acknowledge Capgrau for a very learned Authour, make him credulous enough in such things, utterly discrediteth that report: for when he had written all, which he thought credible of the matter, he then handled, he immediately addeth: *Quae inferius digesta sunt, si Veritatem sapiant, lectoris arbitrio relinquo. The things which followe I leaue to the Reader to Iudge of their taste of truth.* And among these, the first and cheifest of all is this, of S. Philip the Apostle his coming into France, and from thence sending S. Ioseph hither into Britayne. So that we euidently see, all authorities hitherto alledged by these Protestants, are rather against, then for, them in this busines.*

4. Their laste and principall whereupon they now relye herein, is a pretended testimony of Freculphus the auncient learned Bishop of Lexouium. The first Protestant Archbishop of Canterbury citing for his onely Authour Freculphus l. 2. cap. 4. saith: *Philippus Apostolus qui in Galliam venit, & Evangelij praedicatione plures ad fidem vertit, cum de Britannia modico freto separata Insula accepisset, a qua Druidum superstitio manabat in Galliam, delogit ex suorum sociorum numero duodecim; quibus Iosephum Aramathiensem, qui dominum Christum sepulchro condidit, praefecit: Philip the Apostle which came into France, or Gallia, and by preaching the Gospell conuerted many to the faith, when he understood of Britaine, an Island seperated from thence by a narrow sea, from which the superstition of the Druids did flowe into France, he did chuse twelue out of the number of his fellows, among whome he ordained for Ruler, Ioseph of Aramathia that buried Christ.* Another writeth in this maner: William of Malmesbury in his booke of the Antiquities of Glastenbury alledgeth Freculphus, to write in his second booke, and fourth

Bal. l. de Script.
cent. i. in Ioseph
Aram. f. 14.

Polyd. Vir. hist. l.
2. p. 37. 41. 89.

Io. Capgrau. in
Catal. in S. Ioseph
& in S. Patrio.

Io. Bal. de Script.
cent. 5. f. 201. 202.
in Io. Capgrau.
Godwin. Conu.

Matth. Parker
Antiq. Brit. p. 3.

Stowe History
Romans p. 37.

Godwin Conu.
of Brit. p. 9. c. 2.
Chronicil. c. 4.

Guliel. Malm. l.
de antiq. Glast.
M.S.

Godwin supr.
Bal. l. de Script.
cent. 1. in Patric.
Gaufrid. Abb.
Burton. in vit.
S. Moduenæ M.
S.

Chapter as followeth: Philip the Apostle preaching the word of God in Gaule, now called France, chose out twelve amongst his Disciples, whome he sent into Britaine, to preach the word of life, and vpon euery one of them, he most deuoutely stretched out his right hand, ouer these he appointed for cheife his deare freind Ioseph of Aramathia, that buried our Lord. An other Protestant Bishop plainly saith: the occasion of Iosephs coming hither, Freculphus Bishop of Lexouia that florished an. 840. reporteth to be this. That when Philip the Apostle, or as some thinke rather the Euangelist, for their Actions are much confounded in Historyes, preaching Christ in France, had much to doe with the Druydes, who had their beginning, and cheife Doctors in Britaine: and vnderstanding that this our Island was seperated from France by a small cut of a few howers saile, he thought good to send ouer hither 12. Preachers the cheife where of was Ioseph aforesaid. Thus perhaps other Protestants doe write, and might be cited in the same sence, but these be too many, except their allegations were more free from falshood; for first although William of Malmesbury in his Manuscript of the Antiquities of Glastenbury seemeth to alledge Freculphus, for S. Philips sending S. Ioseph hither out of France, or Gallia; yet of the rest, which these Protestants father vpon him, about the Druides and all other circumstances set downe before, he writeth not one worde, neuer mentioning any such thing at all, his words be these: *Freculphus restatur libro 2. cap. 4. quod Philippus predicans Euangelium in Gallia, duodecim ex suis Discipulis elegit, quos misit in Britanniam ad predicandum verbum vite, & super singulos manum dexteram deuotissime extendit, hi autem prefecit amicum suum Ioseph ab Aramathia, qui dominum sepelivit. Venerunt hi in Britanniam anno Dominice Incarnationis 65. & Assumptionis beate Mariae 15.* Freculphus in his second booke and fourth Chapter doth witnes, that Philip preaching the Gospell in Gaule, did chuse twelve of his Disciples, which he sent into Britaine to preach the word of life, and vpon euery of them did most deuoutely stretch forth his right hand, and appointed his freind Ioseph of Aramathia to be cheife of the. These came into Britaine, in the yeare of our Lords Incarnation 65. and of the Assumption of blessed Mary the 15. where we finde no mention at all of those pretended motiues concerning the Druids, and other circumstances related before by these Protestants, and vntruely fathered vpon these Authours, but truely, though illegitimate, and Bastards, onely begotten and brought forth by the false pens of these Protestant Relators. And the time of S. Iosephs coming hither to differ also so much by these alledged Authorities, from that which some of them cite from their concealed Gildas, as I haue before related. And the very substance of the narration it selfe of S. Philips sending S. Ioseph hither out of France grounded vpon the Authoritie of Freculphus, very suspitious, that the true originall Manuscript of Gulielmus Malmesburiensis (though some Transcripts which I haue seene doe) warranteth no such thing. For this William Monke of Malmesbury himself in his second booke, *De gestis Pontificum Anglorum*, which was written after his booke of the Antiquitie of Glastenbury, doth take plaine exception to the History of S. Patrike his buriall there, whereon this narration is grounded, saying: *Iacet ibi Patricius, si credere dignum, Natione Britto beati Germani Antisiodorensis Discipulus, quem a Papa Celestino ordinatum Episcopum Hybernensibus misit Apostolum.* So doe two English Protestant Bishops, one cited before, thinking this was a second Patrike, which the Abbot of Burton saith, Pope Leo sent into Ireland, and was also a Saint. And the same William of Malmesbury doth in the same Manuscript History of Glastenbury soone after the first pretended citation from him, set downe

the

the Authoritie of Freculphus, onely to proue that S. Philip preached in Gallia, his words be these: *Freculphus Historia libro 2. cap. 4. testatur Philippum Apostolum Gallis Verbum dei pradicasse: Freculphus in the seconde booke and fourth Chapter of his History, doth witnes that Philip the Apostle did preach the word of God to the Gaules.* Neuer writing one word, that Freculphus affirmed S. Philip to haue sent S. Ioseph from thence into Britaine. Which Freculphus doth not teach in that, or any other place: his words in the place alledged be onely these: *Philippus a Bethsaida, ciuitate hic Gallis pradicat Christum, Barbarasque gentes, vicinasque tenebris, & tumentis Oceano coniunctas, ad scientiam lumen, fideique portum perducit. Deinde in Hierapoli phrygiae Provincia Vrbe crucifixus, lapidatusque obijt, rectoque sepultus Cadanere ibidem requiescit: Philip of the citie Bethsaida, preacbeth Christ to the Gaules, and brought Brabarons Nations, and neare to Darkenes, and loyned to the swelling Ocean, to the light of knowledge, and the haue of faith. And afterward crucified, and stoned, died in Hierapolis, a citie of the Province of Phrygia, and there resteth his body being buried vpright. Which be the words also of the Authour of the booke, of the life and death of Saints: de Vita & morte Sanctorum, among the works of S. Isidor. And Freculphus hath not any word of S. Ioseph of Aramathia at all, neither speaketh more of S. Philip, but a little after setting downe breifely, as likewise the sayed Authour of the life and death of Saints doth, where euery Apostle preached, he saith of S. Philip, *Gallias accepit; he tooke the Countreies Gallia.* Which, as I will demonstrate in the next Chapter, were not ment of this Gallia or France, next vnto vs, whether S. Philip the Apostle neuer came.*

5. And to refute the grosse error, and ignorance of them that cite S. Isidor or other Authour of the booke of the life and death of Saints, for S. Philips sending S. Ioseph out of France into Britaine, besides the negatiue testimonie of both those Authours, which haue no such thing at all, the Protestant Bishop Ihon Bale and others so much acknowledge, among whome Francis Godwin the Protestant Bishop must needes be one, who bringeth the auncient Antiquitie of Glastenbury engraued in brasse, which saith he had seene, and alledgeth it, word by word, for the coming of S. Ioseph and his companions hither, with the time, and other circumstances, and yet hath not one word, that they were sent hither by S. Philip out of France, or that he was at any time in this Gallia: The same I affirme of all Frēch writers, both late & auncient, not any one among so many, which to my reading, and memory teacheth, that either S. Philip the Apostle sent S. Ioseph of Aramathia into Britaine out of France, or that he himself euer preached there, or sent any preachers thither; which will more manifestly be proued in the next Chapter following: But the Gallia where S. Philip the Apostle is by some supposed to haue preached, is farre distant from this our neighbouring Gallia, or France. And so the similitude or Idēitie of one and the same name, for diuers Countreies, gaue occasion of Error vnto some few such, as reading that S. Philip the Apostle was in a Country called Gallia, and S. Ioseph of Aramathia liued and died here in Britaine, to make this false, and Ignorant collection: That S. Ioseph was sent hither by S. Philip out of this next Gallia, where he neuer was. And it is euident by our old Antiquities of Glastenbury, that S. Philip neyther did, nor could send S. Ioseph or any hither from our next France, which had not that name vntill some hundreds of yeares after, when the Franks of Sicambria came first into some parts of that kingdome, thus it testifieth from the old Acts of the first Christians at Glastenbury in S. Iosephs time.

Gulielm. Malm.
l. de Antiq. Gla-
ston. M.S. Paulo
post initium.

Freculphus Epi-
scopus Lexouiē.
Chron. to. 2. l. 2.
c. 4. p. 448.

Author. l. d. vit.
& mort. Sanct.
inter opera S. I-
sid. in S. Philipp.
Apostol.

Freculph. supr. l.
2. p. 451.

Io. Bal. l. de Scri-
torib. cent. 1. in S.
Ioseph. Aramat.
Franc. Godwin
Conu. of Bri-
taine p. 11.

Acta per Legat.
Antiquit. Glast.
Manuscr. Tabul.
Fix.

Epist. Godefrid.
Monachi Glast.
Antiquitates
Glaston. Manuf.
tab. Affix.

*In antiquis scriptis inuenerunt, qualiter sanctis Apostolis per vniuersum orbem dispersis Sanctus Philippus Apostolus cum multitudine Discipulorum in Franciam veniens, duodecim ex ipsis in Britanniam misit ad pradicandum: S. Damianus and Phaganus sent hyther by Pope Eleutherius did finde in an old writing, how when the Apostles were dispersed into all the world, S. Philip the Apostle with a multitude of Disciples coming into Francia, sent twelue of them into Britayne to preach. This Manuscript Antiquitie first written in S. Iosephs time, and after founde in the dayes of king Lucius long before any Frankes gaue name vnto our next France, or came thither, giueth demonstration that S. Philip was among the Frankes of Sicambria, which many others also testifie, and if he sent S. Ioseph hither out of Francia, it was that and no other Francia, from whence he sent him. The Antiquities of Glastenbury from the testimony of an auncient Monke of S. Denis in France, to one Godfridus a Monke of Glastenbury relateth that the Church of Glastenbury was consecrated by the highest greates Bishop, meaning as it seemeth S. Peter the Apostle, the highest greates Bishop in that time, and that it was called the second Rome, for the multitude of Saints buried there, of the which S. Ioseph was the first: *Hæc gloriosissimi Martyris Dionisi Ecclesia, & illa (Glastoniensis) de qua te asseris, eandem privilegi dignitatem habent. Ista in Gallia, illa in Britannia vno eodem tempore exorta, a summo & magno Pontifice consecrata: Vno tamen gradu illa supereminet. Roma etenim secunda vocatur, & hoc propter multitudinem Sanctorum inibi requiescentium, quorum primus fuit Ioseph ab Aramathia, ille nobilis Decurio qui & Dominum sepeliuit, pro cuius sepultura Dominus locum illum elegit, atque benedixit.**

THE XXIV. CHAPTER.

FURTHER PROVING THAT S. PHILIP
the Apostle was not in that Gallia France next to Britayne:
neither were S. Ioseph and his Associates there,
or came from thence into Britayne.

Ordo officij Muzarabici in festo S. Iacobi Apostoli fratris S. Iohannis Apostoli & Euangelistæ. in hymno.

1. **B**ESIDES the recited Authorities of S. Isidor, or the Authour of the booke of the life and death of Saints among his workes, and the learned Bishop Freculpus, of which I haue spoken before, for their opinion that held S. Philip the Apostle preached in the next France or Gallia, I finde the like mention, in the auncient Muzaraban publike Church office, receaued in the fourth Toletan Councell, at which S. Isidor Archbishop of Hispalis for all Spaine was President. In this Councell mention being made, where the Apostles preached, it is said: *Philippus Gallias*: That S. Philip preached in the Countries called *Gallia*. Which although I doe not finde alledged by any Protestant to confirme this opinion of S. Philips being in this next France, yet because I seeke the truth, and am vnwilling to conceale any thing that may either help, or hinder the finding fourth thereof, I heare produce it, and the rather because it giueth more countenance to that booke, *de vita & morte Sanctorum*, to haue bene written by S. Isidor, President in that Councell, and taking (as it seemeth)

meth) that Muzaraban Office, as warrant for his writing, that S. Philip the Apostle was in Gallia; as also Freculphus followed the steps of S. Isidor in the same Assertion; for better deciding whereof, because the Muzaraban Office is so breife as I have related in this matter, and I have set downe the words of Freculphus before, I will add what S. Isidor, or other Authour of that booke, hath written of this busines, which is as followeth: *Philippus à Bethsaida ciuitate, vnde & Petrus, Gallis prædicat Christum, Barbarasque gentes vicinasque tenebris, & tumentis Oceano coniunctas ad scientiæ lumen, fideique portum deducit. Deinde in Hierapoli Phrygiæ Prouinciæ Vrbe crucifixus lapidatusque obiit: Philip of the citie Bethsaida, from whence also Peter was, preacherb Christ to the Gaules, and bringeth Barbarous Nations, and neare to darknes, and ioyned to the swelling Ocean, to the light of knowledge, and the heauen of faith, and after dyed, crucified, and stoned in Hierapolis, a citie of the Prouince of Phrygia. The very words of Freculphus before; so that it is euident the one of these receaued them from the other: and after these Hartmanus Schedel vseth the same phrase: *Philippus Gallias accepit: that S. Philip had the Countreyes Gallia. Yet neither he, nor any of the others, make him the Apostle of this next Gallia, or France, neyther doe any of the Historians of France, or Antiquities thereof best to be credited in such causes, make mention of S. Philip, or any other Apostle besides S. Peter and S. Paule, to haue preached in that kingdome, neyther any others, but such as were Disciples vnto them, and not to S. Philip, or any other of the Apostles to haue taught the faith of Christ in that Nation.**

2. Neyther doth any of our French Historians once alledge, or interpret eyther S. Isidor, or Freculphus, to vnderstand this next France, by any Gallia or place where they write, S. Philip preached. But expound them both, as they onely ment, he preached in Scythia and Countreyes farre remote from this France. And so they expound Freculphus himselfe in the place alledged. Vincentius, Abdias, Nicephorus, Sabellicus, Eusebius, Simeon Metaphrastes, Clement of Alexandria, and Policrates are of that minde. So likewise teacheth S. Bede, the Roman Martyrologe, Vsuardus, Dorotheus, the Magdeburgian Protestants, and the Protestants of England in their most authorisid publike Church seruice booke, Calenders and others. And this is sufficiently testified and expressed in the words of S. Isidor, and Freculphus before, both of them plainely auouching, that the Gaules and people to whome S. Philip preached, were: *Barbaræ gentes, vicina tenebris & tumentis Oceano coniunctæ: Barbarous Nations, neare Inhabitants vnto Countreyes of darkenes, and conioyned to the swelling Ocean: which haue no resemblance at all, to this our Gallia, but quite contrary, or different. For this Gallia is farre remote from either of the Poles Artike, or Antartike, and so by many degrees remoued from all Nations liuing in darknes. Neither is the sea which is next to this Gallia, tumens Oceanus, that Ocean which is termed the swelling, but Oceanus Scythicus, the Ocean of Scythia, where S. Philip by all Antiquities preached. Neither was this Gallia at that time, or any other, euer esteemed a Barbarous Nation by any credible writer, late or auncient, Christian or Pagan, Catholike, Protestant, or other, but as a Protestant Cosmographer with others testifieth: *Fuit Gallia ab antiquis temporibus, semper culta tam in Urbibus, quam in oppidis, quam in agris, hortis, & pratis. Et vt Strabo scribit, qui tempore Incarnationis Christi vixit, nullus tunc fuit angulus in Gallia incultus, præter lacus & nemora quæ culturam non admittunt: Gallia was euer from auncient times replenished as well with cities, as with Townes, as with Feilds, Orchards, and Medowes, and**

Isidor. Hispal. Episcopus l. de vita & morte Sanctorum cap. 75.

Hartm. Sched. Chronic. chron. f. 202. p. 1.

M. Pniel. I Tigeon. M. Clem. Merch. M. I. le Frere de Leual in hist. Andre Chesne hist. general d'Angleterre, d'Escoffe, & d'Irland, pag. 152.

Bed. Martyrol. cal. Maij. Martyr. Rom. i. die Maij. Vsuard. Martyrol. eod. die. Dorotheus in Synopsi in S. Phil. Magdeb. cent. i. in S. Philip. Apost. Prot. comm. Booke in F. S. Philippi & Calend. i. Maij.

Sebastian. Müst. Cosmograph. l. 2 cap. 38.

Ioan. Annius
Comm. in Berol.
in orat. Iustin. p.
52. Bal. l. de Scrip-
tor. cent. 1. in Sa-
mothe. Io. Seldē
Anaclet. l. 1. cap.
1. Nichol. Vigi-
ner Biblioth. Hi-
stor. an. mun-
di 1900. 2200.
&c. Io. Ioliuet-
tus in descript.
Gall. apud Abr.
Ortel. l. 9.

Isidor. l. 14. Ori-
gin. v. Gallia.

In what Gallia,
S. Philip the Apo-
stle preached.

Isid. l. 14. Origin.

Io. Zonaras Ann.
to. 2. in Vitellio.

Zosim. l. 4. in
Gratiano &
Theodosio. Dio-
dor. Sicul. rer. an-
tiq. l. 5. c. 9.

as Strabo writeth, who liued in the time of the Incarnation of Christ, there was no cor-
ner in Gallia vninhabited, except lakes and woods, which admit not habitation. And
not onely Ioannes Annius out of Xenophon, S. Iustine and other auncients,
but our Protestant Antiquaries Bale, Selden, Nicholas Vignier, Ihon Ioliuet
and other French Historians assuer vs, that these Gaules had learning and let-
ters before the Græcians, and that from this Gallia vsing the Greeke chara-
cters, they were brought into Greece. And that the Romans themselues did
vse to send their youth, and children into Gallia especially Massilia, to be in-
structed in learning, and ciuilitie. Therefore this cannot be any of those Bar-
barous Countries, related by those Authours where S. Philip preached. But
by those descriptions they might with more reason thinke S. Philip was in
this our Britaine, by some taken for a part of Gallia, or an other continent, and
much more likely in those times to be a Barbarous Nation, as it was nearer the
Regions of Darknes, by the Northpole, and the swelling Ocean: Yet no
Authour affirmeth he was heare, and from *hence hither* (being a contradicti-
on) he could not send S. Ioseph.

3. Moreouer if S. Isidor, and the others cited before, for S. Philip his prea-
ching in Gallia, had thereby ment this Gallia, adiacent to Britaine, they could
not bring him eyther by Land, or Sea, into those Barbarous Nations, where
they affirme, he long time liued, or Hierapolis in Phrigia, where he was put
to death, but he must needs haue passed through, and preached in diuers o-
ther great interiacent Nations betwene them, and yet they name not one,
for S. Isidor himselfe confineth this Gallia with these bounds: *Iuga Alpium:*
the tops of the Alpes one the East side, with the Ocean Sea one the west, the Pyrenean
Moutaynes one the South, & the Ryuer of Rhene and Germany. Where by S. Isidor
his owne accompt and description of this Gallia, there be aboue a thousand
miles betwene the Countries, where, he with all others, saith S. Philip liued,
and died, and the nearest part of this Gallia vnto any of them by all Cosmo-
graphers. Neyther shall we by this meanes exclude S. Philip from preaching
to *Gaules* in Gallia or Gallatia, nor contradict the opinion of S. Isidor, and Fre-
culphus, but shewe what Gallia it was, they truely did and must needs vnder-
stand, the very same Nation farre from this Gallia, where all writers agree he
preached in the parts of Scythia, and this by S. Isidor his owne interpretations;
for he plainly writeth of that Gallia or Gallatia where S. Philip by all Anti-
quities did liue, was named of the auncient people of the *Gaules*, by whome it was
possessed. *Dicta à prisca Gallorum gentibus, à quibus exitit occupata.* Ioannes
Zonaras maketh this matter cleare, diuiding the *Gaules* into the *Gaules* of Eu-
rope, and not of Europe, but Asia in expresse termes. So doth Zosimus, Dio-
dorus Siculus, and others. Among whome the last writeth in this manner:
Omnis ea Regio Galatia, id est, Gallia, dicta est. Hec à multis nationibus incolitur,
Natio vt plurimum ad Arcton sita. Regio frigida, vt quæ hiemis tempore pro aqua
niuibz oppleta existat. Glacies quoque immensa adeo regionem occupat, vt flumina
congelata sint per uia transeuntibus, non solum paucis, sed exercitibus quoque cum
curribus, atque impedimentis: all that Region is called Galatia, that is to say Gallia.
It is inhabited of many Nations. A Country for the most parte situated by the North
a cold Region, which in the time of winter for water is couered with snowe. And
huge Ice doth so possesse the Region, that the Riuer being frosen, are passable for tra-
uaylers, and not onely for a few, but for whole Armies also, with their wagons and
impediments. And a little after, he further addeth: Qui ad Scythiam vsque habi-
tant dicuntur Galli: quæ omnes gentes communi nomine Romani Gallos appellant.

Eorum qui subtus Arcton habitant quique Scythia sunt propinqui, utpote ceteris agresiores nonnullos aiunt humanis carnibus vesci: They which dwell euen to Scythia, are named Gaules: all which Nations the Romans by a common name call Gaules. And some of them which dwell vnder the North Pole, and are neare to Scythia are said to eat mans flesh. Titus Liuius also maketh mention of the Schytian Gaules, when he thus relateth the speech of Manlius: non me praterit milites, omnium quæ Asiam colunt gentium, Gallos fama belli præstare. O Souldiers I am not ignorant, that of all people, or Nations, which inhabite Asia, the Gaules excell in fame of warre. Thus renowned was the Asiaticall Gallia euen with the Romans, and their Historians at that time.

Tit. Liuius hist. l. 28. in orat. Manlij Consulis. ad milites.

4. And Richardus Dinothus in his booke of Historicall common places, citing Diodorus Siculus, who hath testified as much before, proueth, that before the time of Caius Caligula, the Emperor, next vnto Tyberius, vnder whom Christ suffered his passion, the name of Germanie was not kowne; but all those Countreyes euen to Thracia, were called Gallia, or Gallatia all one in effect, the Romans commonly naming them Gallia, and the Greeks Gallatia. *Germanorum nomen paulo ante Caij Caesaris tempora cepit innotescere, cum antea omnes populi a Gallico Oceano ad Thraciam vsque Galatæ vocarentur.* Which Hieronimus Gebulerius also confirmeth, testifying, that the Romans themselues aunciently called both the Germans, and those which we now call Gaules, or French by the common name of Gaules, or Gallia. *Non nescimus veteres Romanos communi Gallorum nomine cum Germanos, tum Gallos comprehendisse.* Which also Iustinus, Trogus Pompeius, with many others, speeking of the conquests of the Gaules, vnder the conduct of Brennus, commonly supposed to be a Britane, and brother to our King Beline, 400. yeares before the birth of Christ, doe plainely affirme: *Gallorum ea tempestate tanta fecunditatis Inuentus fuit ut Asiam omnem velut examine aliquo implerent, denique neque Reges Orientis sine mercenario Gallorum exercitu vlla bella gesserint, neque pulsi Reges, ad alios quam ad Gallos confugerint tantus terror Gallici nominis, siue armorum inuicta felicitas erat, ut aliter neque maiestatem suam tutam, neque amissam se recuperare posse, sine Gallica virtute arbitrarentur:* The youth of the Gaules at that time was so plentifull, that they filled as it were with a swarme all Asia, finally neither did the Kings of the East make warre without an army of Gaules, neither did Kings driuen frō their seats, fly vnto others for succour, then to the Gaules. The Terrour of the Gaulish name was so greate, and their vnuincible felicitie in armes such, that they thought they could not keepe their maiesty in safetie, nor recover it, being lost, without the Gaulish puissance. And our Cōuntry Historian Matthew of Westminster relating the same History of Brennus Leader of the Gaules, being three hundred thowlands, affirmeth, *sua prole totam Asiam replerunt;* they filled all Asia with their Issue. And so gaue the name of Gallia, or Gallatia vnto their posteritie.

Rich. Dinothus loc. com. hist. l. 2. c. de Germanis.

Hier. Gebuler. l. de libert. Germ. c. 12.

Trog. Pomp. & Iust. hist. l. 24. & 25.

5. The like haue other English Historians, Stowe, Howes; and the Brittain History with Ponticus Virunnius doe not differ, of which this last writeth: *Exercitus eius adhuc Galatæ nominantur: his army or the posterity of it are called Galathians to this day.* Which name Galathians is the same with Gaules, as also Galatia and Gallia are. Onely with this difference, that the Greekes more vsually called both the Gaules of Asia, & those next to vs in Europe Galathians and Galathia, as their first auncient denomination was; for as both Hieronymus Gebuinus, and Sebastian Munster a Protestant with many others well proue, this next Gallia was first called Galatia, a Galate Rege of their King of that name: and they were the Romans which altered it, taking a sillable a-

Matt. Westm. hist. ætate 5. Stowe & Howes hist. in Belin. and Brēnus. Galfrid. Monum. histor. Briton. l. 3. Pont. Virun. hist. Brit. l. 3. Hier. Gebuin. l. de libert. Germ. cap. 12. Sebast. Munster. Cosm. lib. 1.

Dion Epitom. p. 252. in Caio Calig. Dion in Cæsare Aug. p. 214. & p. 313. in Vitellio. Eutrop. l. 9. p. 122. Zosimus l. 4. in Gratiano & Theodos. Theodoret. in Epist. Pauli in Id. Cresc. in Galatia. Godw. conu. of Britaine p. 2.

In what sense S. Philip the Apostle may be named the Apostle of the Frenchmen, descending from Sicambria where he preached.

Ingulphus in Hist. Croland.

S. Philip the Apostle could not directly send S. Ioseph hither from Sicambria or any other place.

Hector. Boeth. hist. Scot. lib. 4. Holinsh. Hist. of Scotl. Stow. Hist. in Marius. Galfrid. Monu. Hist. Reg. Brit. l. 4. c. 17. Pont. Virun. Hist. Brit. lib. 4. Maith. Westm. anno 75.

way and naming it for breuitie *Gallia: Romani autem dementes unam syllabam pro Gallatia, Galliam appellarunt.* And the old Greeke writer, as Dion Cassius, Eutropius, Zosimus, and S. Paul himself as both Theoderet, and a Protestant English Bishop with others expownde him, did call this our next *Gallia*, by the first name *Gallatia*, and these *Gaules*, *Galathians*. So doth Ammianus Mer-cellinus with others, which a Protestant Bishop shall thus confirme: *Ammianus Mercellinus saith: Gallos sermone Græco Galatas dici solere. That in the Greeke language the Gaules were vsed to be called Gallathians, and thereof we haue a plaine testimony in Theodoret, that writing of that place of the Apostle. Crescēs into Galatia, &c. sic Gallias appellauit, saith he.* By which testimonies it is made inuincibly euidēt, that S. Isidor & Freculphus being Latine Authours followed the phrase of speech of the Romans, and Latins, and called the Asian *Gallatia* or *Gallia*, plainly *Gallia*, as the Latins vsually did, and that they onely ment, that S. Philip the Apostle preached in that *Asiaticall Gallia*, and not in this of Europe neare vnto vs, where, or neare vnto it, he neuer was.

6. And yet to giue the greatest credit we may to them, that would haue S. Philip to be named also the Apostle of these next *Gaules*, and *Frākes*, though he was neuer in that Nation, whereas it is the common opinion of French, and other Antiquaries, that they came from Sicambria, the Sicambers, or Frankes by the *Mæotides paludes*, betweene Scythia of Europe, and Asia, our Countreman Ingulphus Abbot of Crowland solueth this difficultie vnto vs, in this manner: *Beatus Christi Apostolus Philippus, cum Scythis verbum dei predicasset, & plurimos eorum ad fidem Christi conuertisset, rediens in Asiam, per Sicambros viam fecit, ac illis Christi nomen primus annunciauit. De quibus exeuntes Franci, ut plures eorum Hierochronographi testantur, beatum Philippum Apostolum suum Specialem Protodoctorem, & Neopostolum adhuc tenent: Philip the blessed Apostle of Christ, hauing preached the word of God to the Scythians, and conuerted very many of them to the faith of Christ, returning into Asia, passed by the Sicambers, and first preached the name of Christ vnto them. From which the Frankes or Frenchmen being descended, as many of their holy Chronographers doe witnesse, they accompt S. Philip the Apostle for their speciall first doctōr and new Apostle.* So we haue credibly fownde, how S. Philip the Apostle, might in a lardge manner of speech, be called the Apostle of those *Frankes*, or *Frenchmen*, which came from Sicambria; but not of the auncient *Gaules* of this *Gallia* which came not from thence.

7. Neither could S. Philip send S. Ioseph from Sicambria directly into this our Britaine, for the time when he preached in Sicambria was, by this authoritie, long before his death, and yet he was, as I haue already proued, Martyred many yeares before S. Ioseph came into Britaine: yet doe I not deny but S. Ioseph might be some time, with S. Philip the Apostle, when he was among the *Gaules* of Asia and other Nations there, and that when he came hither, he came, though long after S. Philips death, from parts not farre remote from thence. For we reade in our Scottish, and other Histories, that about this time greate numbers of those Countries arriued, and settled in our Ilands, and Northren parts, among whome Hector Boethius speaking of this time of S. Iosephs landing heare, saith: *sub id tempus populus quidam Morauie, ut nostris Annalibus est proditū, Romanis armis profligati, suisque pulsifedibus, dispalatim ad Rbeni Ostia deuenere. Vnde conglobati nauibus vtcunque comparatis, nouas sedes querendi gratia, per vastos incognitosque maris tractus errauere, prohibiti tandem & Gallicis, & Britānicis Oris, ab earum Incolis, in Fortheam sunt de-*

lati:

lati: About that time a certaine people of Moravia, as our Annales doe testifie, being driven away by the Romans, and expelled from their Seats, came wandering to the mouth of Rhyne, where gathered together, and getting shipping, as well as they could, did rowe through the Vaste, and vnknowne passages of the Sea, and being forbidden landing, either on the French, or Brittish Coastes by their Inhabitants, they came to Forth, by Pielland. Where we see the time when, place from whence this people came, and where they landed, and other circumstances agree with the Iorney of S. Ioseph hither: the time as before consenteth. Moravia from whence they came, is neare the parts where S. Philip preached. The place where they arryued agreeth with S. Ioseph Iorney, for by the Antiquities of Glaftenbury and others he must needs land about the North of this Iland, from whence coming to Glaftēbury he came by the parts now called Northe-wales, and was imprisoned there, and the number which landed with him was so greate, that no Historye maketh memory of any such to haue arriued heare, at, or neare that time, the Romans onely, which were not friends, but Enemyes to them, excepted.

8. And yet if we follow Ihon Harding, he will tell vs, that S. Ioseph and his Religeous company came hither with Vespasian Lieutenant to the Roman Emperour, and he himselfe also afterward Emperour, and that by the entreatie of Vespasian to the then King, and Queene of Britaine, Aruiragus and Genuissa, those fauours & freedoms which by our Histories he enioyed at Glaftenbury, were bestowed vpon him: for speaking of Vespasian he saith.

*With whom Ioseph full holy and full wise
Of Aramathe with his fellowes fourtene
Into this land then came and gaue contenc.
For whome so then Vespasian prayed the King,
The Queene also, to him to be good Lord,
And good Lady, which they graunted in all thing.
When Vespasian to Rome returned home againe,
The King endued Ioseph in Meatrine.*

Which Relation wanteth not probability, to make it good, for Vespasian came hither out of Germany, by which S. Ioseph must needs passe in his Iorney to Britaine from the Asiaticall Gallia, and the adioyning Countries, where S. Philip preached, and in his way were those Disciples of S. Peter, of whome I haue spooken before, S. Egistus, Marianus, Maternus, Valerius, Eucharis, Clement, Mansuetus, and others. Neyther was Vespasian an Enemye but a knowne friend, and louer of Christians, as I shall shewe when I come to the time of his Empire: and the times of S. Iosephs and Vespasians coming hither may without difficultie be reconciled, especially if we speake of their abroad heare.

9. And if we will followe the best Antiquities we haue, or Protestants themselves in this matter, we shall easily finde, that S. Ioseph rather came hither by direction of S. Peter, then any other Apostle: for first they assuer vs, that S. Ioseph was present with the Apostles, at the time of the Assumption of the most blessed Virgin Mary; secondly, to speake in a Protestant Bishops words, he receaued directions for his preaching and discipline, eyther in the Councell of the Apostles gathered at Hierusalem, or else of S. Philip the Apostle in France. This second is disproued before, and this Protestant authour himselfe doth disable S. Philip the Apostle his being in France, then much more, that he dire-

Antiquit. Glaft.
Io. Capgrau. in
S. Ioseph & alij.

S. Ioseph by Har-
ding and others
came into Britaine
with Vespasian
the Roman Presi-
dent heare.

Ihon Harding
Cronicle fol. 40.
cap. 47.

fol. 41.

Eutrop. l. 7.
Mart. Polon
Supputat. an. D.
71. in Vespasiano

S. Ioseph probably
was directed into
Britaine by S. Pe-
ter the Apostle.

Antiquit. Glaft.
in Tabul. Antiq.
Capgrau. in S.
Ioseph and Patr.
Godwin Con-
uers. pag. 36. cap.
3.
Godw. supr. pag.
9. cap. 2.

Will. Harrison
descrip. of Brit.
p. 23.
Theater of great
Brit. l. 6. Godw.
Conu.

Antiquit. M.S.
Glaston, in tabul.
antiq.

Matth. Parker
Antiq. Brit. p. 3.

And S. Ioseph there. And if S. Ioseph was then directed by some of the Apostles at Hierusalem to come into Britaine, by whome should he take direction therein, rather then of S. Peter who alone among the Apostles was to preach at that time in Britaine, and these western parts? Again it is euident by the Scripture it selfe, that S. Peter preached in *Galatia*, or the *Asian Gallia*, where S. Ioseph is said to haue bene. Further, these Protestants tell vs, that S. Ioseph came hither in the beginning of the persecution of Nero, and to auoide it; one of them a greate Antiquary writeth, in this manner: *I will adde in few words, what I haue read of Iosephs arrivall heere. First of all therefore you shall note that he came ouer into Britaine about the 64. yeare after Christ when the persecution began vnder Nero.* Therefore seeing that persecution, by all Antiquities, was in Rome, and the nearer places of the Empire vnto it, S. Ioseph was not altogether a stranger thereabouts, otherwise he could not come from any of them by reason of the persecution there.

10. To conclude we reade in the most approued Antiquities of Glastenbury that one which came in the company of S. Ioseph was his kinsman, *consanguineus Ioseph*, and a mā of such note that the History termeth him, *Rex: a King*, some Prince or cheife Ruler among them: *Rex Orcania*, was named *Petrus: Peter*; which name was so new at that time, being first giuen by Christ himselfe to S. Simon Bar-Iona, Peter the Apostle, and rare in the world, not found in Scriptures, but onely in him, and vnknowne also in histories, being rather a name of signification, then vsuall denomination to import, what a Rocke, and foundation of the Church of Christ, S. Peter the Apostle was to be, we cannot but thinke, this Peter S. Iosephs Kinsman receaued that his name, with his baptisme and Christianitie of S. Peter the Apostle; and not altogether without iust merit of that name, for as Ecclesiasticall writers and holy Scripture make S. Peter, the cheife Pillar spiritual in the Church of Christ; so this Peter S. Iosephs kinsman, was as this Antiquitie affirmeth a temporall foundation, and Father euen to kings and Princes in these parts, and in particular, it lineally deduceth from him King Loth that marryed the Sister of king Arthur. Therefore if so cheife a man in S. Iosephs company was in all probable Iudgment, so nearely depending of S. Peter the Apostle, we may not rashly make the rest such strangers vnto him, but that they had direction from him in their proceedings, as I haue euidently before proued, and shall make it more manifest hereafter, that when they were come hither they depended of him, and his Disciples in things spirituall: And such subordination had these holy men to the See Apostolike of Rome, that when in the time of king Lucius their memory was almost forgotten heere in Britaine, for any thing we finde in Histories, it was renewed from Rome euen as our cheifest Protestants themselves acknowledge, among whome their first Protestant Archbishop affirmeth, that S. Phaganus and Damianus were informed at Rome, before their coming hither of the dwelling of S. Ioseph and his companions in Britaine *de Iosephi sociorumque in Britannia olim habitatione*. And maketh this his reason, because, *Ioseph as also the other Apostles and Disciples dispersed throughout the whole world, vsed to certifie by Messengers, and letters, their fellowes at Rome, what they had done, and suffered in euery Region for Christ, and what profit they had. And that by this meanes the Legats of Pope Eleutherius did search for those places, which they had learned out of auncient writings at Rome, to haue bene first inhabited by Christians: neque à veritate alienum esse potest, Iosephum perinde ac alios Apostolos ac Discipulos per totum orbem sparsos, quid singulis*

in Regionibus pro Christo effecissent, quidue siue aduersi, siue commodi sensissent, per Nuncios ac literas certiores fecisse Collegas suas, tam Romæ quam Hierosolimis, alijsque in locis: aut Eleutherij Legatos indagare voluisse ea loca quæ à Christianis prius culta Romæ ex antiquis scriptis acceperunt. And immediately setting downe, how these Roman Legats after much serch and seeking, found out the place of S. Iosephs abiding, he addeth, *how they knew by manifest signes, and tokens, that it was the habitation of Ioseph and his fellows in Britaine, of which they were aduertised in Rome: Quibus alijsque manifestis signis, atque indicijs, facile intellexerunt, eam ipsam fuisse Iosephi, sociorumque in Britannia habitationem, de qua Romæ acceperant.* The like haue others: and the Antiquities of Glastenbury which set downe this diligent search in Britaine, must needs haue relation, and reference to proceed from that notice which the Legats had receaued of these things at Rome, for they are so farre from testifying, that they learned this in Britaine, that they assuer vs, the memory of them heare was so blotted out, and forgotten, that *capit idem locus esse ferarum, qui prius fuerat habitatio Sanctorum: The same place began to be a Den of wilde beasts, which formerly was the habitation of Saints.* And so much the more vndoubted, that the best knowledge of Christian affaires in Britaine in these times was at Rome, for it is a common opinion of our English Protestant Antiquaries, that euen at that time, when S. Ioseph came hither, many both Romans, and Britans that were Christians, came from Rome into Britaine, to auoide the Persecution of Nero, falling out at this time, of which the Theater Authours doe thus testifie: *It hath passed with allowance, among the learned Senate of our Antiquaries, that when Claudius and Nero (which now reigned) began to bannish and persecute the Christians in Rome, many Romans and Britans being conuerted to the faith, fled thence vnto these remote parts of the Earth, where they might, and did more freely enioy the libertie of their professions.* Therefore we cannot question, but a more perfect memory of our Christian proceedings, was kept at Rome, from whence

so many of our primatiue Christians came, then in any other forreyne place, and that these Christian Romans,

and Britans so repairing hither, being the Disci-

ples or spirituall children of S. Peter, that

eyther S. Ioseph and his associates

were of the same number, or

ioyned with them in

profession of Re-

ligion in this

Nation.



Antiquit. Glast.
apud Capgrau.
in S. Patric. in
S. Ioseph.

Theat. of great.
Brit. l. 6. cap. 9.

THE XXV. CHAPTER.

THAT MANY OTHER CHRISTIANS CAME
 hither, especially into the Northren parts, and Ilands with S. Ioseph
 of Aramathia, besides them which continued with him at
 Glastenbury: and many of them married with Bri-
 tans continuing Christianitie heare in their chil-
 dren, and posteritie, vntill the gene-
 rall Conuersion of Britaine, vn-
 der the first Christian
 Kings, Lucius, and
 Donaldus.



Io. Pitseus l. de
 vir. Illustrib.
 stat. 8. an. 720.
 in Eremit. Brit.
 Anonim. in l.
 Sanct. Graal.
 Ioh. Capgrau.
 in Catal. in S.
 Ioseph ab Aram.

Pitf. supr.

Antiq. Glast. in
 Tabul. Antiq.

Diuers noble Chri-
 stians deliuered to
 haue bene in this
 Company and of
 whome our King
 in Britaine des-
 cended.

Although our vsuall Histories of S. Ioseph of Aramathia,
 cheifely speake of the coming of him, and his Religeous
 companions, not aboue 14. by any accompt: yet we haue
 Antiquities testifying, that greate numbers of other Chri-
 stians came with him hither, or to our Ilands adioyning at
 that time. Among these, a Brittish Eremite lyuing when
 Glastenbury Abbey was builded by King Inas, when the Antiquities there-
 of were diligently sought, and examined, and he so conuersant in them, that
 he wrote a booke of that subiect, doth plainly testifie in his History hereof
 named, *Sanctus Graal, the holy Graal*, that there came hither in the company
 of Saint Ioseph, and his Religeous Associats, which continued with him at
 Glastenbury in Eremiticall conuersation, aboue 600. men, and women, that
 were Christians, and had vowed chastity, or continency vntill they should
 happily arriue in this Land, Miraculously assigned (as it seemeth) vnto them
 to continue in. *Venerunt autem cum eis vt legitur in libro qui sanctum Graal ap-
 pellatur, sexcenti & amplius tam viri, quam feminae, qui omnes votum vouerunt
 quod ab vxoribus proprijs abstinerent, quousque terram sibi delegatam ingressi fuif-
 sent.* And because some take exception to this Authour, the most warranted
 and allowed Manuscript Antiquities of Glastenbury, written in old letters in
 parchment, vpon broad Tables aunciently belonging to the Monastery of
 Glastenbury affirme the same. And how diuers of them were noble parsona-
 ges, and such as in those times, and small Ilands, were stiled *Reges: Kings*,
 and some of our Brittish Kings descended from them. Among these, was first
 Helaius, Nephew to S. Ioseph, of whome this old Manuscript Antiquitie
 thus relateth. *Helaius Nepos Ioseph genuit Iosue, Iosue genuit Aminadab. Ami-
 nadab genuit Castellors. Castellors genuit Manaclauiel, Manaclauiel genuit Lam-
 brord, Lambrord genuit filium qui genuit Ygernam, de qua Rex Vterpendragon ge-
 nuit nobilem & famosum Regem Arthurum. Per quod patet quod Rex Arthurus de
 stirpe Ioseph descendit: Helaius Nephew of Ioseph begat Iosue, Iosue begat Aminadab,
 Aminadab begat Castellors, Castellors begat Manaclauiel, Manaclauiel begat Lābrord,
 Lābrord begat a sonne which begat Ygernā, of whom Vterpendragon begat the noble
 and renowned Arthur. By which it appeareth that King Arthur did descend of the*

Race

Race of Ioseph. And these Antiquities doe thus further relate vnto vs: *Petrus consanguineus Ioseph ab Aramathia Rex Orcania genuit Erlan, Erlan genuit Melianum, Melianus genuit Arguth, Arguth genuit Edor, Edor genuit Loth, Qui duxit in Vxorem sororem Regis Artburi, de qua genuit quatuor filios scilicet walthanum, Agrauains, Gwerebes, Gaheries: Peter kinsman of Ioseph of Aramathia, King of Orcanie begat Erlan, Erlan begat Melianus, Melianus begat Arguth, Arguth begat Edor, Edor begat Loth, who tooke to wife, the Sister of King Arthur, of whome he begat fower sonnes to wit walthan, Agrauayns, Gwerebes, Gaheries.*

2. Againe the same Antiquities speaking of S. Iosephs Imprisonment, presently after his coming into this Iland, which was in *Venedocia*, now *Northwales*, neare to the Ile of Man, was set at libertie by a noble man whome he had conuerted to the faith, named *Mordraius* whome the Antiquitie calleth a King, *Rex Mordraius*. A late writer thinketh this *Mordraius* to be the then King, or Ruler of the Iland, *Mona*, and that the place where he was conuerted, named the city *Saraet*, was *Soder*, in the Ile of Man, which was the first Bishops See, we reade of in those parts, in the time and persecution of *Dioctlesian*. And our Protestant writers of the Theater of greate Britaine tell vs of some others, of this company of S. Ioseph, that liued in the world, and were not of the Religeous number, that settled at *Glastebury* with S. Ioseph, and among them name a Sister of S. Ioseph, called *Eurgaine*, who (to speake in their words) afterwards married a Britan named *Siarklos*: and they cite *Georg Owen Harry* for the same opinion. And *Nicholas Vignier* a French writer in his *Bibliotheke Historiall*, in the yeare of Christ 63. plainly affirmeth: *Ioseph of Aramathia arriued this yeare in great Britaine, avec vne troupe: with a troupe or great number of his companions.* To these I may add the testimonie of *Tertullian* before of the timely receauing of the faith of Christ, by our Northren Britans commonly confounded in Histories with the Scottish Nation, by reason of their dwelling long together, and how *Petrus Cluniacensis* writing to S. Bernard, as our Theater Protestants cite, and followe him therein, *supposeth the Scottish men the more auncient Christians, as not being in the like subiection to the Romans, as the other then were.* Which cannot more probably be affirmed of any, then these that came, by those Antiquities, with S. Ioseph, into those outward Ilands, where the Scots then inhabited, and with whome they vnited themselves, as also with our Northren Britans. Neither can we thinke, but among so many, euen hundreds (as before) which came hither at that time, some of them left a Posteritie of children as is exemplified in two before, one the Nephew, the other kinsman of S. Ioseph; and we may take notice from the names themselves of some of these, that be recited, as *Iosue*, *Aminadab*, and *Loth*, that they were Christians, no others in these parts in those times taking names from Scripture but they onely; and for *Loth*, one of them that is named, certaine it is by our British and other Histories that he was a Christian, so of *Ygera* and King *Arthur* which likewise by these Antiquities did discend from those of the company of S. Ioseph. And although these three last were late in respect of that first age of Christ, and liued when Britaine generally professed Christian Religion, yet *Helaius* Nephew or Grandsonne to S. Ioseph placed for the first of that Genealogie in this Land, at the time of S. Iosephs comig hither, and his sonne *Iosue*, must needs be liuing in the daies of S. Ioseph, and *Aminadab* the sonne of *Iosue* being by his name a Christian did probably liue vnto the dayes of Kings, *Lucius*, and *Donaldus*, to be of those which continued a succession of Christianitie heare,

Antiquit. Glast.
supr. Et Capgr.
in S. Ioseph.

Harris M. S.
Hist. l. i. c. 25.
Hector. Boeth.
Hist. Scot. in
Crathlin. Bal. l.
de Script. cen. tr.
in Amphibalus.
Theater of great
Britaine l. 6. c. 9.
§. 4.
S. Iosephs Sister.
Married to a Bri-
tan.
Nicholaus Vignier
Bibliothec.
Hist. an. 63.

Theater of great
Brit. l. 6. c. 9. §. 9.

In what respect
the Scots may be
termed the more
auncient Christians.

Antiquit. Glast.
apud Capgr. in S.
Ioseph. Drogo
Episc. Hostien.
Hist. de morte &
Resurrectione
Saluatoris. Greg.
Turon. l. 1. Hist.
Franc. 6. 21. p. 18.
Vincent. in Spec.
Hist. l. 5. c. 56. 57.
58. Act. Pilati a-
pud Capgrau. &
Turon. supr. Ni-
codem. in Euāg.
Eremita Anon.
author l. 5. Graa.
Manuscr. antiq.
Glaston. Mona-
sterij tabulis affi-
xum in membra-
nis.

untill the generall Conuerſion of Britaine, at that time. So we may reason-
ably affirme, of the posteritie of Peter, kinsman to S. Ioseph in some part before
remembred, out of those Antiquities; and after the same proportion Iudge of
the children of Eurgayne, S. Iosephs sister, & her Brittish husband Siarklos, if
they left any behind them in the world. For no man will once coniecture,
that either sonne, Sister, Nephewe, kinsman or kindred of S. Ioseph would
vndertake so long and tedious a Iorney with him from Iury into Britaine, to
liue poore Exils heare, but for the loue of Christ, and his holy Religion so ex-
treamely persecuted by the Iewes in S. Ioseph, for his honorable burying of
our Sauour, and his friends and kindred, as we are taught in approoued Hi-
stories, that the mallice & hatred of the Iewes was not more enraged against
any Disciple of Christ, then towards S. Ioseph, and his frends. And as Gre-
gorius Turonensis and others testifie: *maiolem in eum habentes ſauitiam, quam
in ipſum Dominum, vt cum ille a militibus, hic ab ipſis Sacerdotibus cuſtodiretur:*
The Iewes had more hatred against Ioseph, then against our Lord himself, for whereas
Christ being buried, was kept and watched by souldiers, Ioseph being imprisoned in a
close place without any light, was garded and watched by the Preists themselues. Yet
he was Miraculously from thence and them deliuered, and preserved to ho-
nour this kingdome with the holy life, and death of himselfe, and many his
Religious companions and friends.

3. The auncient Brittish Eremit of whom I haue spoken before, testi-
fieth, that S. Ioseph his wife came in this company with her husband, and
that it was appointed, and promised of God to them, and their posteritie. *Ioseph ab Aramatbia qui Christum ſepeliuit, cum vxore & filio Iosephe nomine in
maiolem Britanniam ſibi & ſemini eius promiſſam, venerunt.* And the Collectours
of the Antiquities of Glastenbury, who as it seemeth by their owne testimony,
were most diligent, and carefull to deliuer nothing to posteritie but what
they found to be approoued by auncient Historiographers, as the first words of
their History deliuer, affirme the same. *Quoniam dubia legentem fallunt, certa
dubijs ablatis, atque ex antiquis Historiographorum dictis probata, de antiquitate
Glaſtonienſis Eccleſie quadam inferemus.* It is also testified in this Antiquitie, re-
commended to containe so certaine, and vndoubted verities, that the Pagan
King that had imprisoned S. Ioseph, & his companions in the Country now
named Nothwales, Mordraius a Christian set vp a Christian King in his place,
named Celidonius sonne of Natanus, & his wife the daughter of Lalel or Label
a noble Persian was also a Christian. And citeth the auncient Brittish Ere-
mite for the Authour hereof. But this was rather to be esteemed some noble
Gouernour, or Ruler, called by the name Rex, King, or Ruler of some few
people, in which sence all Rulers though meane, may be truely termed Reges,
Rulers, and not such potent parsons, as the name is now almost appropriated
vnto: of which Ranke and Order, king Lucius was the first Christian king,
and Donaldus next to him.



THE XXVI. CHAPTER.

OF THE COMING, AND SETTLING OF S.
Ioseph and his company, where Glastenbury now is, then a wildernes,
rather to professe the penitentiall contemplative Eremiticall
Religious life, then employ their time in
preaching.



ET vs now prosecute the History of S. Ioseph, & his Religious Associates, that came to the place, where Glastenbury in Sommerfet shire now standeth, where they lived, died, and were buried. The Antiquities of Glastenbury tell vs, that the first landing of S. Ioseph in this Iland was in, or neare vnto that part, we now call Northwales, where he and his Companions preaching the faith of Christ, were not onely denyed all necessarie things for their releife, and sustenance, but their doctrine reiected, and themselves committed to Prison by the King or Prince of that Prouince, a Pagan Infidell: *perfidus Rex Northwallie Ioseph seruum Dei in partibus suis predicantem, cum socijs suis carceri mancipauit, inhumaniter negans eis victui necessaria.* Of which Imprisonment of S. Ioseph, although other Antiquaries are sparing in relating it, yet they are so farre from denying it, that they rather shew vnto vs, how credible it is: for they generally teach, with Iulius Cæsar, Tacitus, and others how this Iland was at that time subiect to diuers petty kings, or Rulers. So that although Aruiragus which by marriage had entered into alliance, and amitie with Claudius the Emperour, a publike and professed enemy to the Druides, the greatest Aduersaries and hinderers of Christian Religion: Yet such Princes or Rulers as lived in *Mona: Anglesey* and the parts of wales, where S. Ioseph is said to haue bene imprisoned, were friends and followers of the Druids, and professed Enemies to the Romans, and such as they fauoured either in matters of Religion, or others. But S. Ioseph and his Associates being freed of their imprisonment, by the greates mercy and providence of God vnto them, although with the contradiction and resistance of their Persecutors, as those Antiquities make more particular Relation, and seeing how fruitlesse a busines it was like to be, to stay any longer among that then so obstinate and obdurate people, came into this part of this Iland *Loegria* now *England*, and diuiding themselves into diuers companies being in all 12. 13. or 14. (such is the diuersitie of opinions) in number, three of them as the continued Tradition of the still inhabitants of Glastenbury in Sommerfet shire testifieth, came tyred and wearie neare vnto the situation of that Towne, to an Hill almost a mile distant from thence, called thereupon in our common English language, as the generall opinion there is, *Weary-all hill*, where the miraculous, and there named euen by Protestants at this day, *holy thorne* groweth of which more hereafter. And after their prayers made to be directed, where to make their stay and abode, interpreted the will of God to be, they should set vp their rest in the adioyning place

Antiquit. Glast.
apud Capgrau. in
S. Ioseph. M. S.
in tabulis latis.

Guliel. Camd. in
Brit. Godw. cou.
of Brit. c. 2. p. 9.
22. Tacitus Ann.
in Agric. Iul. Cæ-
sar comment. l. 1.

Camd. in Brit. in
Ordouic. Hect.
Boet. Hist. Scot.
in Crathlint.

Trad. of Glasto.
in Sommerf.
Shire.

where the late renowned and now ruinated Monastery of Glastenbury stood, being at that time a solitary desert, and wildernes compassed about with fenish Lakes, and Marishes, and most fit for the Contemplatiue Eremiticall Religious life which they professed.

2. And it neither was, nor could be long after, when the rest of that Religious company assembled, and ioyned themselues againe together with these three. For all Antiquities agree in this, that in the first yeare of their coming into Britaine, whereof they had spent part before their imprisonment, part in prison and part in trauaile after, to this place of their vnion and dwelling together, they builded their little Church or Oratory, and yet this not without the notice and allowance of the king obtayned in that behalfe. Thus testify all our Antiquaries, Catholiks, and Protestants with our Antiquities, Manuscripts or printed: *Eodem anno quo in Britanniam missi sunt: the very same yeare wherein they came into Britaine, being warned by diuine admonition so to doe, they builded a Church in the honour of the holy Mother of God, and perpetuall Virgin Mary, in the place shewed vnto them from heauen, per Archangelum Gabrielem in visione admoniti sint Ecclesiam in honore sancta Dei Genitricis, & perpetuae Virginis Mariae, in loco eis calitus demonstrato, construere.* At the building whereof, as these Antiquities tell vs, they were all present, and there afterward euen vnto the times of their deaths continued together. By which, we see it made cleare vnto vs, that if S. Ioseph and his companions had bene the most learned men that euer were, there is left litle or no time almost at all for them to haue preached vnto the Britans of this kingdome; for the time of their trauaile before they were imprisoned, the space of their imprisonment, trauaile after into the parts of their aboade, their suite to king Aruiragus for the place of their dwelling, his graunt and confirmation thereof, and their building their Church, being all finished and effected in the first yeare of their coming hither, by so many Antiquities, *eodem anno*, leaueth litle space or leasure for any other busines. And therefore a Protestant Bishop and Antiquary might iustly write: *It seemeth that Ioseph and his fellowes preuayled litle by their preaching, and therefore gaue themselves at last vnto a Monasticall and solitary life in the Island of Aualon.* Where he might well haue omitted the words (at last) for if they thus imployed themselues to Monasticall and solitary Eremiticall life, as this Protestant Bishop and all acknowledge in the very first yeare of their coming hither, it was at the first and not at last, but with such expedition, and celeritie, that it is rather to be maruailed, how in a strang Nation among Pagan Infidels, they could quietly enioy that freedome, and libertie so soone: For to passe ouer other letts, and hinderances before remembred, no man of Iudgment will thinke, but that indulgence and priuiledge for their quietly and peaceably seruing of God, which king Aruiragus granted vnto them, came by long and earnest suites, and supplications both of themselves and others Intercessours for them in that behalfe, whereupon Ihon Harding writing vpon this immunitie allowed vnto S. Ioseph and his companions whome he affirmeth to haue bene fourteene, saith it was by the intreatie and intercession of *Vespasian*, who was afterward Emperour, vnto King *Aruiragus*, and his Queene, thus he writeth of him.

For whome so then Vassasian prayed the King,

The Queene also, to him to be good Lorde,

And good lady, which they graunted in all thing.

And then setteth downe the liberties, and priuiledges, giuen by king Ar

uiragus

Io. Capgr. in Catal. M. S. Ioseph. Antiq. Glast. tabulis fixa. M. S. Inscriptio arisin Custod. Th. Hughes & apud Godwin conu. of Brit. p. 11. Capgr. in S. Patric. Bal. l. de Script. cent. 1. in Ioseph ab Aramath. Matt. Parker antiquit. Brit. p. 3. Guliel. Malm. l. de antiquit. Canob. Glaston. M. S.

S. Ioseph, and his associates did but litle preuaile in preaching, or rather preached litle.

Godw. Conu. of Brit. p. 16. c. 3.

uiragus, to S. Ioseph, and his Religeous companions as other Historians doe.

3. Neither was this Donation made vnto them, but after experience of their modestie of life, which could not be sodainely knowne to the king, and then in respect of that, and their long Iorney as William of Malmesbury in his Manuscript History of the Antiquitie of the Monastery of Glaftenbury with others writeth. *The barbarous King did graunt vnto them to inhabite a certaine Iland named Inswitrin in the Borders of his Countrey compassed about with woods, Bushes, and fennes: Rex Barbarus quia de longinquo venerant, vitæque eorum exigebat modestas, quandam Insulam siluis, rubis, atque paludibus circumdatam, ab Incolis Inswetrin nuncupatam, in lateribus suæ Regionis ad habitandum concessit.* The Antiquities of Glaftenbury which Capgrau and others followe say plainly, *Visa vitæ eorum modestia.* Thus before the king did grante them that fauour, he did see, and had experience of the modestie of their liues. Neither did these holy men presently after this their enfranchisement by king Arui-ragus, to liue peaceably in that Iland, build this Church which was finished in their first yeare of Landing heare, but expected some time, and liuing as poore Eremites in that wildernes, as the Antiquities of that place, and other Antiquaries thus proue vnto vs: *prædicti sancti in eodem Deserto cōuersantes post pusillum temporis per Gabrielem Archangelū in visione admoniti sunt, Ecclesiam in honorem sanctæ Dei Genetricis & perpetuæ Virginis Mariæ construere: The asorsaid holy men liuing in that Desart, after a litle time were admonished by Gabriel the Archangell in a vision to build a Church in honor of the holy mother of God, and perpetuall Virgin Mary.* And although there is no doubt but these holy men were as these Antiquities testifie, obedient to the heauenty admonition; *diuinis admonitionibus obedientes*, and made all haste they could to perfect that holy worke, yet in that their greate penurye and want of things, necessary to bring to effect, though it was neuer so poore or meane a building, yet some time mult needs passe, before it was ended: And all these things were done, the Chappell perfected in *the first yeare of their coming hither: Capellam consummauerunt eodem anno quo in Britanniam missi sunt.* Where we see litle, or no time, or leasure for them to preach, if they had come, or bene sent hither for that purpose. Neither was this Oratory, being so litle, as Histories mention, and the lamentable ruynes of it still extant witnes, a place conuenient to preach vnto multitudes, and greate numbers, but onely answerable to the small company of these holy Eremites. Which is also manifestly proued, by the poore building thereof, being framed onely of writen wands, *virgis torquatis*, and was neuer amended in any respect vntill the coming of the holy Legats of Pope Eleutherius hither, aboue an hundred yeares after, but so rude and desolate, after the death of these Saints which builded it, that it was onely an harbour for wilde beasts, and not for men: *capit idem locus esse ferarum latibulum, qui prius fuerat habitatio Sanctorum.* Therefore if these Eremites had conuerted any to the faith of Christ in that place, either very small was their number, and habilitie, or lesse their deuotion, that neither during the life of these holy men, they sought more to enlarde or beutifie that building, nor after their death had more reuerence vnto it, but let it be an abyding for Beasts, and not for men.

4. Neither will any man of Iudgment esteeme that Chappell (builded in such a Desart, by fenns, wods, bushes, almost inaccessible vnto, & inhabitable) a preaching place, to conuert wanton and libertine pagans, to the lawe of

Christ:

Guliel. Malm.
M. S. de Antiq.
Glast. Capgrau.
in Iosepho ab
Aramathia.

Capgrau. in S.
Ioseph. ab Ara-
mathia Matth.
Parker Antiq.
Brit. pag. 3.

Antiq. Glaston.
in tabulis &
apud Capgrau. in
S. Ioseph Theat.
of great Brit. l. 6.
Io. Leland. in as-
sert. Arthur.

Guliel. Malm.
M. S. de Antiq.
Cænob. Glast.
Antiq. Glast.
apud Capgrau.
supr. M. S. de
Antiq. Glast. in
Tab. M. S. Chro-
nic. apud Haris
Theatrum l. 1.
Io. Leland. in
Assert. Arthuri.
Matth. Parker
Antiquitat.
Brit. pag. 3.
& 4. Godwin
Conuers. of
Britaine cap. 2.
pag. 9.
Antiquit. & Hi-
storici supr.

Christ: yet this was the manner of life and proceeding of S. Ioseph and his company, as so manye Antiquities haue proued vnto vs, and the auncient Poet recordeth in this order.

M.S. in Tabul.
de Antiq. Glast.
Capgrau. in S.
Ioseph. Theater
of great Brit. l. 6.
& Bal. ibid.
Caradorus M.S.
de vita S. Gildæ.
Godwin Con-
uers. of Brit. pag.
9. cap. 2.

S. Ioseph and his
companions
brought eremi-
ticall Monasticall
life and profession
into Britaine.

Guliel. Malm.
M.S. de Antiq.
Cœnob. Glast.
Antiq. Glast.
apud Capgrau.
in S. Ioseph. &
al. Matth. Par-
ker Antiquit.
Brit. pag. 3. 10.
Leland in assert.
Arthuri. God-
win Conuers. of
Brit. pag. 10.

*Intrat Aualoniam duodena ceterua virorum,
Flos Aramathia Ioseph est primus eorum;
Iosephes ex Ioseph genitus patrem comitatur.*

Where we see they willingly and of set purpose, and by entreaties and petitions sequestred themselves from the world, to liue a solitary Religious life, mured and intréched about with woods, and waters, as walles and Rampiers, in a little rude wildernes, where no other people then did or would liue. Which a Protestant Bishop thus confirmeth: *the place where they principally settled themselves, was euen there where Glastenbury now standeth neere Welles, which being at that time and long after an Island all compassed about with Lakes, and standing water, was giue vnto them by the King of those parts.* Where we see themselves with their priuiledges and Immunities confined onely within a litle rude and vnpeopled willdernes. Where no others inhabited, whether none could, or morally would haue accesse to be instructed in the faith by them, nor they easily might or by their libertie being onely parsonall, and locall for themselves in that place, could goe forth from thence to preach vnto others abroad: or if that had bene permitted, being all Iewes or of Countries of a strange language, both to Britans and Romans then the onely or cheife dwellers, and Inhabitants heare, and wanting all Interpreters, nor hauing the Miraculous gifts of tongues (for any thing we reade in Antiquitie) I cannot see, how they did or possibly could profit much by preaching in this kingdome, neither can it be reasonably thought, that these men came hither of purpose to preach, but to giue a beginning and introduction to the praying, Penitentiall, and contemplatiue Religious life, otherwise they would not haue seated themselves, and make such sutes, to obtaine their settling in a place so inconuenient by all descriptions before, and in *lateribus sue regionis; in the outside of King Aruiragus Country*, as William of Malmesbury, diuers Antiquities of Glastenbury, Capgrau and others write, and by the first Protestant Archbishop of Canterbury and his Authours, in *Regionis sue finibus: in the very end of his Dominion*, a place vnfit to conuert the whole Country, or great parts thereof, which Apostolike men Conuerters of kingdomes, haue euer endeauoured, and aymed at, when they first settled themselves in any Countrey, to conuert it to Christ.



THE XXVII. CHAPTER.

THAT S. IOSEPH DID NOT ACTUALLY
 convert to the Christian Religion, eyther King Aruiragus, Coillus or Marius.

1. **M**UCH lesse can I be of their opinion, that seeme to hold, that S. Ioseph converted king Aruiragus, Marius, or Coillus to the faith of Christ. A late writer speaking of king Aruiragus saith: *Quidam Historici testantur, ipse omnium Regum Britannorum primus, fidei Christi cum Sacramentis Christianis, Christianus factus suscepit*: some Historians witnesseth that of all British Kings he was the first that being made a Christian received the faith of Christ with the Christian Sacraments: An other thus plainly writeth of S. Ioseph: *He converted to the Christian faith, Marius, and Coillus, sonne and Nephew to King Aruiragus*. The first doth not affirme, that either S. Ioseph did Convert Aruiragus, or that he was at all converted to the faith of Christ, but onely saith some Historians doe affirme, that he was a Christian: And Ihon Harding is Authour, that he both was a Christian and converted by S. Ioseph, and plainly alledgeth Nennius Authoritie of this opinion, thus he writeth.

*Ioseph converted this King Aruiragus,
 By his preaching to knowe the lawe divine,
 And baptized him as written hath Nennius,
 The Chronicler, in Britain tongue full fine,
 And to Christs lawe made him incline.
 And gave him then a shilde of siluer white,
 A croise endlong and overthwart full perfecte.*

Thus writeth this Authour, but without warrant for any thing I can finde, for whereas he citeth Nennius to haue written thus in the British language, it is euident by all Antiquities, that Nennius which wrote in that tongue was long before the birth of Aruiragus, or S. Ioseph, and dead 50. yeares before the Natiuitie of Christ, and was Brother to King Ludd and Cassibelam, and was named *Nennius Helius*: And so he could not write any such thing. The other *Nennius* called *Banchorensis*, as all Authours agree, wrote onely in Latine, and consequently could not write so in the British tongue, as that Authour thinketh: and our best Protestant Antiquaries affirme they finde no such thing in any copie of Nennius. *Codices ij, quos consuluisse me Nennij antiquos contigit, huiusce rei parum sunt memores*, and for Catholiks, I haue seene diuers affirme the same. Neyther is King Aruiragus, or S. Ioseph named by him. Neyther doth any Antiquary of sound Iudgment so teach, from any for Nennius, or otherwise.

2. And if we had no other Arguments, or euidence, then that I haue remembred before of the Desart and desolate place, almost vnaccessible vnto, as both printed and Manuscript Histories tell vs, *propter munitiones Arundineti, & fluminis, & paludis*; so compassed, and inuironed with Reeds, Riuer, and fennes, which was allowed to S. Ioseph, and his Christian company, and a poore

Io. Pitseus Rel.
 histor. to. 1. at at.
 1. in Aruirago.

Author of the
 Engl. Martyrol.
 27. Iulij. in S. Ioseph of Aramathia.

*King Aruiragus
 was not a Christian
 converted by S. Ioseph or any other.*

Ihon. Harding.
 Chronic. c. 47. f.
 41.

Io. Ball. l. descrip.
 Brit. cent. 1. in
 Nennio Helio
 Io. Pitseus l. de
 Illustrib. Britan.
 Scriptorib. at at.
 1. in Nennio.
 Selden Illustr. of
 Polialbion p. 128

M. S. de vita S.
 Gylde. per Garedoe.

Galfrid. Mo-
num. Hist. Brit.
l. 4. cap. 15. 16.
Matth. Westm.
an. 44. 73. Pont.
Virun. Hist. Brit.
l. 4.

M. S. Histor.
Antiq. ant. 66.

Matth. Westm.
an. D. 73. Galfr.
Monumeten.

Hist. Reg. Bri-
ton. l. 4. cap. 16.
Pontic. Virun.
Britan. Hist. l. 4.
King Aruiragus
liued and died a
Pagan.

Compabellus
Cornelius Hy-
bern. & Verem.
apud Heet.
Boeth. l. 3. Hist.
Galfr. Hist. l. 4.
cap. 14. Pontic.
Virun. l. 4.
Matth. Westm.
Antiq. 44.
Stowe Hist. in
Aruiragus. Bal. l.
Script. Brit. cent.
1. in Aruiragus
Ioh. Pitseus de
Vir. illustr. etat.
1. in Aruirago.
Guilhel. Malm.
l. de Antiquit.
Glaston. M. S.
Capgrau. in Ca-
talog. M. S. Io-
seph ab Aram.
Antiquit. Gla-
ston. apud eun-
dem.

Oratory builded by themselves of such base Alder wands, as that fennywil-
dernesse afforded, giueth sufficient testimony how farre this king was from
being a Christian, that had nothing but such abiect, and outcaste things, to
allowe to Christ, and his seruants. When for the maintenance of the Pagan
Idolatrie, which he professed, both as the British History, Matthew of West-
minster, Ponticus Virunnius, and others as well Protestants as Catholiks are
witnesses, he was Authour of stately and sumptuous buildings, and so farre
from diminishing any honour that was then giuen to the false Pagan Gods
of the Idolatrous Britons, that he added more vnto them, namely worship-
ped the wicked Emperour Claudius (whose Bastard Daughter he had taken
as wife) as God, dedicated a costely Temple vnto him soone after his death,
yet after this his acquaintance with S. Ioseph: for as I finde in an olde Manu-
script Historie, and others doe not dissent, the Citie of Glocester then Cair
Glou, the Citie of Glaudius, was builded by king Aruiragus in the yeare of
Christ 66. Which was after the donation of priuiledge by Aruiragus to S.
Ioseph 2. or 3. yeares. And it must needs be longer before the Idolatrous
Temple erected by him to the honour of Claudius was founded, and fi-
nished.

3. And to demonstrate that he both liued and died a Pagan, this king Ar-
uiragus was, & by his owne Order, buried in that Pagan Temple in the yeare
of Christ 73. Tenne yeares after S. Iosephs coming hither. *Aruiragus vt dies
suos expleuit, sepultus est Claudiocestria in quodam Templo quod in honore Claudij
dedicauerat, & construxerat.* And Ponticus Virunnius further addeth, that he did
euery moneth offer Sacrifice in that Temple, after the Pagans manner, so much he lo-
ued him: *singulis mensibus sacrificabat, tantum eum amore prosequabatur.* And it
is further euident, by many Antiquities, that Aruiragus did many publike
Acts, besides this, which Christian Religion cannot permit; as that after he
had bene long time married to Voada, Sister of Cataracus, King of the Scots,
and had diuers children by her, he disinherited the children, put away and
imprisoned the mother, & Married *Genuesse*, the supposed Bastard Daughter
of Claudius, and kept her, the other yet liuing, and left the kingdome to
Marius her sonne: And was so farre from repenting this Barbarous Act,
contrary to Christian Religion, that being chalenged for that Impietie, he
wrote a Booke in defence of this his wickednes; affirming therein, that it was
lawfull for him to haue pluralitie of wiues, because neither the Roman, nor
Britan Pagan Lawes as he auouched, denied that to Princes, neuer speaking
of, or regarding the lawe of Christ, and in this state he liued and died.

4. Moreouer all Antiquaries whatsoever, of any credit, tell vs plainly
that Aruiragus was no Christian but still persisted in his Pagan Religion. First
William of Malmesbury saith: *Rex qui tunc regnabat fuit Barbarus, & predica-
tioni eorum consentire noluit, nec paternas Traditiones commutare volebat:* The
King which then reigned, was a Pagan, and would not consent to their preaching, nor
would he change his Ancestours Traditions. The Antiquities of Glastenbury,
Capgrau, and many other auncients write: *Rex Barbarus cum sua gente tam
nova audiens, & inconsueta, nec paternas volens in melius commutare Traditiones,
predicationi eorum renuebat:* The Pagan King with his people, hearing such new
and vnaccustomed things, as S. Ioseph and his fellows taught, would not change
his Ancestours Traditions for the better, but refused their preaching. The first Pro-
testant Archbishop of Canterbury with his Protestant followers, affirmeth:
Qorum predicatione Rex Aruiragus cum Proceribus suis ab inueterata Druidum

Religione abduci noluit: King Arviragus with his Nobles would not by the preaching of Ioseph, and his companions, be drawne from the inveterate Religion of the Druids. Thus we see it manifestly declared that king Arviragus was in all his actions, life, and death, farre from being a Christian in profession.

5. Now let vs examine, whether, as that late Authour saith, S. Ioseph converted king Marius and Coillus to the Christian faith: for this he bringeth no reason, or Argument at all, but onely in the Margent there citeth, as teaching that opinion, Ihon Capgrau, Polydor Virgill, Camden and Harpsfeld: but not any one of these so affirmeth but the contrary. Capgrau in the place by him cited, calleth them, *duo Pagani Reges Marius & Coillus*; Two Pagan Kings Marius, and Coillus, so Camden maketh them longe after S. Iosephs time, and auoucheth king Lucius Sonne of Coillus to haue bene our first Christian King. So doth Polydor Virgill, thus plainly testifying of Lucius: *Britannorum Regum primus Christianus factus est*: he was the first Christian of the Brittish Kings. Harpsfeld saith, that neither Arviragus, Marius, or Coillus the Kings which followed did embrace the Religio of Ioseph and his companions: *Arviragus cateriq; Principes eum secuti etsi eorum Religionem non amplecterentur, molesti eis non fuerunt, immo Virtutes eorum admirati, beneficys auxerunt*. But onely were not troublesome vnto the, & admiring their vertues bestowed benefits vpo them. Which no mā denieth: but this is farre frō saying S. Ioseph converted to the Christiā faith Marius, & Coillus Sonne and Nephew to King Arviragus; the words of that Authour from these writers, as he seemeth to pretend by his citing them. And if we should follow either the computation of Sir william Camden, the best Antiquary our Protestants euer had, or others of that Religion, we should make it vnpossible, that any of these should be converted by S. Ioseph. For first Sir Camden would haue them to haue liued long after the Age of S. Ioseph. And for the rest they agree in this, that king Marius and yet a Pagan ouerliued S. Ioseph. To which computation Matthew of Westminster, Polydor Virgill, and others doe not dissent. And concerning king Coillus, he was *ab Infantia*, euen from his Infancy, by all writers brought vp at Rome, and came not into Britaine while he came hither to reigne as king, many yeares by all accompts after S. Ioseph was dead. And so by no possibilitie could he be converted to the Christian faith in Britaine by S. Ioseph. What disposition or Inclination these had to the faith of Christ, I will intreate when I come to their dayes hereafter, in the meane time, William of Malmesbury in his Manuscript of Glasterbury, all other Antiquities of that place, and Historyes as before generally say, these three were *Reges Pagani*: Pagan Kings, which Harding himselfe confesseth of Marius, and Coillus, though friends to Christian Religion, neither doth he affirme, that Arviragus was a Christian, but alledgeth Nennius (wherein he seemeth to haue bene deceaued) to be of that opinion. And the Authour which before would haue king Marius and Coillus to be converted to the faith of Christ by S. Ioseph, doth in an other place with the consent of Historyes name S. Lucius the first Christian King of Britany. Therefore Marius and Coillus could not by his opinion, without contradiction, be Christian kings, nor either of them a king Christian before him, otherwise he had not bene the first, but third or second in that order, and degree.

6. And if king Marius had bene a Christian, or inclined to that holy Religion, it carrieth no probability, that he learned it of S. Ioseph: for as Harding with others witnesseth, he was of a child brought vp at Rome with the Emperour Claudius, and his mothers kindred.

Neither King Marius, or Coillus was a Christian.

Capgrau, in Vita S. Ioseph.

Camden in Rom. in Arvirago.

Polydor. Virg. l.

2. Hist. Angl. p. 41.

Harpsf. Hist. Eccl. Angl. p. 33.

Engl. Martyrol. in S. Ioseph. 27. Iulij.

Bal. l. de Script. Britan. centur. 1.

in Ioseph Aram. & in Arvirag.

Catal. Reg. Brit. ante Hist. Brit. in Mario. Matth.

Westm. an. 72. Polydor. Virgil.

l. 2. hist. p. 38.

Guliel. Malm. M. S. de Antiq.

Glasterbury. Harding Chron.

in Marius and Coillus.

Engl. Martyrol. die 3. Decembr.

Hard. Chronic.
in Marius c. 49.
fol. 4r

Matth. Westm.
an. 73. Bal. cent.
1. in Aruirag. &
Ioseph Aram.

Hector Boeth.
Scotor. hist. l. 3. f.
41.

Hector Boeth.
from the Scot-
tish antiqu. Sco-
hist. l. 4. fol. 58.
Stowe hist. Ro-
mans in Marius.

Matth. Westm.
an. D. 75. Bal. cent.
1. in Ioseph Ara.

In what sense
these Kings may
largely be termed
Christians.

Tertullian. Apol.
aduersus gentes.
Matth. c. 27. v. 24

Who norished was at Rome in his Iuente
With his mothers kinne the best of th' Empire
With Claudius also, that was his owne Grandfire.

And not returning into Britaine vntill the death of Aruiragus his father, to inherite the kingdome after him, for any thing we reade in Historyes; and by the common computation of Antiquities, King Aruiragus and S. Ioseph dying within three yeares together, it is not a thing to be easily beleeued, that Marius did or could learne Christianitie of S. Ioseph. Neither did, or could Christian Religion allow Marius, a notorions knowne Bastard, to Inherite the kingdome of Britaine, as Heire to King Aruiragus, he hauing diuers legitimate children by his lawfull wife, Voada daughter of king Caracacus. *Ex qua filium vnum & duas filias suscepit.* All which by Christian Religion should haue inherited before them, and he, whether they had bene lyuing or dead, by that could not claime Title to inherite, and possesse the Crowne of Britaine as he did. And the Scottish Historians who had best reasons to keepe these things in memory, doe tell vs, that he was so farre a Roman, as by all Antiquities, by his mother and education he truely was, they stile him *Marius a Roman: Marius nobilis Romanus.* And he was so farre from hauing any true Title to the Crowne by being the Bastard sonne of Aruiragus, that he was declared king by the Emperors Authoritie, *Cesaris Authoritate Britonum Rex appellatus;* and to take all controuersie away, was forced to marry his owne Sister by Father the eldest dughter of Aruiragus and his lawfull wife *Queen Voada: Harum natu maiorem, vt iam inde Insula status pacatior foret Matrimonio sibi copulauit.* Which all me knowe no Christian could doe. And yet this was after the greate victory of Marius against the Scots, and Picts with their Captaine Roderike, which was as Matthew Westminster and others write, not aboue a yeare before the death of S. Ioseph, that chancing in the 75. and this in the 76. yeare of Christ. In which Battaille the two Daughters of Queene Voada, their Brother as it seemeth being dead, were taken Prisoners, and the eldest the next Heire of Britaine, after the matters pacified, which was not in any probabilitie before S. Iosephs death, was as I haue said before, marryed to Marius her Bastard Brother. Which mariadage (if I may so terme it) was still continued, & by them was begotten in it Coillus after king, and Father to our first Christian king S. Lucius.

7. So that if we speake properly, and strictly of Christians, and name them onely such which actually, and really both in faith, and profession, doe hold, onely the Christian Religion, and no other, it is euident that none of these three kings of Britaine, *Aruiragus, Marius, or Coillus* was a Christian, much lesse conuerted or baptised by S. Ioseph. But if we speake of Christianitie in a more ample and exteded sense, as Tertullian and some other auncients haue done, of *Tyberius, Caius*, and some other Emperours, not actually Christians, but so affected especially in some points, and as he doth of Pilate, which washed his hands, and said he was innocent of the putting of Christ to death, *Innocens sum a sanguine huius: I am Innocent of the blood of this iust parson:* that he was, in consciens a Christian, *pro sua conscientia Christianus*, we may speake the like of these kings. And goe so farre with Hardings Authour, as to say with him.

Ioseph conuerted this King Aruiragus
By his preaching to knowe the lawe diuine.

For it is not vnprobable, but he was perswaded, the Lawe and Religion
which

which S. Ioseph professed was true. But whereas Harding addeth.

*And baptised him as written hath Nennius,
The Chronicler in Britaine tongue full fine.*

Except we take baptising in a very lardge, and Poeticall amplifying construction, and say Harding a Poet did thereby vnderstand the true knowledge of Baptisme, and not the receauing thereof, neither Nennius nor any approued Authour doth, or can proue any such thing. By this also we are sufficiently assured, that neither S. Ioseph of Aramathia, nor any of his company, though otherwise most holy and renowned Saints, and excellently deseruing of this Natio, none of them conuerting either the King, Nobles, or people of Britaine, as so many worthie Authours, and Antiquities haue told vs, may be named the Apostle, which conuerted this kingdome to the faith of Christ, or first founded Christian Religion heare.

THE XXVIII. CHAPTER.

IN WHAT REVEREND SENSE S. IOSEPH
of Aramathia is termed Apostle, by some holy Fathers, the renowned sanctity of him, and his companions, together with some particular points of their holy Religion, now denyed by some, but euen from their time to this, Miraculously approued.

BV T allthouh S. Ioseph was not in the common sense, an Apostle properly vnto this Nation, yet we may not deprive him of his due honours; among which, one, as S. Hilary writeth, was to enioy the name of an Apostle, in an other, yet most honorable construction, and meaning, after the same manner as he also calleth S. Ioseph husband to the blessed virgin, an Apostle: because as the Apostles did beare Christ about into the world, by their preaching, so these more really and personally carried him in their armes. The one in his Infancy into Egypt, this other to his sacred sepulchre. *Ioseph enim Apostolorum habet speciem, quibus Christus circumferendus est creditus, & idcirco quanquam in duodecim Apostolorum numero non fuerit, Discipulus Domini nuncupatur.* The other Apostles and bearers of Christ were diuers, but this Apostolike or Christ-bearing dignitie to take the blessed body of our Sauour from the holy Crosse, so solemnely to carry it vnto, & bury it in the sacred sepulchre, was a peculiar honour and prerogative to this S. Ioseph, and registred by all the foure Euangelists for this his most heroicall Act of Christian charitie and magnamitie with greatest honour: and not without iust desert, seeing at that time, when all the properly named Apostles, as Christ had foretold them, *were offended because of him, (as our Protestants translate) forsooke him and fled,* this most holy and valiant Apostle, Saint and Souldiar of Christ, went boldly vnto the President, that had condemned him, asked, obtained, and buried his sacred body, with so greate pompe, and honour, as the Euangelists haue remembred. For which his greate and singular faith, and beleife

S. Ioseph how named an Apostle.

Hilar. comment. in Matth. can. 33.

*Matth. c. 27. v. 57
58. 59. 60. Marc.
c. 15. v. 43. Luc.
c. 23. v. 50. Ioa.
c. 19. v. 38. 39. 40.*

*Matth. c. 26. v. 31.
65.*

Antiq. Glaf. a-
pud Capgr. in S.
Ioseph. Drogo
Ep. Hostien. hist.
de morte & Re-
surrect. Saluat.
Greg. Turon. l. 1.
hist. Franc. 9. 22.
p. 18. Vincent.
Specul. hist. l. 3. c.
56. 57. 58. Euang.
ascript. Nicod.
Acta Pilati apud
Greg. Tur. supr.
& al.

Antiquit. Glaf.
apud Godwin
Conu. p. 11. Cap-
grau. Cat. in S.
Patricio f. 264. p.
1. col. 1.

Prayer and dutie
to the blessed Vir-
gin Mary by S. Io-
seph.

Antiq. Glaf. a-
pud Capgr. in S.
Patric. l. 5. Ioseph
Guliel. Malm. l.
antiquit. Cenob.
Glaf. Leland.
in Assert. Arthur.
M. S. apud Har-
ris Theatr. l. 1. c.
25.

The blessed Vir-
gin Mary Prote-
cteth S. Ioseph &
his companions.

A white Thorne
at Glafteburie
buddeth forth both
leaves and flowers
at Christmasse.

in Christ, and loue of him, the malice of the Iewes was so vehemently incen-
sed against him, as the Antiquities of Glafteburie, Vincentius, Drogo Episco-
pus Hostiensis, Gregorius Turonensis, the Gospell ascribed to Nicodemus,
who assisted him in that holy action, the publike Acts of Pilate founde and
examined by Theodosius the Emperor, and other Authours, and Monuments
beare testimonie, that they presently incloased him a close Prisoner in an ob-
scure Cell, & watched him by the high Preists themselves, hating him more,
then they hated Christ himselfe.

2. Yet he was miraculously deliuered from thence, to the greate amaze-
ment and confusion of his Persecutors: and hauing solemnized the Assump-
tion of the blessed Virgin Mary with the Apostles, renouncing all his worldly
wealth, and terrene honour, his freinds, Coutry, Ritches, aduentured so long,
tedious and dangerous a Iorney after S. Peter into this parte of the worlde,
to liue and die in contemplation of the Mysteries of his Masters Religion, in a
corner of an Iland, where at that time litle or nothing at all was to be founde
fit for the vse of man, and thereby was the first Founder of Eremiticall Reli-
gious life in this Nation, and was by permission of King Aruiragus one of
the builders and the principall among them, of the first publicly allowed
Church to the Blessed Virgin Mary, and the first setled knowne Altar for
Preists to consecrate and offer the blessed body and blood of Christ, *proprio ore
consecrare*, as the Antiquities of that holy place with other Monuments are suf-
ficient witness. *Their conuersation was in that place, deuoutely to serue God, and the
blessed Virgin Mary, wholly conuersant in watchings, fastings, and prayers: duodecim
sancti predicti in eodem loco Deo & beata Virgini deuota exhibentes obsequia, vigi-
lijs, ieiunijs, & orationibus vacantes.* So much these holy men were honored for
these obsequies euen from heauen it selfe, that no meaner, nor inferiour Angels,
nor any other but the same Archangel Gabriel which saluted the blessed virgin
with the happy tydings of Christs Incarnation, for which he was chosen
and sent messenger from God vnto her, was also sent to them, to admonish and
instruct them to build a Church in honour of this blessed Virgin Mary Mother of
God, and appointed them the place it selfe: *Ibidem Deo seruientes, per Gabrielis Ar-
changelis admonitionem, Ecclesiam in honore sancta Dei genetricis Mariae contruxe-
runt: Loco eius calitus demonstrato.* And as they were most dutifull to Christ,
and aboue all Saints, to his blessed Mother, so neither of their helps and assi-
stance was wanting vnto them, for not onely Christ dayly and continually
preserued and comforted them, in their difficulties, but the blessed Virgin did
extraordinarily assist and ayde them in their necessities. *Eiusdem Virginis Dei
genetricis auxilio in necessitatibus suis resocillabantur.* And as Christ and his bles-
sed Mother gaue them these comforts, and consolations from heauen for them-
selues, and testimonye to others then of their sanctitie, and holy Religion;
So they giue continued witness thereof to this day by yearely, and miracu-
lous testimonie in the same place. For in the very place where S. Ioseph with
two others of his holy company first rested their weary bodies, vpon an Hill
with in a myle of Glafteburie, as the preserued Tradition of the Inhabitants
there affirmeth, and therevpon in our language named weary-all Hill, there
sprunge vp, and still groweth a miraculous Thorne Tree, of that kinde & spe-
cies, in all naturall respects, which we terme a white Thorne, called vsually,
euen by the Protestants which inhabite there, the boty Thorne, which euery
yeare at Christmasse in the coldest yeares and weather, frost, snowe, or what
soeuer, neuer fayling, buddeth forth both leaues, and flowers. The blomes

and

and branches where of are carryed as miraculous remembrances by the Marchants of Bristolle, not farre thence, into forrein Nations.

3. And not without greate warrant therefore doth a Protestant Antiquarie write: It goes for currant truth that a Hawthorne thereby, on Christmasse daye allwayes blossometh. You may cast this into the accomt of your greatest wonders. And againe: worthely famous was the Abbay of Glastenbury from Ioseph of Aramatbia, that noble Counsellor, as S. Marke calls him, buried there. And a Protestant Poet thus.

O three times happy Ile where is that place that might
Be with thy self compar'd, for glory and delight,
Whilest Glastenbury stood?
O who thy Ruynes see, whom wonder doth not fill,
With our greate Fathers pompe, deuotion and their skill?
Thow more then mortall power (this Iudgment rightly wayd)
Then present to assist, at that foundation layd:
On whome for this sad waste, should Iustice lay the cryme?
Is there a power in Fate, or doth it yeeld to time?
Or was their error such, that thow couldst not protect
Those buildings which thy hand did with their zeale erect?
To whom didst thow commit, that monument to keepe,
That suffereth with the dead their memory to sleepe?
When not greate Arthurs Tombe, nor holy Iosephs graue
From sacriledg had power their sacred bones to saue:
He who that God in man to his Sepulchre brought,
Or he which for the faith 12. famous battels fought.
What? Did so many Kings doe honour to that place,
For Auarice at last so vgly to deface?
For Reuerence to that state which hath ascribed bene,
Trees yet in wynter bloome, and beare their Sommers greene.

And noteth in his margyn thus: The wonderfull Tree at Glastenbury. And iustly may these men write in this manner, and further of this great wonderfull thing: for except my Iudgment with many be deceaued therein, it is one of the greatest wonders, and continued miracles in the world, by my reading, if we consider but a few of many circumstances thereof. It groweth vpon an Hill in a Pasture, bare, and naked of other Trees, for shade and shelter for cat-taile feeding there, by reason whereof the Pasture being greate and cattaille many, rounde about the Tree the grownde is as bare and beaten, as any highe way, flore, or cōtinually trodden place; the Trunke of the Tree being as greate as the ordinary body of a man, is so cut and mangled rounde about in the barke by engrauing the letters of peoples names resorting thither, to see that wonder, that a wonder in Nature it is, how the sap and nutriment should be diffused from the roote, to the bowes and branches thereof, which also be so maimed and broken of by the cōmers thither, to carry them away for shew, and maruaile, that a maruaile it is, how it can continue any vegetation or growing at all; And yet the armes and bowes are spred and dilated in a circular manner as farre, or farther then other Trees freed from such impediments of like proportion, bearing the Hawes, fruites of that kinde, as fully and plentifully as others doe, of which I haue bene an eye witnes and obseruer.

4. And to make eident Testimony that these and such effects are miraculous and haue no cause in Nature, but proceede from a supernaturall Agent, &

Selden Illustrat.
vpon. Poly Ol-
bion 3. Songe.
p. 54.

Michael Drag-
ton Polyolb.
songe 3.

A Protestant punished by God for endeavouring to cut downe the foresaid Thorne.

Part of the same Thorne florished as before though cut of from the bodie.

A walnut tree miraculously buddeth forth at Glaffenburie on S. Barnabas daye.

Crosses and other Christian pictures made by S. Ioseph and his company.

Antiquit. Glast.

M. S. tabulis ligneis affix. in membranis.

Holy Relicks brought hither, & reuerenced by S. Ioseph.

M. S. antiq. de vit. S. Iosephi.

Capgrau. in eodem. Melkin in S. Ioseph. Antiq.

Glatt. tabul. Fix.

Antiquit. quondā in Monaster.

S. Edmundi in Suffolc. & S. Augustini Cantuar.

Theater of great Brit. Cat. of Relig. Houses

Richard. Gibbonus Catalog. Religioas. ædium in Comit. Somersetten.

L. vlt. de Pagan. C. Theod. & l. Decernimus C. de Episc. & Cler.

nouel. 117. c. 7. ex Iulian. & Const.

1. c. 1. Auth. coll. 5 tit. 17. Ord. Rom.

de diuin. offic. c. de ædific. Eccl. pag. 107. Prudent.

hym. 5. de S. Vincent. & 12. de pas.

worker to witness the holines of these Saints, and their Religion. This holy Thorne (as the Protestants themselves there name it) had within the memory of diuers, there lying so testifying vnto me two Trunkes, or Bodyes, the other of a greater bignesse, and a prophane Protestant endeavouring to cut downe the greatest, and likely both, if God had not miraculously preuented his wicked designement, was extraordinarily punished by cutting his legges, and one of the chips which he hewed of, flying vp to his head put out one of his eyes, was enforced to desist, yet hauing cut downe the greater Trunke onely, except a litle of the barke on the one side, this body of the tree so seperated from the roote, and lying vpon the ground 30. yeares together, still continued the miraculous florishing as the other did, and still doth: and being after taken quite away, and cast into a ditch farre of from the place, it likewise florished and budded as it vsed before. And after that yeare it was quite stollen away, not knowne by whome or whether, as the old people there affirmed.

There is also the remnant of a miraculous walnut Tree neare S. Iosephs Chapel, the stocke remayning still alyue with a few small bowes, the rest cut away, which neuer buddeth forth vntill the Feast of S. Barnabas the Apostle, commonly esteemed the longest day, and then it sodaynely florisheth as much as others of that kinde, of which I haue spoaken before from the Protestant Bishop of that place Doctor Montague. That which is left of this Tree keepesth the same miraculous course euery yeare in florishing, and bringing forth of leaues, but no other frute, of nutts, the braunches being, when I sawe it of late yeares, too small, younge and tender to bring them forth or sustaine their weight.

5. These holy men among other memoryes of their holy Christian profession made, vsed, and left there, the Picture of the Crucifixe, and other holy Images to testifie to posteritie they were Christians by Religion, which there inhabited. *Figuram nostræ Redemptionis aliasque figuras manifestas reppererunt, quibus bene cognouerunt, quod Christiani prius locum inhabitauerunt.* which remained there vntill the coming of those Apostolike men, which Saint Eleutherius Pope sent hither in King Lucius his time. There they kept with greate reuerence (which with like deuotion they brought so farre with them) two small siluer vessels filled with the blood and sweate of our blessed Sauour. *Duo vascula alba & argentea cruore prophete Iesu perimpleta.* There they left a Succession of the first and most holy Religeous men, continuing (except in one part of the second Age) by some vntill S. Dunstan his time, by all, many hundreds of yeares, after the Saxons coming hither, and were renowned in all Nations in the time of the Romans, the Britans and diuers Ages of the Pagan Saxons, as also after they were Christians, in and after S. Augustine his dayes: as I shall deliuer at large when I come to that Age. These two Religeous memories, the vessels of sweaty blood of Christ, and the signe of the Crosse found in that holy place, gaue inuincible testimony it was the Residency and habitation of blessed S. Ioseph, and his holy company, none but good Christians, reuerent preseruers of such Relicks, and ensignes, and as appeareth by the ancient lawes and monuments heare cited, no Church founded by Christians but with a Crosse or Crosses erected there, euen in those first happye times, as a Title and memory.

THE XXIX. CHAPTER.

WHEREIN IS SHEWED HOW OUR PRO-
testant Antiquaries and others of England vehemently contending
to proue that S. Paule the Apostle preached heare in Britaine,
doe proue no such thing, by any Authorities, they al-
ledge for his being
heare.

1.



T is a common opinion of our English Protestant Antiquaries,
and others of that Religion, that S. Paule preached heare in
Britaine, but the testimonies and Authorities vpon which
they ordinaly build, doe not in my Iugment proue any such
thing of him in particular, more then of the other Apostles.

Their first Archbishop of Canterbury thus pleadeth for S. Paul: *Paulum ipsum gentium Doctorem, cum alijs gentibus tum nominatim Britannis Euangelium nuntiassse post priorem suam Romae incarcerationem, & Theodoretus & Sophronius Patriarcha Hierosolymitanus affirmant: both Theodoret and Sophronius patriarche of Hierusalem doe affirme that Paule himself, Doctor of the gentils did preach the Gospell to other Nations, and namely to the Britans, after his first imprisonment at Rome. The Protestant Authours of their greate Theater of greate Britaine, thus write of S. Pauls being heare: who doubtlesse after his first release-ment from Rome, confirmed the doctrine to these westerne parts of the world, and among them, as may appeare, to this Iland of Britaine, as both Sophronius Patriarke of Hierusalem, and Theodoret an ancient Doctor of the Church doe affirme, and proue, saying that Fishers, Publicans, and the Tentmaker (meaning S. Paule) which brought the Euangelicall light vnto all Nations, reuealed the same vnto the Britans. Sir william Camden a principall Antiquarie speaking of S. Peters preaching heare, ioyneth also S. Peter with him in these words: *Petrus etiam ipse huc penetrauit & diuini verbi lumen diffudit, vti etiam Paulus, teste Sophronio & Theodoro post secundam Romae Incarcerationem: Also Peter himself came hither, and diffused the light of the diuine worde, as also Paule, as Sophronius and Theodoret testifie after his second Imprisonment at Rome. Also Andre du Chesne in his French Historie of England, Scotland, and Ireland saith: S. Paule came hither apres se second prison a Rome: after his second Imprisonment at Rome. And citeth for this his opinion Theodoret, and Sophronius, as the alledged English Protestants haue done before, of which opinion and vpon the same Authoritie are other English Protestant Historians, as Stowe, Holinshed, and Harrison.**

2. To whome I add two late Catholiks, Authours of the Three Conuer-
sions, and the English Martyrologe both of them relying vpon the same
Fathers Authoritie, and Arnoldus Mirmannius, whome they also mistake as
the others, contending to proue from him that S. Paule came hither in the
fourth yeare of Nero the Emperour, which he affirmeth nor, and whosoever
so teacheth, or with our Protestant Antiquaries before, that S. Paule came

tionib. Apost. &
al. apud Bar. To.
2. Annal. & die
26. Iulij.

Protestants Argu-
ments and autho-
rities for S. Pauls
preaching in Bri-
taine examined.

Match. Parker.
Antiq. Brit. p. 2.
Lib. de curandis
Gracorum affect.

Theat. of greate
Brit. l. 6. c. 9.

Camden Brit. in
Sommerfetshire

Andre de Chesne
hist. d' Anglet.
Escolle & Hi-
berne p. 152.

Stowe hist. Ro-
mans. Holinsh.
hist. of Eng.
Harris. descript.
of Britaine.

Author of 3.
Cōuers. part. 1. p.
21. 22. 6. 22.

Engl. Martyrol.
die 25. Ianuar.

Die Iunij. 29.

Matth. West. an.
gratiz 67.

Godwin Conu.
of Brit. p. 7.

Godwin supr. p.
6.

Hieron. in cap. 5.
Amos.

Godwin Conu.
supr. p. 7. Theat.
of great Brit. l. 6.

c. 9. Engl. Mart.
15. Ianuar.

In psal. 116. l. 9.
de curand. Græc.
affect.

Theater of great
Britaine l. 6.

Godwin Conu.
supr. pag. 7.

*These Arguments
disabled to bring
S. Paule into Bri-
taine.*

*Venantius Fortu-
natus doth not
proue, that S. Paul
preached in Bri-
taine.*

hither vpon his libertie from his first Inprisonment in Rome, quite ouer tur-
neth his being heare at all, as I shall demonstrate in the Chapter following,
which perhaps the Gatherer of the English Martirologe obserued, and there-
fore contradicteth himselfe; concerning this coming of S. Paul into Britaine
in an other place, making it to fall out in the 67. yeare of Christ, which was
by common accompt the last yeare of the Empire of Nero. And to carry
Protestants consent with me, a Bishop of their profession, speaking of those,
which say S. Paule came hither in the fourth yeare of Nero, according to truth
of History, thus affirmeth: *it cannot be, but he is mistaken*, this Protestant ci-
teth S. Hierome vpon the 5. Chapter of Amos the Prophet inclining to bring
S. Paule hither, but the place being examined, proueth no such thing, S.
Hierome there onely speaking, as diuers others of the holy and auncient Fa-
thers doe, of the greate labours of S. Paule, but nothing at all of his coming
either into, or neare our Britaine. Wherefore this Protestant Bishop leauing
S. Hierome, as vnprofitable to his purpose, catcheth hold of Theodoret, as his
fellowes did before, in this maner: *But Theodoret some what more plainly to the
same purpose, when S. Paul, saith he, vpon his Appeale being sent to Rome by Festus,
was heard, and vpon his hearing acquitted, and set at libertie, he trauailed into Spaine,
and making excursion vnto other Nations, brought vnto them the light of heauenly
doctrine. Againe Paule, saith he, extended his trauailes into Italy, and Spaine, pro-
fiting also the Islands that lye in the Sea. And lastly that we may not doubt, in these
kind of speeches (other Nations, and the Islands that lye in the Sea) he had an ayme
at our Britaine: in an other place he saith plainly and expressely, (as I finde it cited
by N. D.) that he preached in Britaine. The same seemeth, to be confirmed (if
happely he vsed not, poetica licentia) by Venantius a Christian Poet, yet very aun-
cient, that describing the trauailes of S. Paule writeth of him thus.*

Transijt Oceanum, vel qua facit Insula portum,

Quasque Britannus habet terras, quasque vltima Thule.

He crost the Seas vnto the land, and vnto the Coasts of Thule

Arryuing at the Ports and Iles, where Britans bare the Rule.

For so doe our Protestant Authours of the greate Theater alledge, and
translate that auncient Christian Poet, yet with this clause of exception: *if
credit may be giuen to a Poet.* And the same Protestant Bishop confidently thus
writeth: *Sopbronius Patriarke of Hierusalem in plaine termes deliuereth, that S.
Paule was heare amongst vs.*

3. These be the cheifest or onely grounds, where vpon our English Pro-
testants with some other Antiquaries doe frame their so fixed opinion, of S.
Paules coming into Britaine, and preaching heare, farre too weake and feeble
to beare and support that their building, as will appeare by a breife examen of
these their Authours. And first concerning Venantius Fortunatus their owne
Antiquaries before haue disabled him in such a busines, certainly to con-
clude that S. Paule was heare vpon any report of a Poet speaking therein, as
they thinke Poetically amplifyingly or faignedly, *if credit may be giuen to a
Poet*, say some, *If happely he vsed not Poetica licentia; Poeticall excesse*, as an other
writeth: Which is as much as if they had plainly saide, no certainty thereof
can be concluded from that Authour. Which is a thing vndoubted, and wi-
thout question, if we examine, and consider the discourse and intention of
that Poet, in that place, which being Poeticall, as these Protestants haue in-
sinuated, doth climbe vp to an high Hyperbole, that we might the better be
assured, that the trauails of S. Paule (whereof there is no doubt) were exce-

ding

ding greate. For he telleth vs, after the manner of Poets, that S. Paul conuer-
ted, or at the least preached in all Nations, euen all Ilands of the world,
which cannot possibly be true. For besides so many farre distant of, and vast
Nations, where others of the Apostles are knowne to haue preached, and S.
Paul neuer to haue approached vnto them, there be innumerable Ilands in the
knowne world, & to omit the other greate Ocean, Protestants & others assure
vs, there be eleuen thousand and more which the Spaniards call *Philippins*, &
and name their King Emperour of them, and yet this Poets words say, S. Paul
was in, and trauailed through all Ilands, which had any landing Port in them.

Transijt Oceanum, vel qua facit Insula portum.

Where the words *qua* and *Insula* haue relatiō to all Ilands in all other places,
and not to this our Britaine, or British Ilands, which be remembered parti-
cularly in the next words.

Quasque Britannus habet terras.

And if we should onely insist in the British Ilands, there be so many, and
those that haue landing places, that S. Paule could out by any meanes visit
them all, to iustifie the Poets words in a true literall sense, and meaning: for
our Cosmographall descriptions of Britaine set forth by Protestants, and others
tell vs, besides the greater Ilands, the *Sorlings* and *Iles of Sully* beyonde Corne-
wale are in number 147. The *Hebrides* 43. *Orchades* 31. or 28. further this
assertion, that S. Paule should trauaile and passe through all the land, and
Ilands of Britaine, and Thule.

Quasque Britannus habet terras, quasque vltima Thule:

Transijt;

Cannot possibly be verified of S. Paule, who could not by any accompt as
I will proue hereafter, be in these parts aboue three moneths at the most, in
which short time all the lands of Britaine, and Thule, commonly taken to be
Island so farre distant hence, could not be passed ouer, nor in many yeares.
And it plainly appeareth by this Authour in the same place, that he spake
this Poetically, and in amplifying manner of S. Paule, for there he saith of
him, that he preached to all Nations, by all Sea and land, Europe, Asia, and Afrike
that he preached in all places where the sunne shyned, North, South, west, and East.

Quid sacer ille simul Paulus tuba gentibus ampla,

Per mare, per terras Christi praeconia fundens.

Europam, & Asiam, Lybiam, saepe dogmata complens,

Et qua sol radijs tendit, stylus ille cecurrit

Arctus, Meridies, hic plenus vesper, & ortus.

Which cannot literally be verified of S. Paule, or any man, that euer was;
and then immediately followe the two before cited verses.

Transijt Oceanum: quasque Britannus habet terras:

To testifie they were to be taken in the same sense, Britaine being called by
some an other wolde, and Thule, the vniuersall end of the then commonly
knowne globe of the earth; which is further proued by the next and imme-
diate words hauing reference in construction, with his verse of Britaine: for
he maketh a distinction, and stay, at the end of the first verse.

Transijt Oceanum;

To testifie, he ment not Britaine, but all Ilands by the words.

Vel qua facit Insula portum:

And then addeth as a narration of an other different thing.

Quasque Britannus habet terras, atque vltima Thyle,

Harrison descri-
ption of Britany.
p. 29. 30.

Sebastian Mon-
ster, in Cosmogr.
& alij cōmuniter
mislandia.

Buccina concepit Regiones vna per omnes.

That S. Paule founded forth the doctrine of Christ through all Regions which either the Britans or they of Thule did possesse. And then further reckoneth all other Nations conuerted by S. Peter, and S. Paule, and how they both preached in all the world.

Ambo triumphantes spargunt noua dona per orbem.

The like Hiperbolicall speach he useth of S. Paule in an other place, saying, the wheele of his tongue did runne about the Poles of the world, and to thousands of Nations be preached.

Quod cecinit Paulus passim tuba millibus vna,

Gentibus & stupidis fudit ab ore salem.

Cuius quadratum lingua rota circuit exem.

And plainly saith, that both S. Peter, and S. Paule preached through out the vniuersall world.

Dogmata quæ Christi totum sparsere per orbem.

And thus concerning venantius Fortunatus.

4. Now let vs come to Theodoret and Sophronius. The first place which our Protestants alledge from Theodoret, for S. Pauls preaching heare, is in his 9. booke, *de curandis Græcorum affectionibus*, and thus vrged as also Sophronius by these men: *Sophronius Patriarke of Hierusalem, and Theodoret an auncient Doctor of the Church doe affirme, and approue saying, that Fishers, Publicans, and the Tentmaker, (meaning S. Paule) which brought the Euangelicall light vnto all Nations, reuealed the same vnto the Britans.* But if this were so testified by these Fathers, it no more proueth that S. Paule brought the Euangelicall light hither, then all the other Apostles, which no man will affirme, for it is spoken equally of them all, meaning (as the words be plaine) that the whole company of the Apostles ioyned together, and some preaching in one Nation, some in others, both preached in Britaine, and the other Nations, as the words of Theodoret being these, which follow are manifest: *nostri illi Piscatores ac Publicani Sutorque ille noster cunctis Nationibus legem Euangelicam detulerunt. Neque solum Romanos, quique sub Romano degunt Imperio, sed Scythas quoque ac Sauromatas, Indos præterea, Æthiopes, Persas, Seras, Hircanos, Britannos, Timerios & Germanos, vtque semel dicatur, omne hominum genus, Nationesque omnes induxerunt Crucifixi leges accipere.* Which by no possibilitie can be verified, or vnderstood to be spoken onely of S. Paule, but all the Apostles together, of which some one at the least, as S. Peter before, did preach to the Britans, and caused them to receaue the Lawe of Christ crucified. And to manifest this more fully, the same Author Theodoret speaking in an other place of the trauailes and preaching of S. Paul in particular, neuer bringerh him nearer to Britaine, then Rome, or Spaine, thus he writeth of that holy Apostle: *Beatus Paulus breuiter docet quot gentibus salutaria præconia attulit, inquiens, ita vt ab Hierusalem per circuitum vsque ad Illyricum repleuerim Euangelium Christi: postea igitur in Italiam venit, & in Hispanias peruenit, & Insulis quæ in mari iacent vtilitatem attulit. Romanis quidem scribens ait, Spero enim cum in Hispanias proficisci capero, quod præteriens videam vos, & à vobis deducar illuc. Et admirabili Tito scribens, inquit, huius rei gratia reliqui te Crete, vt cõstituas per Ciuitates Presbyteros, sicut & ego disposui tibi.* Where we are fully told, and assured, that Theodoret doth not write, that S. Paul came nearer vnto Britaine then Rome, or Spaine, for he expoundeth himself, what Ilands he meaneth S. Paul brought Saluation vnto, when he exemplifieth in Crete, and the Ilands in the Adriake sea,

where

Venant. Fortun.
Libell. ad Iustin.
Iunior. Impera-
torem & Sophi-
Aug.

Venant. Fortun.
in vita S. Martin.

Theodoret cited by
Protestants, doth
not in any place af-
firmethat S. Paul
preached in Bri-
taine.

Theater of great
Britaine l. 6. c. 9.
Sophron. serm.
of the Natiuitie
of the Apostle.
Theodoret. de
Curand. Græc.
affect. l. 9.

Theodoret. l. 9.
contra Græcos.

Theodoret. in ps.
116.

where he ordained S. Titus Bishop, and it was Metropolitane to the others, aunciently knowne by the name Ecatompolis, the Island of an hundred Cities hauing so many in it, and the Metropolis of it, was Metropolis and Archiepiscopall See to the adiacent Islands, as we are assured by *Ioannes Leunclavius*, *Provincialis Romanus antiquus*, and others more auncient, as S. Hierome, and Dorotheus, and Theodoret in his defensory Epistle, where he testifieth, that being Bishop of Cyprus, he had 800. Churches vnder him, *Ostingentis Ecclesijs Pastor essem*. And the Scripture it selfe telleth vs, of diuers Islands in that Sea onely, where S. Paule was, as Cyprus, Crete it selfe where he ordayned S. Titus, Bishop, *Clanda*, *Melita*, and others. And absurd it is which the same Protestant Bishop before cited from N. D. the Authour of the Three Conversions, that Theodoret saith plainely, and expressely vpon the 116. Psalm, that S. Paule preached in Britaine, that Authour affirming no such thing, but speaking in the name of the Magdeburgian Protestants, who if they so teach, they are mistaken therein, as I haue proued before, Theodoret hauing no such saying there, or in any other place, and there not so much as naming Britaine, or Britans: and the Magdeburgian Protestants seeme also to be of opinion, that S. Paul was neuer in Britaine, for dilating at lardge the Trauailes of that holy Apostle and teaching how a litle before his death he preached in *Italy, Spaine, France, and other parts of the west: In Italia, Gallia, Hispania, & alijs Occidentis partibus docuit Euangelium*, they name not Britaine, except coniecturally they include it in that clause, and other parts of the west.

5. Now to cometo their other Authour, Sophronius, Patriarke of Hierusalem, who as some Protestants before, and some Catholiks also write, doth teach, in his Sermon of S. Peter and Paul, and as a Protestant Doctor affirmeth in his Sermon of the Natiuitie of Christ, that S. Paule preached in Britaine, there is no such thing or the like in any of those Sermons. Onely I finde in his Sermon or Booke of S. Peter and Paule, how he writeth of S. Peter in this manner: *illi mundi procuratio committitur, & traduntur celestium thesaurorum clauis. Super ceterum Apostolorum constitutus est, vbiq; seminando verbum vite*: the charge of the world is committed to S. Peter, and the keyes of the celestiall treasures are deliuered vnto him, sowing the worde of life euery where. Therefore these Authorities so magnified by Protestants for S. Pauls preaching heare, cannot warrāt vs in that behalfe. Which some of their best Protestant Antiquaries haue both obserued, and plainely confessed. One of them thus writeth, of the cheifest Authoritie: *some repose greate assurance vpon Theodoret, that Paul the Apostle should preack the word of saluation beare, after his deliuey out of Captiuitie: But sith I cannot veresfy the same, by the words of Theodoret, to be spoken more of Paul, then Peter, or the rest, I will passe over this coniecture*. And their greate first Protestant Archbishop seeing the weaknes of the proofes for this opinion, doth plainely say, that S. Paul was not heare in parson at all: And is cōtent to acknowledge it for an vncredible & vnpossible thing also, that S. Paul was heare either parsonally by him himselfe in presence, which he vtterly disableth, or by sending any others hither, except he conuerted Claudia Rufina, our British Lady at Rome (the contrary whereof is euident) and she sent the Christian faith to her freinds in Britaine: *hoc quod Pontificij incredibile, atque adeo impossibile statuunt, cum vero coheret maxime. Quamquam enim ipse ad hanc Insulam profectus non sit, tamē Claudia Rufina nobilissima Britanna, & Græcis Latinisque literis instructa Christianam Religionem suasisse perspicuum est. Hanc itaque iam ad Christum conuersam, non minus est verisimile Christiana dogmata ad Britannos*

Ptolomæus Geogr. Munster. in Creta. Abraham Ortel. & alij. Ioannes Leuncl. de ordine Ecclesiarum Constantinopoli subiect. Prouincial. Roman. Hier. Catal. in Titus. Dorothe. Synops. in eod. Theodoret. epist.

Act. cap. 27. cap. 28. c. 13. c. 20.

Godwin Conu. p. 7.

Tree Conuers. part. 1. p. 21.

Magdeburg. cent. 1. l. 2. cap. 10 col. 595.

Sophronius teacheth not, that S. Paul preached in Britaine.

3. Co uers. part. 1. Engl. Martyr. in S. Paul. Sutcliffe subuers. pag. 4. Sophron. laut. Serm. de Petro & Paulo.

The charge of the world, committed to S. Peter.

Harrison description of Britaine p. 22. 23.

Matth. Parker. Antiquit. Britan. nic. p. 2. 3.

Protestants confessed S. Paul was neuer in Britaine.

S. Claudia a British Lady, a Christian before S. Paul his first coming to Rome.

misisse

Godwin Conu.
of Brit.p.6.

Nichol. Vignier
Biblioth. histo-
rial. an. 61.
Frâcis Burgoing
l. 2. c. 1. l. 3. c. 2.
Rom. cap. 15.

misiffes suos, quam ante acceptam fidem, Epigrammata Marialis. What a chimericall conceipted vntruth this is, will more appeare, when I come to this our Noble British Lady, a Christian in Rome, long before S. Pauls first coming thither. An other a Protestant Bishop among them, is witnes, that it is so farre from a common, and allowable opinion, that S. Paul was in Britaine that diuers auncient and worthie Authours exclude him from Spaine it selfe, and all other Westerne Nations, except Italy, whither he was brought a Prisoner to Rome. *Innocentius the first, Bishop of Rome, saith plainly, that non of the Apostles except Peter taught either in Spaine, or in any other part of the west. And Thomas Aquinas grounding himselfe vpon the Iudgment of Gelasius, deliuered by Gratian vnterly denieth the repaire of S. Paul into Spaine. So doth Dominicus Soto,* yeelding for his opinion, that no auncient writer euer mentioned that Voyage. And the French Historians, *Nicholas Vignier, and Francis Burgoing, make it very doubtfull: the first saith: it is not found by any certaine, and trustie Authours. The other saith: S. Paule did promise to goe into Spaine, but it is not certaine that he was there.*

THE XXX. CHAPTER.

HOW IT IS VERY PROBABLE, THAT S. Paule preached heare in Britayne although not vntill long after that S. Peter and his Disciples had first heare founded the Church of Christ.

S. Paul preached
in Britaine.

Eusebius Hist.
Eccl. l. 2.

Hieron. in Catal.
Scrip. in S. Paulo
Apostolo.

1. **B**UT although I may not be so confident as these our Protestants haue ben vpon so weake, and slender foundations, to builde an vdeniable and vnquestionable certaintie of S. Pauls being, & preaching heare in Britayne: Yet I doe not doubt but standing vpon other grounds, then they haue done, I may both publish it for a morally warrantable historicall truth, that S. Paul preached heare, that we may honour him for one of our holy Apostles, sette downe a prefixed time, though neare his death, of his coming hither, as also some few things, which in morall Iudgment he performed heare. And to begin with his coming hither, we haue diuers both auncient and later Authorities to settle vs in that opinion. First Eusebius himselfe bringeth him into our Neighboring Countries, Italy, Spaine, and France to preach the Gospell: *Dicitur peregre profectus in Hispaniam, & Italiam Christi Præco verbum disseminasse.* Therefore coming of purpose to these parts to preach, and to parts farre from Rome, *peregre profectus Christi Præco,* and to sowe the word round about, *verbum disseminasse,* we may not exclude his labours out of this Nation. S. Hierome speaketh more plainly, and vrgeth the testimonie of S. Paule himselfe to intitle our Britaine so greate a part of the western world to be partaker of the preaching of S. Paul, and speaketh as though God had ordayned his libertie from Prison to that end. *Sciendum Paulum à Nerone dimissum, vt Euangelium Christi in Occidentis quoque partibus prædicaret, sicut ipse scribit in secunda Epistola ad Timotheum, eo tempore quo & passus est, de vinculis di-*

Etans Epistolam. In prima mea satisfactione nemo mihi affuit, sed omnes me dereliquerunt, non eis imputetur. Dominus autem mihi affuit, & confortavit me, ut per me predicatio compleretur, ut audirent omnes gentes. Thus S. Hierome contendeth to prove by S. Pauls owne words, and testimonie, that he preached in these parts, and his words, *ut per me predicatio compleretur, ut audirent omnes gentes*: that by mee the preaching might be fully knowne, and that all the Gentiles might heare: as our Protestants translate, doe prove no lesse. For it is evident by S. Paul himselfe, and all others, that after his returne into the Eastern parts, he preached vnto those he had instructed before, and not fulfilled all his preaching there, nor all the Gentils did or could heare him there, being dispersed in so many Nations, also of the west, of which this Nation was so greate a portion, that where, *omnes gentes*: all the gentils were to heare S. Pauls preaching, in this part of the world, Britaine was not, nor, (to make good S. Pauls words) could be exempted, especially seeing S. Hierome saith plainly, and S. Paule confirmeth it, that he was deliuered from his Prison to preach the Ghospell to all gentils of the West. And S. Isidor beareth the same witness, for shewing how S. Paule preached in the Easte, and then after in Italy, and Spaine, he addeth of the other western Nations, *ac nomen Christi multarum manifestavit gentium populis, quibus ante non fuerat declaratum*: and he made the name of Christ manifest to people of many Nations, to which it was not before declared. And saith he was chosen a Maister, and preacher in all places, and his Apostleship was giuen for the vncircumcised gentils. *Paulus in omnibus Magister & Prædicator eligitur. Paulo Apostolatus præputij in gentibus datus est.* S. Epiphanius seemeth to be of the same opinion. And our renowned Countryman S. Bede speaking of S. Paule, saith, that besides his greate labours in the Easte, he also preached in the parts of the west: *Euangelium Christi in Occidentis quoque partibus prædicauit*. Where the words, the parts of the west, spoken without restriction, or limitation to any particular place, parte, Prouince, or kingdome, will not suffer so greate a part, as greate Britaine to be excluded from his preaching,

2. For which opinion we may also cite the auncient Roman Martyrologe, Ado Viensis, Vsuardus, Petrus Cluniacensis, Trithemius, the Cathalogue of the Bishops of Ments, Philippus Bergomensis, Antonius Democharez, Guilielmus Eisengrenius, Genebrard and others, testifying S. Pauls preaching in the west Countries, neare vnto Britaine: so doe diuers forrein Protestants, and of this Nation also: Francis Burgoing, the Mageburgians with others, writing plainly, that, *in Italia, Gallia, & Hispania, & alijs occidentis partibus docuit Euangelium*: he preached the Ghospell in Italy, Gaule and Spayne, and other west parts which he had concluded with himselfe: citing for this prooffe, Philip. 1. v. 25. 26. Epist. ad Phillem. v. 22. and Rom. 15. By which relation we cannot without injury both to S. Paul, and this kingdome, deprive Britaine of his preaching. And therefore diuers both auncient and late writers doe expressly, and particularly affirme, that Sainct Paule preached in this Nation. Among which for auncients I may alledge Venantius Fortunatus before; for although as I haue proued, his narration of S. Pauls preaching cannot without some Poeticall strain, or fiction be verified, yet being a Christian, a Preist of Italy, and Bishop of Poiçters in France where he was most likely to be truely informed of S. Pauls labours, he might not without too much liberty, and amplification in his kinde extend them, as he doth, vnto *Thule* and the vttermost parts of the knowne world, except he had found good warrant to

2. Tim. 4. v. 17.

Isid. Hisp. l. de vita & morte Sanctorum c. 71.

Cap. 83. supr.

Epiph. hæres. 52. Bed. in Martyr. prid. cal. Iul. to. 3.

Martyrol. Rom. Ado, & Vsuardi in Martyrol. die 29. Iunij. Petrus Cluniacensis l. 2. c. 1. Trithem. in S. Maximo. Cat. Episc. Mogunt. Ant. Demochar. cont. Calu. Gul. Eisengr. cent. 1. Philip. Bergom. histor. l. 8. an. 90. Genebrard. in Chron. an. 63. Franc. Burgoing hist. l. 3. c. 2. Magdeb. cent. 1. l. 2. c. 10. col. 595. Theater of great. Brit. l. 6. Godw. Conu.

write as he did, that he preached in all the Dominions of the Britans, the way and passadge thither.

Quasque Britannus habet terras, quasque Ultima Thule.

Arnold. Mirm.
in Theatro cōu.
gent.

And Arnoldus Mirmannius plainly writeth of him: *Ad Occidentis & Europa Climata importare Euangelium studens, Hispaniam primum, hinc Galliam, inde Britanniam pridem a Claudio triumphatam, Orchades, ceterasque Oceani Regiones, seu Insulas extremas quasque petens, per Germaniam in Italiam contendit.* Desiring to carry the Gospell vnto the Climats of the west, and Europe; going first into Spaine, then to France, from thence to Britaine, where Claudius had triumphed a while before, the Orchads and other Regions or Iles of the Ocean by Germany went into Italy. Where we see, a constant affirmation of his preaching heare, with such circumstances, and particulars, that without greate Authoritie for so constant a Relation, it had bene greater rashnes to haue made it. To these we may adde Bellarmine, who speaking of Christs sending his Apostles to preach, saith: he sent some into the furthest part of Britaine to destroy by them the Idols of the world, and erect the Standard of the Crosse to chaunge lawes, and customes, and to ouerthrowe the Tyranny of the Dewill. Where speaking in the plurall number of Apostles sent hither, he must needs by one of them vnderstand S. Paul. For it is euident before, euen by Protestants allowance, that excepting him none of them but S. Peter preached in this kingdome of greate Britaine. And in this opinion are diuers Catholike writers of this Nation, expressely writing that S. Paule parsonally preached heare.

Bellarmin. l. medi-
tat. Anglice tran-
slat. pag. 207.

Harris Theat. l. 1.
c. 15.
Engl. Martyrol.
die 29. Iunij.

Ianuarij 25.
The Author of
the 3. Conu. of
Brit. p. 22.
Gulielm. Camd.
in Britannia.
in Sommerset-
shire.
Matth. Parker.
Antiquit. Brit. p.
2.

3. M. Harris in his Manuscript History thus testifieth of him: he came into this lād of Britany, and heare preached the Gospell. The Publisher of the English Martyrologe saith of him: It is recorded by diuers auncient writers, that he came parsonally into our Iland of greate Britaine, and there preached the Christian faith. And againe in another place: according to diuers auncient writers, S. Paul parsonally came into Britany, and there preached the faith of Christ. The author of the booke intituled *The 3. Conversions* is of the same iudgment. So be many others, and some Protestants as their cheife Antiquarie Camden; who affirmeth, that both S. Peter and S. Paul preached heare: *Petrus ipse huc penetravit, & diuini Verbi lumen diffudit vti etiam Paulus*: Therefore it is a farre fetched fiction, of the first Protestant Archbishop of Canterbury to say, that those which be of the Popes Religion doe make it a thing incredible, and vnpossible, that S. Paul either parsonally by himselfe, or by any his Disciples preached heare: *pontificij incredibile atque adeo impossibile statuunt*. For Catholiks are so farre from making either of these either incredible, or vnpossible, that we willingly allowe them, both for probable. Onely I haue proued, and by Protestants warrant that it is a thing both incredible, and vnpossible that either S. Paul or any other of the Apostles, but S. Peter and his Disciples should be the first and principall Founders of the Church of Christ in this Kingdome. But they be Protestant and not Catholike writers, which by their weake grownds, and feeble Authorities haue so much as in them lieth, made S. Pauls preaching in Britaine to be neither credible, nor probable, both which I haue thus disproued, and proued it to be both possible, credible, and probable that he was, and preached in this kingdome.

THE XXXI. CHAPTER.

CONCERNING THE TIME OF S. PAULS

coming into, and preaching in Britaine. That it could not be untill the later end of the Empire of Nero, a little before the Martyrdome of S. Paule, and was heare, but a very short time.

r.



ONCERNING the time of S. Pauls supposed coming hither, being but a circumstance of a doubtfull obiekt, and matter it selfe, it must needs be more doubtfull and vncertaine. the Authours of the *English Martirologe*, and the *Three Conuerfions of Britaine*, ascribe his coming to the fourth yeare of Nero:

The first saith: According to diuers auncient writers, in the fourth yeare of Nero the Emperor his Reigne, the Iewes being by his Edict banished Rome, he (S. Paul) personally came into Britaine, and there preached the faith of Christ. The other writeth in this order: *Arnoldus Mirmannius* in his Theater of the Conuerfion of all Nations affirmeth, S. Paul to haue past to Britaine, in the 4. yeare of Nero. Anno Domini 59. and there to haue preached. Diuers Protestants seeme to incline to the same opinion, and for the same respects: But as I haue proued before this could not be, and the first Authour contradicteth himselfe, both in the time, and his Authours: for in an other place vsing the same Authorities of Theodoret, Sophronius, Venantius Fortunatus, & Mirmannius, as in the former, not any one of them speaking any such thing, he saith: It is recorded by diuers auncient writers that about the yeare of Christ, threescore and seven S. Paule came personally into our Island of greate Britaine, and there preached the Christian faith. And the Authour of the booke of the *Three Conuerfions* is as much deceaued, if he thinketh *Arnoldus Mirmannius* did teach, that S. Paul came hither in the fourth yeare of Nero, as our Theater Protestant writers doe cite him, for *Mirmannius* speaketh of no yeare at all, of S. Paule his coming hither: But making S. Paule to begin his trauailes after his Imprisonment by Nero in the fourth yeare of his reigne, caryeth him presently into Syria, Pamphilia, Licaonia, Phenicie, Mysia, Phrigia, Galatia, Bithinia, Achaia, Macedonia, the rest of Greece and Asia, and after all this affirmeth, he came into the west, Spaine, France, and Britaine: *Quarto Neronis anno postremum iter ingressus, peragrauit tertium aut quartum Syriam, Pamphiliam, Lycaoniam, Phanicen, Mysiam, Phrygiam, Galatiam, Bythiniam, Achaiam, Macedoniam, reliquamque Graciam, pariter & Asiam, Illicum vsque Christianae Religionis prorogans pomeria. Demum ad Occidentis & Europa Clima-ta importare Euangelium studens Hispaniam primum, hinc Galliam, inde Britanniam petens.* Where he maketh his coming into these parts, one of his last labours, and his last of all, except his returne to Rome, to suffer Martyrdome, in the later time of Nero. And he is no lesse deceaued, which saith: About the later end of Guiderius Reigne, or not longe after Claudius returne to Rome, it seemeth both by testimonie of auncient writers, and by the course of S. Pauls peregrination that he came into this land of Britaine, and heare preached the Ghospell. For it is eu-

Engl. Martyrol.
die 25. Ianuar.

The error of them
which thinke S.
Paul came into
Britaine in the 4.
yeare of Nero, con-
futed.

Authour of 3. H
Conu. of Brit. p.
22.
Engl. Martyr.
Iune 29.

Theater of great
Brit. l. 6. Godwin
Conuers. p. 7.

Arnold. Mirm.
Theatro conu.
gent.

Harris hist. M.S.
4. l. c. 15.

Rom. 15. A& ca.
26. c. 27. & 28. c.
25.
Matth. Westm.
ad an. 44. & alij.
Stowe & Howes
hist. in Claudius.
Cat. Prot. Regū
Brit.

Theod. in Pl. 116.

Petrus de Natal.
l. 1. c. 24.

Harris sup. l. 1.

Matth. Westm.
an. 57. Magdeb.
cent. 1. in S. Paul.
Franc. Burg. hist.
l. 3. Godwin Cō-
uers. p. 7. Protest.
comm. in Matth.
Westm. an. 57.
Rom. c. 15. v. 24.
28. 25.

dent by diuers places of holy Scripture, that it was both lōge after the returne of Claudius the Emperor vnto Rome, being about the 44. or 45. yeare of Christ, and after his death also, 8. or 9. yeares after this, and after Nero had reigned some time before S. Paule came to Rome it selfe, or any part of Europe or the West. And this Authour naming in generall auncient writers for his assertiō mistaketh them in this thing, for none doth, or can, whether auncient or late writer contrary to Antiquitie, and the holy Scripture, so affirme. The cheife testimonie he bringeth is from Theodoret, affirming that S. Paul came into Italy, and into Spaine, and profited the Ilands that lye in the Sea: *in Italiam venit, & in Hispaniam peruenit, & Insulis qua in Mariacent vtilitatem attulit.* But I haue shewed before that Theodoret interpreteth himselfe of Ilands in the *Adriaticall See*, and nameth them in the plurall number. And it rather maketh against, then for that opinion, if by impossibilitie he could be vnderstood of our Britaine, for he setteth downe S. Pauls visiting those Ilands after his being both at Rome, and Spaine, 20. yeares at the least after the Returne of Claudius to Rome frō Britaine. He alledgeth Petrus de Natalibus, to as litle purpose, writing as he saith, that S. Paul conuerted one Lucius in Britaine, and his Disciple S. Tymothie baptized him: what this Lucius and Tymothie were I will entreate hereafter, but certaine it is, that S. Timothie Bishop of Ephesus continued at his charge, and came not hither; and if we should suppose the contrary, (contrary to all Antiquitie) yet coming hither with S. Paul, and S. Paul not coming vnto any westerne part of many yeares after, as I haue made demonstration before, this disproueth, and proueth not his purpose, speaking of no time at all. And this Authour contradicteth himselfe in this Relation, for he expressly writeth in these words: *S. Paule after his second Imprisonment at Rome came into Britaine.* Which was many yeares as I haue already proued, after the death of King Guiderius, and Claudius his returne to Rome, and very long after this our Britaine had receaued the faith of Christ from S. Peter, and his Disciples.

2. And to manifest vnto vs, that S. Paule did not come into Britaine, vntill he had performed his promise of going into Spaine, after his dismission from his imprisonment at Rome, and his long trauaile into the East Countries againe, we haue both Antiquitie and Scripture for sufficient warrant, to be firmly of that minde. For all those Authours which I haue cited before, for S. Pauls preaching in these parts, especially in Spaine, as the Martyrologes of the Romans, Vssardes, S. Bede, and Ado, Petrus Cluniacensis, Trithemius, Antonius Democharez, Eifengrenius, Mirmannius, Genebrard, Matthew of Westminster with others, as diuers Protestants, namely the Magdeburgians, Francis Bargoing, their English Protestant Bishop Godwin, their Publishers and Comments vpon Matthew Westminster with many others agree, that after his freedome from Prison at Rome, S. Paul went through France into Spaine. And except we should offer so greate violence, and iniury, to the honour of S. Paul, as to make him a willfull breaker of his holy resolution, and promise, he himselfe in holy Scripture is best witnes, that after his libertie at Rome he immediately went into Spaine, for writing to the Romans he saith: *Whensoever I take my Iorney into Spayne, I will come to you, for I trust to see you in my Iorney, and to be brought one my way thitherward by you.* And againe in the same Chapter: *when I haue performed this (his Iorney to Hierusalem) to minister vnto the Saints, I will come by you into Spaine.* Where he maketh a full resolution, and promise, to goe by Rome into Spaine: the Greeke is, ἀπὸ

σὺ μὲν δὲ ὑμῶν εἰς τὴν ἰσπανίαν: *Per vos proficiscar in Hispaniam: I will come by you into Spaine: as our Protestants translate it.* All Texts agreeing, as though he principally intended his Iorney to Spayne. Wherefore being an vndoubted truth, both by Scriptures, and Antiquities, that he was at freedome, and libertie at Rome, so farre one his promised Iorney to Spayne from the Easte, and by which he said he would come to goe, and by them be accompanied thither, and certaine, that after two yeares, so soone, as he had libertie, he went from Rome, and as so many Authours before affirme, immediately through some parts of Gallia into Spayne, I cannot see how this his course, and Order of trauaile can be questioned.

3. That S. Paule did after this his preaching in Spayne, presently returne againe into the East Countries, where he had preached before, and consequently not into Britaine at this time, we haue as greate allowance by the holy Scriptures, as they are expounded euen by Protestant writers, and by their testimonies aswell as other Catholike Authours, and other Antiquities. First the Magdeburgian Protestants speaking of that time of S. Pauls libertie, after his imprisonment first at Rome and libertie, which they thinke to be ten yeares, they say S. Paul spent, is first in Syria, Asia, and Greece and then returned againe into the west, before or in the last yeare of Nero: *Annis illis decem vsque ad vltimum Neronis, inuisit Ecclesias Syriae, Asiae & Graeciae. Quod omnino sibi proposuerat ante liberationem, ut patet ex Epistola ad Philippenses 1. certo scio, inquit, quod mansurus sum, & cum omnibus vobis permanens sum, in vestram profectum, & gaudium fidei, ut gloriatio vestra exuberet per Iesum Christum, per meum ad vos reditum. Et ad Philemonem: prepara mihi hospitium: spero enim quod auxilio precum vestrarum donabor vobis.* And they cite Eusebius, and Athanasius and Dracontium, for the same opinion. The Protestant Minister and Historian of Geneva Francis Burgoing in his French Historie is of the same minde, and vpon the same grounds of Scripture: onely he differeth in saying, this preaching of S. Paule was but sixe yeares, thus he writeth: *during these sixe yeares vntill the last of Nero, he visited the Churches of Syria, of Asia and Greece. Which he had concluded with himselfe before he was deliuered, as appeareth by that he saith: hauing this confidence, I know that I shall abide and continue with you all for your furtherance, and Ioy of faith: that your reioycing may be more abundant in Iesus Christ for mee, by my coming to you againe: In his Epistle to Philemon, prepare mee a lodging, for I trust, that by your prayers, I shall be giuen vnto you.* Where we see that S. Paul then a Prisoner in Rome was so certaine, and confident that he should be deliuered, and come to them in the Easte againe, that he saith he knoweth it, and that it was to be so, soone after his deliuey, that though he was first to goe into Spaine, yet his abode there should be so shorte, and his returne into the Easte so soone, that he writeth to haue a lodging prouided for him against his coming thither, which he would not haue done, if he had determined to haue made any long stay either in Spaine, or any other place by the way.

4. I haue shewed from Arnoldus Mirmannius before, that he confidently with his Authorities affirmeth, that S. Paul vpon his libertie at Rome went into Syria, Pamphilia, Licaonia, Phoenice, Misia, Phrygia, Galatia, Bithinia, Achaia, Macedonia, the rest of Greece and Asia. Gulielmus Eifengrenius citing many auncient Authours for the same, affirmeth the like, and so of others. Therefore it is euident, that S. Paule neither did, nor could come into Britaine vntill after his last coming from the Eastern Countries, very litle

S. Paul after his first imprisonment at Rome, went into the East Countries, spending diuers yeares there, before he could come to Britaine.

Magdeb. cent. 1. l. 2. c. 20. col. 595.

Franc. Burgoing Hist. Eccl. l. 3. c. 2.

Philipp. 1. vers. 25 26.

Epist. ad Philem. v. 22.

Arnold. Mirm. Theatr. Conu. gent.

Gulielm. Eifeng. cent. 1. f. 137. part. 5. distinct. 1.

Matth. Westm.
an. 66.

2. Timoth. v. 6.

Chrysoſt. Præ-

fat. in Epist. 2. ad

Timoth. Atha-

nafius in Synopſi

diu. Script.

Theophilaſt. in

Argum. Epist. ad

Hebr.

2. Tim. ver. 9. 13.

verſ. 21.

Martyrol. Rom.

die 29. Beda, V-

ſward. Ado. & 2.

lij.

Hebr. c. 13. v. 23.

If S. Paul was in
Britaine, his ſtay
was very ſhort.

2. Tim. 4. v. 13.

2. Tim. 4. 5. 6. 7. 8.

before his Death. For what accompt ſoeuer we will followe of the time, and number of yeares of this trauaile of S. Paul, after he was diſmiſſed from Priſon at Rome, to goe from thence through France, into Spaine, and from thence againe into the Eaſtern Countries, and viſite ſo many Nations there, as I haue remembred, and after to come againe into Spaine from thence into France, and then into Britaine, and yet to goe with ſuch ſpeed from hence, that paſſing through Germany, and Italy, he had bene a Priſoner at Rome no ſhort time, as appeareth by his ſecond Epistle to S. Timothie, when he was there martyred by Nero in the later end of his Empire. Our Countryman Matthew of Weſtmiſter ſaith S. Paul had then bene a long time Priſoner there, when he was put to death the ſame day S. Peter was: *Paulus qui dudum vinctus tenebatur in vrbe eadem die capite truncatus eſt.* And it is manifeſt in his ſecond Epistle to S. Timothie, written at that time, as is plaine both in the ſame Epistle of his Martyrdome at hand, and other circumſtances there, as both S. Chryſoſtome, S. Athanaſius, Theophilaſt, and others proue, that he was a Priſoner then no ſmall time at Rome, for he writeth to S. Timothie at Ephesus ſo farre of, to come vnto him, and to bring certaine things with him, which S. Paule had left behinde him in that his Eaſterne Iorney. And exhorteth him thus: *doe thy diligence to come before winter*; and ſheweth he had then once ben called to his anſweare. Yet it is certaine, that S. Paul ouerliued that winter, and was put to death, by all teſtimonies, vpon the 29. day of Iune: which muſt needs be at the ſoonest about a yeare after. And that S. Pauls full intention was at his firſt Imprisonment preſently vpon his libertie to goe to the Hebrues and the Eaſte againe, beſides that is ſaid before, he plainly proteſteth in his Epistle to the Hebrues, written at Rome in his firſt imprisonment, when he ſaith: *know yee that our Brother Timothie is ſete at libertie, with whome, if he come ſhortly, I will ſee you.* Where it is euident that S. Paul intended vpon his deliuey preſently to returne into the Eaſterne Countries againe, to viſite the Iewes and Hebrues there, to whome he write in theſe words, and the whole Epistle, and not to come to make any ſtay at that time in any Weſtern Nation, much leſſe Britaine, ſo remote, and diametrically almoſt diſtant from all thoſe Countries.

5. And when he returned from this his Eaſterne Iorney againe, it is euident by his owne teſtimonie that he was taken, and kept a Priſoner at Rome againe ſoone after his returne from the Eaſt, that if he came into Britaine at all, he had no time betweene that Eaſtern Iorney and ſecond Captiuitie to make any aboade heare. For in his ſecond Epistle to S. Timothie when he was a Priſoner euen vntill his Martyrdome, he writeth, as though he was newly come forth of the Eaſt at that time, writing to S. Timothy to haue *the cloake and parchments brought vnto him which he left at Troas with Carpus.* And ſpeaking againe of that his late Iorney, he ſaith: *Erastus aboade at Corinth: But Trophimus haue I left at Miletum ſicke.* Theſe he writeth as late accidents in that Iorney, which he would not haue done, if after his coming from thence, there had bene ſo greate diſtance of time, that he might, and did come to make any long ſtay in this kingdome. And that he did not come hither after this, but continued a Priſoner to his death at Rome, it is euident before, and he in this Epistle thus confirmeth it: *I am now ready to be offered, and the time of my departure is at hand. I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith. Henceforth there is laid vp for mee a Crowne of righteousnes, which the Lord the righteous iudge will giue mee.* Thus, our Proteſtants translate him. Where

we see, S. Pauls trauailes were come to their end, and his end and triumph by Martyrdome, and Crowne and reward in heauen for his labours and merits one earth at hand.

6. And to followe Historiall accompt, and computation euen by Protestants allowance, we shall be brought to the same want, and distresse of time to bring S. Paule into Britaine, to make but a small continuance heere for their best Antiquaries with common consent write in these words: *It seemeth, that S. Paule was called to his answere in the third yeare of Nero, which was the 59. of Christ, and continued a Prisoner, but with some libertie, two yeares after, so that it must needs be anno Domini 61. the yeare of our Lord 61. and the 5. of Nero, Neronis 5. before he passed either into Spaine or Britaine.* And they affirme with the common opinion also that S. Paule went from Rome into Spaine, according to his promise, and to vse their words, *Spending some time there.* The Protestants of Geneva say, that after S. Pauls libertie, when he went into Spaine, there were but sixe yeares of freedome for him, vntill he was Prisoner in Rome againe, or rather to the time of his death in the last yeare of Nero; and further say: *During these sixe yeares, vntill the last of Nero he visited the Churches of Syria, of Asia, and Greece.* Our Protestant Authours of the Theater of greate Britaine speaking of S. Paule his coming to Rome againe, after this Easterne Iorney, write in this manner: *Paule came not to Rome till the tenth of Nero, and in his thirteenth yeare from the Prison wrote his Epistle to Timothie, as Eusebius declareth.* So by these men, he was there a Prisoner at this time, the space of three whole yeares, which they further confirme, when speaking of his imprisonments, they say they were longe, *Paul well knowne in Rome, by his longe imprisonments.* So that to follow that opinion, which is most honorable for S. Paul, and this Nation, and best pleasing our Protestants of England to bring him into this kingdome, this by no probabilitie, or warrant, can be effected, vntill his second returne from the Easterne parts, when so short a time, as before, is allotted and limited for that iorney, and his labours therein to visit France, Spaine, Syria, Pamphilia, Lycaonia, Phænice, Mysia, Phrigia, Galatia, Bithynia, Achonia, Macedonia, all the rest of Greece, and Asia, the Islands in the Adriake sea, Spaine, and France againe, Britaine, the Orchades, and all the other Countreyes or Islands of this Ocean as Venantius Fortunatus, and Arnoldus Mermannius affirme, and Germany and Italy as he returned to Rome in the last Iorney of his life, he being Martyred, by S. Hierome and the common opinion in the 69. or 70. yeare of Christ, by our Countymā Matthew of Westminster, and others 2. or 3. yeares sooner, and of this time from the beginning of that Iorney, in the 61. yeare of Christ, probably two yeares a Prisoner, the time of his oboade in Britaine must needs be very short, and his labours proportionably as litle, in so much as we haue not any sure foundation, to my reading to build for certaine, any memorable thing in particular, which he performed heere in this respect. For although Arnoldus Mermannius saith, of S. Paule, *that he left heere and there Preists, and sent hither and thither Apostles, Euangelists, Prophets, Doctores and Pastors: partim relictis hic ibi Mystis, partim hic illuc destinatis Apostolis, Euangelistis, Prophetis, Doctores, Pastoribus:* yet he doth not vnderstand this in any sense of Britaine, but other places of S. Pauls preaching there remembred, and cheifly those, where he, and no other Apostle preached, which he sufficiently insinuateth, when he addeth, *that the other Apostles did the same, id quod etiam alij Apostoli fecerunt.* Which cannot be vnderstood of Britaine, where they were not, but of the

Godwin Conu. of Britaine p. 7.

Godwin supr. p. 6. Protest. notat. in Mat. Westm. an. 157. Francis Burgoing Hist. Eccl. l. 3. c. 2. l. 2. c. 1.

Theater of great Britaine l. 6. c. 9. §. 7.

Theater supr.

Hieronym. Catal. Scriptur. in S. Paul. Arnol. Merman. in Theatro Conu. gent. Matthew Westm. an. 66.

Arnol. Merman. in Theatro Conu. gent.

S. Paul and Barnabas ordained priests onely, where the other Apostles came not.

Theophilact. in cap. 14. Act. Apost.

Gal. c. 1. & 2. Act. Apost. cap. 13. 14. & c.

2. Tim. 4. v. 11.

2. Timot. cap. 4.

Rom. c. 15. vers. 20.

Harris Manuscr. hist. l. 1. c. 13.

Pert. de Natalib. l. 1. c. 24.

S. Timothie Bishop of Ephesus was not in Britaine.

peculiar places of their preaching. And S. Paul an extraordinary Apostle vsed not to ordaine Priests, where the other ordinary Apostles performed it, as S. Peter did heare in Britaine. And this was also the condition of S. Barnabas extraordinarily made Apostle, as S. Paul was, both these as Theophilact and other Fathers witness, onely ordaining Priests in places where the ordinary Apostles came not, or not neare vnto them. *In Cypro autem non fecerunt Presbyteros neque in Samaria, quia hac quidem Hierosolymis & Apostolis erat vicina.* Which S. Paul himselfe doth sufficiently expresse, in the first and second Chapter of his Epistle to the Galathians, where he teacheth his preaching to haue vsually bene, where none of the ordinary Apostles preached.

7. The like we reade in his trauailes described as well by S. Luke in the Acts of the Apostles, as other Histories. And we see, that the cheifest of S. Pauls Disciples, which are said to haue bene in these parts neare vnto vs, as S. Luke in France, as S. Epiphanius witnesseth, S. Trophimus left by him at Arles there, by the common opinion, S. Titus as the Catalogue of the Bishops of Mentz affirmeth, and S. Crescens at Vienna; yet all these still followed S. Paul, and stayed not there, in his time and by his direction. For S. Luke was with him at Rome a litle before his death, as he himselfe is witness: *onely Luke is with me*: S. Trophimus was then at Miletum sick, S. Crescens was gone from him at Rome, in that imprisonment, and S. Titus is departed into Dalmatia which are thus affirmed by S. Paul in his second Epistle to S. Timothie. Of which his vse and custome he himselfe maketh also this reason: *So haue I stryued to preach the Gospell, not where Christ was named, least I should build vpon an other mans foundation.* I haue spoken before of him, who writeth: we finde in *Petrus de Natalibus* of one *Lucius a Britaine* conuerted in Britany by S. Paul, and baptized by *Timotheus* his Scholler, who followed him in that Peregrination, for thus he saith: *Lucius beatus Confesser fuit Rex Britannia baptizatus a Timotheo Discipulo S. Pauli: This Lucius was not that man whome Eleutherius conuerted to the faith in the yeare of our lord 184. But some other noble Britaine, conuerted by S. Paule in his Peregrination whome Petrus nameth a King, belike more in respect of his nobilitie, then for any kingdome he did possesse.* Wherein this Authour must needs be mistaken, first because I haue proued before, that S. Timothie which he meaneth, S. Pauls Disciple, and Bishop of Ephesus was neuer in, or neare Britaine, to baptize either a King, or noble man named Lucius, nor any other. Secondly his Authour *Petrus de Natalibus* euen as he is cited by him, doth not attribute the conuersion of any such Lucius to S. Paul, but onely saith, that S. Lucius King of Britaine was baptized by *Timotheus* Disciple to S. Paul: *Lucius beatus Confessor fuit Rex Britannia baptizatus a Timotheo Discipulo S. Pauli.* Neuer saying, that this S. Timothie which baptized him was heare with S. Paul, or that this was at the time of S. Pauls being heare, much lesse, that S. Paul conuerted this King Lucius. And this Lucius was the same that was conuerted in the time of Pope Eleutherius, and one S. Timothie sonne of saint Claudia our noble Country woman was one of the happy instruments of his Baptizing, and the conuersion of this Nation at that time, as I will proue when I come to that History in the next Age, and likely called Disciple of S. Paul, because being a child, probable it is, he was baptised and instructed by him in the faith of Christ. And it is as vnprobable, that S. Timothie Bishop of Ephesus should be heare with him, as any that then was, or had bene his Disciple, both for the reasons formely remembred, as that S. Paul presently after his being heare, and returne to Rome from prison there doth write to

him

him being then at Ephesus, so farre more remote from hence, and that Epistle directly proueth, that this S. Tymothie was there in that very time, which can onely be allowed to S. Paul for his being heere. But of all the Disciples of S. Paule or his companions, most probable it is, that first S. Luke the Euangelist was heere with him, first because S. Paul saith of him by Protestant Translation: *who was the chosen of the Churches to trauaile with vs.* Secondly because he is before said to haue come into these parts, and lastly because S. Paul at his returne from hence testifieth that S. Luke was the onely Disciple, or companion continued still with him: *onely Luke is with me.* The like I affirme of Demas, who as he writeth, forsooke him after that time, and the same I suppose of S. Crescens, which after this went, from him into Galatia, and Titus vnto Dalmatia, and Tyticus whome he sent to Ephesus.

2. Tim. c. 1. 2. 3. 4.

What Disciples of S. Paul, were probably in Britaine with him.

2. Cor. 8. v. 19.

2. Tim. 4. v. 11.

3. Tim. 10. 12.

THE XXXII. CHAPTER.

OF OUR HOLY CHRISTIAN BRITANS IN
Rome at this time, and cheifely of Lady Claudia, and her
holy family.

HAUING thus attended S. Paul in his holy trauailes, and probably brought him, in those his long Iorneyes, into this kingdome, and from hence to Rome to the place, and neare the time of his triumphant martyrdom, before I performe that dutie to S. Peter, I will say some what of our British Christians, then at Rome: And the rather because S. Paul in his second Epistle to S. Tymothie written from his Prison in Rome at this time, making an honorable memory of some of them, putteth me in minde to make mention of them in this, as their fittest place. I haue spoken before of our noble Britans, the Christian parents of S. Claudia, and of her the holy childe of those Religious Christians: Now I am to entreate of her, as an happy naturall Mother of diuers holy Christian children, which she brought into this world, and as a supernaturall Mother vnto many of this her Nation, being in her degree and order an happy occasion and meanes of their birth in Christ. But a late English Catholike writer little to the honour of this Natio hath questioned, whether our noble Counti-woman Claudia was the same, whome S. Paul recounteth among the renowned Christians at Rome, or no, and seemeth to deny it, rather leauing this Brittish Lady by his opinion, in Paganish Infidelitie, then to be a Christian: and a Protestant Bishop writeth not so clearly of that matter, as he might haue done, leauing it almost doubtfull to his Readers, by saying, *he will not stand, to dispute it, whether that British Lady Claudia so honorably remembered by Martial the Poet, lyuing in that time, was the same Claudia which S. Paul hath so renowned: which words take away some credit from the true opinion making her a Christian and to be one and the same woman. For our Protestants themselves which receaue her into the number of holy Christians, deriue their greatest Authoritie for their affirming thereof, from S. Pauls words, recounting S. Claudia among the holy Christians at Rome.*

Author of 3. Conuers. of Brit. part. 2. p. 17.

Godwin Conu. of Britaine p. 16. c. 2.

All obiections to disprove Claudia honored by S. Paul for a renowned Christian, not to be our Brittish Lady Claudia are disproved.

2. Although

Martial. Epigr.
de morte Pudē-
tis. Bal. l. de Scrip.
Brit. cent. 1. in
Claudia Rufina.
Doroth. in Sy-
nop. in Pudens.
Martyr. Rom.
die 19. Maij. V-
sward. eod. die.
Bed. Martyrol. in
S. Praxede.
3. Conu. part. 1.
p. 17.
2. Timoth. 4.

Martyrol. Rom.
die 20. Iunij in S.
Nouato.

Martial. l. 6. Epi-
gram. 58.
Io. Pitseus lib. de
Illustrib. Britan.
Script. ætate 2. p.
72. in Claudia
Rufina. Martyr.
Bed. 14. cal. Iunij.
Rom. Martyrol.
die 19. Maij.

Godwin Conu.
of Brit. p. 17. 18.
Theater of great
Brit. l. 6. c. 9.

2. Although I haue sufficiently cleared the truth in this matter before, to the eternal honor of that most noble Ladye, and this her Country of Britaine; yet for satisfaction of all, I will now fully answer all objections. It may be objected by these men that Pudens spoken of by Martiall the Poet, husband to our british Claudia died in Cappadocia, diuers hundreds of miles from Rome, When the Ecclesiasticall monuments which speake of S. Pudens the Christian spoken of by S. Paul, say he died at Rome. And S. Bede with others saith, S. Praxedes his daughter was buryed at Rome, by her Father Pudens, as likewise her Sister S. Pudentiana was. Other objections thereto of the difference of the supposed time, and age hindering the Christian Claudia to be so bewtiful in the dayes of Martial as he commendeth our british Claudia. This Poet writing in the time of Vespasian, and Titus, and dying in the dayes of Traian, whereas S. Pauls Christian Claudia was a woman, and of note in Rome in the last yeare of Nero. Besides our British Lady Claudia both as Martiall, and our English Protestants are witnesses had onely three children, or at the leaste they name but three, S. Nouatus, S. Praxedes and S. Pudentiana. Whereas the old Roman Martyrologe proposeth vnto vs 4. Christian children of the Christian Parents S. Pudens and S. Claudia, & name those three remembred *Nouatus*, *Praxedes*, *Pudentiana*, and S. *Timotheus* a Preist, *Roma depositio S. Nouati filij S. Pudentis Senatoris, & fratris S. Tymothei presbyteri, & sanctarum Christi virginum Pudentiana & Praxedis, qui ab Apostolis eruditi sunt in fide.* Againe S. Bede and others write, that the wife of Pudens the Christian mother to S. Pudentiana, was called *Sabinella*, *Quis mater erat Sabinella.* But these are easily answered: And first for S. Pudens, finding but one of that name in this time, for his dying, or being rather in Cappadocia, and yet buried at Rome, we may either say that he returned to Rome before his death, insinuated by Martial, *Sospite me, sospes. Latius neuheris ad Urbes.*

Or with other writers, that his body by the Christians was brought from Cappadocia to Rome if the report of his death in Cappadocia is true: *Pudens in Cappadocia dicitur animam efflaturus, corpus Christiani Romanam transferunt, & in cimiterio Priscille via Salaria sepulture honorum tradiderunt. Vbi postea Pudentiana & Praxedes sepulta fuerunt.* And S. Bede saith, he was buried at Rome.

3. The obiection of the bewtie of our British Claudia so recommended by Martial, was neither worthie of proposing, or deserving answer, being but a blast of a vayne mouth, vented by the pen of a Poet, forward enough, as such men be to giue too greate a flattering flourish to womens bewtyes: yet as our Protestat Antiquaries not vnprobably calculate, she could not be aboue 40. yeares of age at the most, when this Poet so commended her in that respect, and when his Epigram thereof was published, although as he well saith, that Epigram happily might be written, some yeares sooner, when her bewtie was more fresh, and againe: except the said Epigram, as often it falleth out in those cases, was made longe before it was published, or some time after their marriage. Which is most probable, the Poet taking notice onely of three children she then had, S. Timothe not then yet borne. And it is no meruaile, if S. Timothe her sonne an holy Preist, living in obscurity in that time, and much in this kindome of Britaine (as hereafter I shall shew) was ynnowne to a Pagan Poet especially seeing for such respects there is litle memory of him in Ecclesiasticall monuments.

4. How it came to passe that S. Claudia was also called Sabinella, the same Poet will sufficiently informe vs, when he telleth vs expressely, that her husband S. Pudens had an house at Sabinum in Italy where she also lived, & after the auncient manner had her name Sabinella from thence. Which two denominations of Claudia and Sabinella onely agreeing to our British Claudia and by no possibilitie to any else, I conclude it for a certaintie both by reasons, and Authorities, that our British Lady Claudia mentioned by Martiall, was the same renowned Christian Claudia which S. Paul speaketh of with so honorable memory. The name, time, place and all circumstances agree, and pleade it is so. For of that name, in that time & place, I finde no other such in Histories, nor longe time after in any other place, and then of two: one at Amisus in Paphlagonia, the other at Ancyra in Galatia a Matrone and Martyr longe after this time, and farre distant from Rome & Italy where our S. Claudia lived, and died. Againe among the Roman writers much is spoken of her husband S. Pudens, and their holy children, bredd vp, and borne amongst them, and almost a silence of the blessed Mother S. Claudia, but that it pleased God by S. Pauls pen to remember her, which argueth she was a stranger to the Romans, whose Annals would not haue left any woman of their Nation, though of meaner merit, and glory, then she was, in so great darknes of obliuion. Further when we finde such a penurye of the names, *Pudens*, and *Claudia*, in the Roman, and other Histories, that there is almost no mention of them; And yet we see them both remembered, and ioyned together in one line, and to be in one Citie of Rome, and by all probable Iudgment in one house, and as husband and wife, by the holy Apostles writing of them, as he is commonly interpreted: And a Pagan writer also of that time, who well knew both Pudens and Claudia and their children, plainly affirmeth with many later Authours, that this Claudia lyuing in Rome in the same house with Pudens, and his vndoubted wife, was borne of British Parents, which cannot be verified of any other Claudia: we must needs therefore be of opinion that this our British Claudia was as bewtiful in spirituall fayrenes, and Religion, for S. Pauls testimony thereof, as in corporall bewty, by the Poets writing.

5. Wherevpon it is the constant receaued, and not to be questioned opinion, among writers, Catholiks and Protestants, Christians, and Pagans, English, French and others, that the holy Christian Claudia so dignified by S. Paul, was the same British Lady Claudia, whome Martiall so commendeth, borne of British Parents.

Claudia caruleis cum sit Rufina Britannis

Edita:

Elle estoit Bretonne de Nation: she was a Britan by Nation. And by the happie occasion of this so renowned, and noble Christian of this Nation continually then residing at Rome, and so perfectly instructed in the faith of Christ, and acquainted with the holy Apostles, many spirituall blessings were in that time bestowed vpon many our Britans both at Rome, and heare in Britaine; of this both Catholiks and Protestants agree, although there is diffence in the order and manner thereof. The first Protestant Archbishop thus writeth of this holy British Lady: *hanc iam ad Christum conversam, non minus est verisimile Christiana dogmata ad Britannos misisse suos, quam ante acceptam fidem Epigrammata Martialis. Nec verisimile solum, sed verum indicandum est, in tam nobili familia, fuisse cum Claudia gentiles suos Britannos, qui vna*

bapti-

Lady Claudia of Britaine the same holy Christian Claudia, whome S. Paul remembreth.

Martyrol. Rom. 20. die Martij. Graci in Menol. eod. die. Mart. Rom. 28. Maij & Menol. Gracorum eod. die.

Martial. lib. 4. Epigram. 10. Godw. Conu. of Brit. p. 17. Parker Antiq. Brit. pag. 2. Camd. in Brit. Stowe hist. Bal. cent. 1. Pitz. stat. 2. in Claudia Rufina. Harrison descri. of Brit. Harris hist. 1. 1. Theater of great. 1. 6. c. 9. Andre du Chesne histoire generale d'Angleterre &c. p. 152. Mart. L. 11. Epigram. 30. 10. Herald. epist. dedicat. ant. hist. Mariam Scoti.

Matth. Parker. Antiquit. Brit. p. 3.

Theat. of great
Brit. l. 6. c. 9.

Harrison descri-
ption of Britaine
in Claudia. Io.
Bal. l. de script.
Brit. cent. 1. in
Claudia Rufina.

Lady Claudia nei-
ther sent S. Pauls
Epistles, nor Mar-
tial his Poems into
Britaine.

baptizati fuerunt, a quibus Euangelij Ignicula per totam gentem Britanniam dispersa, viritum ad multos pervenerunt. After Claudia was converted to the faith of Christ, it is as likely that she sent Christian doctrine to her Countymen the Britans, as before she received the faith, she sent the Epigrams of Martial. Neyther is it onely likely, but to be adindged true, that in so noble a familie, there were with Claudia diuers Britans of her Country, which were baptized with her from whence the sparkes of the Gospell being dispersed through all the Brittish Nation, came from one to an other to many. The Protestant Bishops with other their Antiquaries in their greate Theater of greate Britaine thus write of her: This Claudia with S. Pauls spirituall Manna is said to send the choysest and chasteest of the Posies of Martiall (whose verses generally are no lessons befitting Ladies) for new yeares guifts vnto her friends in Britaine, both for to feede their soules with the bread of life, and to instruct their mindes with lessons best fitting vnto ciuill behauiour. Which thing moued the Poet himselfe with no small selfe glory, in his verse thus to write.

Dicitur & nostros cantare Britannia versus.

And they note in their Margine these wordes: Claudia sends both S. Pauls, and Martials writings into Britaine; Which is allowed by other Protestants also: among whome one a cheife Antiquarie thus boldly speaketh: of this Lady Martial speaketh reioycing, that his Posies were reade also in Britaine, and onely by her meanes, who vsed to cull out the finest and honest of his Epigrams, and send them to her friends for tokens, saying after this manner.

Dicitur & nostros cantare Britannia versus.

Britaine is said to sing our verses. Like is the testimonie of other Protestants; to whome, in that they affirme much spirituall good to haue growne to this Nation of Britaine, by the beleeuing Britans, and others which liued in, or resorted vnto the house of S. Claudia in Rome, I willingly consent vnto them, and haue already proued no lesse, and will speake more of the same hereafter.

6. But where these men so constantly auouch this holy Lady was a translator of S. Pauls Epistles, and sent them hither, for the Instruction of others, and also sent into this Nation the Epigrams of Martial, prouing the first onely by some likely hood, because they assuer themselues, by the verse of Martial recited, that Britaine was reported to singe his verses; as the last is vntrue, and not affirmed by Martiall, or any other except these Protestants, and a foule forgery to blemish the bewty, of that holy Lady; so the other hauing no warrant, or Authoritie, but their falsely imagined congruence from that, must needs be as vnprobable. And first, where these men say that the Poet sayth his verses were sung in Britaine by the meanes of this holy and vertuous Lady; Martial hath no such thing, but rather the contrary, for except she a woman of so greate chastitie, modestie, and pietie, by all testimonies, could so farre forgete her shamefast sex, and temperate carriage, and exceede the boldnes of men euen her owne Father, and Husband, she was so farre from being an approuer, and recommender of Martiall his Poems vnto others in Britaine, that by the Poets owne testimonie, she vtterly condemned them for their vntollerable wantones, and scurrilitie; for so did both her Father, Father in lawe to Pudens her Husband, and her owne Husband also, as the same Poet himselfe hath before plainely confessed: saying of the Husband of Claudia, to whome he presented diuers Poems, that he compelled him to correct and amend his books.

Cogis me calamo, manuque nostra

Emendare meos, Pudens, libellos.

And S. Claudia her Father was much more auerted from the Poems of Martiall, then Pudens his sonne in Lawe was, by that Poets owne confession, for euen those Poems which he sent to Pudens would haue so much bene disliked by Claudia her Father, that he entreated S. Pudens not to communicate them vnto him, because he knew well he condemned their leuitie.

Commendare meas Instanti, Rufe, camanas

Parce precor socero, seria forsan amat.

And a simple suggestion it is to write, she culled out the finest and honestest of his Epigrams, and sent them hither; for this she could not doe, without reading also the fowlest, and dishonestest, which we may not thinke that so modest, and holy a Saint would doe, which is of these Protestants sufficiently before acknowledged, when they expressly say, *Martials verses generally are no lessons befitting Ladies.* Therefore if generally they were so vnbesee- ming, we may not make so holy & renowned a Lady either a generall or particular Approver of such stufte, to send it so lōg a Iorney to her beloued Friēds in this her Natiue Cōuntry of Britaine, for toakēs, much les for *Newyeares gifts*, neither was that name, nor ceremony knowne in Britaine, lōg after that time.

7. And the first Protestant English Archbishop which before obserued that absurditie, and yet willing to insist in the same erroneous steps of his brethren in this point, and therefore hath written that it is likely Claudia sent these strange Poems hither from Rome before she was a Christian; *verisimile est Claudiam ante acceptam fidem Epigrammata Martialis ad Britannos misisse suas*, speaketh farre more absurdly, for it is euident by all Accompts, both of Christians and Pagans, Catholiks and Protestants, that Claudia was a Christian, and renowned by Saint Pauls pen, in the time of Nero, 26. yeares before Martial wrote, or came to Rome: Therefore it was greate ignorance, or willfulnes in that Protestant Archbishop, to write, it was *verisimile* a very likely thing, that Claudia sent that Poets Epigrams into Britan before she was a Christian, she being a renowned Christian so long before he was a Poet. But Martial had other meanes to vent his Poems hither, he was acquainted with Quintus Ouidius, and his company that came hither, he and wrote an Epigram vnto him cited before, such was also one Stella as he writeth.

Ille dabit populo, Patribusque, Equitique legendum.

And it was his glory, thus by idle headed parsons, to send his bables about, both to Rome, and from thence to other parts, as appeareth in the beginning of the same Epigram.

Ad populos mitti qui nuper ab Vrbe solebas,

Ibis tu Romam nunc peregrine liber.

And he plainly declareth, euen in his first Epigram to his Reader this was his humour to make him selfe knowne in the world for such Poeticall, and vaine scriblings:

Hic est quem legis, ille, quem requiris.

Toto notus in Orbe Martialis,

Argutus Epigrammaton libellis.

And to make speedy vtterance of such wares to all parsons & places, the very next Epigram (which is also to the Reader) is to tell where his bookes were to be bought: and besides he sent them vp and downe to particular parsons as their Titles testifie. And although we had diuers holy Christians then in Rome of this Nation, which reiected Martial his Poems, as S. Claudia, and

Martial. l. 7. Epigram. 11. ad Pudentem.

Martial. l. 7. Epigram. 57. ad Rufin.

Theater of great Brit. supr. l. 6.

Godwin Conu. of Britaine p. 17. 18.

Martial. l. 10. Epigram. 40. ad Quintum Ouidium.

Lib. 12. Epigram. 3. ad librum suū.

Martial. l. 1. Epigram. 1. ad Lectorem. Lib. 1. Epigr. 2.

Pontic. Virun.
Hist. Brit. l. i. Gi-
rald. Ferrar. hist.
Poet. Dialog. 5.
Io. Bal. Script.
Brit. cent. 1. in
Gilda Cambrio.

S. Claudia did not
translate or send
S. Pauls Epistles
into Britaine.

Io. Bal. l. de Scrip.
Brit. cent. 1. in
Claudia Rufina.

Godwin Conu.
of Brit. p. 18. c. 3.

S. Pudens Husband
to S. Claudia did
never come into
Britaine, nor neare
it. Neither prea-
ched he any where.

her Father did; yet there were also at that time many Pagan Britans, and some of them also Poets, as Gildas Cambrius, a most noble Britan Poet, as Ponticus Virunnius calleth him, *Gildas Poeta Britannicus nobilissimus*, and others, by whose meanes, besides such as I haue related before, it is not vnlikely, but Martials verses, as well as others came into this Countrey, and he might take notice thereof, and therevpon write: it was reported that his verses were sung in Britaine.

8. And hereby it appeareth how weake a propp they haue to support them therein, that would probably and by comparison conclude that S. Claudia did send S. Pauls Epistles into Britaine, because she sent Martials Poems hither: for first there is so greate difference and repugnancy betweene the holy writings of S. Paul, and the idle Epigrams of that Poet, if we chuse their best; that rather the contrary is to be gathered, that whosoever did affect the libels of Martial, could not be a louer of S. Pauls doctrine, so opposite vnto such vanities: and so she knowne to be so renowned a Christian when Martial wrote, and so highly commended by S. Paul, could be no recommender of Martials vanities, vnto this, or any other parts, or parsons. And it is euident before, she allowed them not. And although I willingly allowe, what a Protestant Bishop writeth of her, placing her among our British writers, and affirming, that she was renowned all through out Italy, and other Nations, for her style in the Latine, & Greeke tongue: *Claudia Rufina Britannici generis nobilissima mulier, nominis claritatem ex ingenti vtriusque linguae Latinae & Graecae notitia, per Italiam, & alias commeruit mundi Regiones*: yet this is no warrant for others to say, that therefore she translated S. Pauls Epistles, and sent them into Britaine. For euery one that hath knowledge in Latine, and Greeke, although in a more excellent manner, then a Lady, a stranger to them both, and young in yeares, as by these men she was, is not a fit Translator of holy Scriptures, and we doe not finde that honor then giuen to any of her sexe, nor did that, or such office belong to her or any such; her Father before confessed to be a learned Christian, was a fitter man to performe such things to this his Nation, if any such was done at that time. But among all the Epistles which S. Paul wrote, we doe not finde any one of them written, or sent by him, to any parson, or place, but such as had receaued the faith of Christ before, neither S. Pauls Epistles, nor any part of Scripture will make an Infidell a good Christian without a Preacher or Interpreter. And I suppose he would be thought a strange Poet surpassing Martiall in that kind, in the iudgment of Antiquaries, who should say, he had euer seene, or credibly heard of any part of Scripture then translated, much more by any woman into the Welch or British language.

9. And no lesse paradoxe it is, which a Protestant Bishop and Antiquarie proposeth to the world, concerning S. Pudens, husband to this our holy Countrey woman S. Claudia, laboring to perswade his Readers, that he came into Britaine, and heare preached the faith of Christ. First he maketh this his Marginall Note of that which followeth: *Britaine a Refuge for Christians*. And then addeth of this time: *it was not counted vnlawfull for those to be Christians, that dwelt beyonde Italy, and France, as in Britaine or neare the Pirenaean Mountains, and so to the westerne Ocean. Whereby vndoubtedly it came to passe, that many professing Christ, not daring to abyde neare vnto the hart of the Empire, as in Italy, France, or some other of the neere Prouinces, made choyse of our Britaine, and some other remote places, where to leade their liues in such sorte, as they might enioy liber-*

tie of conscience. In the number of these, I may well suppose *Aulus Rufus Pudens* before mentioned to be one, who after the time of his marriage, traiailed to these Northern parts of the world, as it is plaine, by these verses following.

Cernere Parrhasios dum te iuuat, Aule Triones,

Comminus & Scythici sidera ferre poli; And after,

Si mihi lanificæ ducunt non pulla sorores,

Stamina, nec surdos vox habet ista Deos:

Sospite me sospes, Latias reueheris ad Vrbes

Et referes pili præmia clarus eques.

By meanes of these kinde of men adding their helps vnto the successours of *Ioseph*, and his Disciples, I suppose it came to passe, that *Lucius* a King of this Countrey, was drawne to a liking of Christian Religion. Where we plainly see this Protestant Bishop and Antiquarie would make this *Pudens* to haue preached heare in Britaine, and to haue bene one of them, which gaue continuance to the faith formerly preached heare, euen to the time of King *Lucius*; when it is euident not onely by all other Histories which tell vs he liued and died in *Cappadocia*, but by their Protestant Archbishop, and Antiquary, and this Protestant Bishop himselfe, and his owne Authour, *Martial* liuing in that time and acquainted both with the man, and his Iorney, that he was a corporall and bodily souldiar, and warryer for the Romans. *Eques Romanus, Tribunus militum*, which the laste verse cited from *Martial* plainly proueth, and neuer came neare vnto this kingdome, the nearest when he was in Italy, for *Parrhasia* where *Martial* saith he was, and this Protestant Bishop absurdlie citeth against himselfe, is *Archadia*, and all *Archadia* called often by that name, farther hence then Rome is, and what *Scythia* soeuer *Asiatica*, or *Europæa* S. *Pudens* was in, or neare vnto, suer we are, that Britaine is farre remote from any part of any *Scythia*, and as I haue shewed before, his body was brought from *Cappadocia* to Rome, and there interred: And by some auncient Authorities, that probably he was returned alieue from the warrs of *Cappadocia* vnto Rome, died and was buried there. *Romæ Sancti Pudentis Senatoris, Patris S. Pudentianæ Virginis, qui ab Apostolis Christo in baptismo vestitus innocentem tunicam vsque ad vitæ coronam immaculate custodiuit.* Which testimonie also confirmeth their opinion, which write, that this British house was according to the Roman Tradition, *primum Principis Apostolorum Romæ hospitium, illicque primum Christianos conuenisse ad Synaxim, coactam Ecclesiam*: The first lodging of S. Peter at Rome, being there fiteene yeares before S. Paule, and the first Church of Christians in Rome where they assembled to serue God, from the first preaching of Christ there by S. Peter; for although S. Paul maketh that speciall memory of S. Pudens, and *Claudia*, yet here we are told by vndeniable Authority, besides the Roman Tradition, that they were also S. Peters disciples, signified in the worde *Apostolis* Apostles in the plurall number, when no Apostles but S. Peter and S. Paule came thither in those times. And so this house of our holy Christian Britans being the then principall Church for S. Peter, S. Paul, the Popes which succeeded, among whome S. Linus is reckoned by S. Paul, together with the owners of that holy house, as commonly resident therein, we may easely gather how greate spirituall good flowed to this Nation, from that onely fountaine, and well of life, in this westerne world, where the Christian Parents of S. *Claudia* before her, she and her Husband S. *Pudens* after, and after them their holy children gaue the greatest entertaynement, and releife to the holy Apostles, their Disciples, and Successours, and

Martial. ad Aul. Pudentem l. 6. Epigr. 39.

Io. Pit. l. de Illustr. Brit. Script. e. tate 2. in Claudia Rufina. Io. Bal. l. de Script. cent. 1. in eadem. Matt. Parker ant. Brit. Stephanus v. Archadia & Parrhasia. Calep. in Parrhasia. Tho. Tho. in eod. Abrah. Hortel. Plinius l. 4. c. 6. Ptol. l. 3. & annot. in eund. Sebast. Munster. & alij.

Bed. Martyr. 14. cal. Iunij. Ioan. Pit. in Cat. atat. 2. in Claud. Ruf. Martyrol. Rom. die 19. Maij. Vit. S. Pudentianæ in Breuiar. 19. die Maij.

Tradit. Rom. apud Baron. ann. in Rom. Martyr. die 19. Maij. Et Tom. 1. & 2. Annal. 3. conu. part. 1. p. 17.

S. Claudia her house in Rome what profit it brought to Christian Religion.

2. Tim. 4.

S. Claudia her knowne learning, and other vertues.

Iacob. Bergom. l. de Poetissis. Harris Theater. l. 1. c. 21.

Io. Bal. l. de Scri-
ptor. cent. 1. Io.
Pit. l. de Illust.
Brit. Script. etat.
2. in Claudia
Ruffina.

Acta S. Praxedis
in Breuiar. Rom.
21. Iulij. Martyr.
Rom. eod. die. Sic
Bed. V. suard. A-
do. Sur. & Lipp.
eod. die.

Act. S. Pudētiāe
in Breu. Rom.
die 19. Maij.
Mart. Rom. eod.
die. Ado Treuer.
ad 12. Calend.
Iulij. Mombric.
tom. 2. Beda &
V. suard. 19. die
Maij. Sur. &
Lipp. eod. die.

S. Claudia her
house as a Christiā
schoole and Semi-
narye to teach the
Christian faith in
Britaine and the
western Nations.

others the seruants of Christ in those dangerous dayes of Persecution. Of this our renowned Countrywoman it is written by strangers: *Claudia Rufina mulier Britannica, vtraque lingua erudita: Claudia Rufina a Briton borne, was learned and skillfull in both tongues, both Greeke and Latine.* Which our English Protestant Antiquaries, and others confirme, affirming the same of her. *Hac magno praeclara ingenio mulier, tam Latine quam Grece,* and register her among the learned writers of this Nation, deliuering vnto vs the names of diuers bookes penned by her.

10. What her worthines was, I haue somewhat related from S. Chrysostome, and Theodoret before. And besides the testimonie of S. Paule, making her one of the foure most renowned in Rome, & the onelie Worthie both of Britaine, and these western Nations, except S. Eubulus was her Father and our Countreman, which is remembred in holy Scripturs. What a meanes and help she was to propagate the faith of Christ both to her Countrymen, and others at Rome, Italy, especially in Vmbria where she liued after her going from Rome, and in this our Britaine, we may be assured both by that is said before, that her house was the cheifest and vsuall assembling place in that time, for such Religeous designements, as also by the receaued and approued Histories of her holy children, as namely S. Pudentiana and S. Praxedes, which she had brought vp in so greate sanctitie, both by her instructions, and example, that together with their two Brethren S. Nouatus and S. Timotheus they are honoured in the Catalogue of holy Saints. Of one we reade, that in the Persecution vnder Marcus Antonius the Emperour, her Parents being now deade: *Christianos facultatibus, opera, consolatione & omni charitatis officio prosequeretur, nam alios domi occultabat: alios ad fidei constantiam hortabatur: aliorum corpora sepeliebat: ipsi qui in carcere inclusi erant, qui in ergastulis nulla redeerat:* The persecuted Christians she assisted with her welth, labour, comfort, and all offices of charitie: for some she did hide in her house; others she exhorted to constancy of faith: she buried the bodies of others: To those that were in prison, and durance, she was wanting in no kinde of releife. Of her Silter S. Pudentiana, we reade, that she was of admirable sanctitie in Christian Religion. She had in her family notwithstanding the Persecution 96. Christian men: *nonaginta sex homines.* And whereas the Emperour Antonius had made a Decree, that Christians should not publicly offer their Sacrifice, the holy Pope S. Pius with the Christiā vsed to say Masse in her house: *Quod autem ab Antonino Imperatore sancitum erat, ne Christiani publice sacrificia facerent, Pius Pontifex in aedibus Pudentiana cum Christianis sacra celebrabat:* And she gently entertayned them, and ministred all necessities vnto them: *Quibus illa benigne acceptis, quae ad vitam necessaria essent suppeditabat.* Therefore if this sanctitie of these children was deriued vnto them from their holy Parents and after their deaths, when their Ritches and Reuenues were diuidie into so many portions, one onely daughter dwelling in that their house at Rome, was able to keepe such hospitalitie that besides 96. Christian men which she kept in her family, she receaued the Pope, and all Christians resorting to her, and supplied both their spirituall necessities in making her house their settled Church to celebrate Masse, and other diuine exercises, and ministred also temporall things vnto them, as their needs required: how much the rather must we conclude these things of their holy Parents, more enabled to performe such bounties, then any their children were. And this much more in the time of the parens of S. Claudia, being by exemption as strangers, not so lyable to the Roman Pagan lawes, and penalties of them, and so Christian As-

semblies

semblies were more frequent, and freely kept there, then in any Roman house, the Apostles and their Disciples there more securely entertayned, Religion exercised, Preists, & Cleargie men consecrated and directed into diuers Countries, and among so many, so greate multitudes of Christian Britans liuing in that house, and vsually resorting thither, and there instructed, we may not thinke but diuers Britans then and there, receaued holy preistly Orders, and consecration: And with others were sent into this kingdome, some of which number I shall remember hereafter, when I haue first brought S. Peter againe from Britaine to Rome, because they principally depended on him, and by him, or his Suecessours receaued Consecration, Iurisdiction, Directions and Instructions, for the Conuersion of this, and other western Countries. After a long and happy life spent in such sanctitie she ended her dayes at Sabinum in Vmbria, whether she retired herselfe, to her Husband S. Pudens his noble house, and Municipium there, after his death.

THE XXXIII. CHAPTER.

OF S. PETER HIS RETVRNE FROM BRITAIN to Rome, and setting the Apostolike Papall power there.

His greate care of Britaine: and our Christian Britans dutifull loue, and honor to him.

1.



BOVT this time, the Prophecie preserued among the ancient Rabins, that the cheife Seate of the Messias should be in Rome, was to be performed in his cheife Apostle, and Vicar S. Peter. Which the Prophetisses and Sybils among the gentils had also receaued, and deliuered to posteritie, testifying, that this greate and victorious Citie, which had triumphed ouer so many potent peoples, kings, and kingdomes, should be subdued to the Messias, not with the force of sword, but by the fishers (S. Peters) hooke. *Non in gladio belloue Aeneadem Vrbem Regesque subyciet, sed in hamo piscantis*, and this fisher should there, and ouer kings subiect vnto it, settle the name and victory of Christ for euer. *In Eneadem latus piscatoris nomen Agni vsque ad fines seculi virtute perducet*. Therefore this Imperiall Regiment of the Church, and Kingdome of Christ, being principally committed to S. Peter, & so from him to remaine in his Successors, in that prime Apostolike See, and the time of his death now drawing neare, hauing almost ended his preaching in these parts of the world, to giue that further honor to this kingdome of Britaine, an Angel appeared vnto him, telling him, the time of his leauing this world was at hand, and that he must returne to Rome, where after he had suffered death vpon the Crosse, he should receaue his reward of Iustice: *Angelicam aspexit visionem, quæ dicebat; Petre instat tempus tuæ resolutionis, & oportet te ire Romam: in qua cum mortem per crucem sustinueris, recipies mercedem iustitiæ*. This heauenly vision, and admonition was made vnto this blessed Apostle heare in our Britaine, after he had bene heare long time: *quo in loco cum longo tempore fuisset moratus*. For which extraordinary grace shewed vnto him, when this holy Apostle had giuen thanks vnto God, and settled the

The cheife Seate of the Messias Prophesied to be at Rome.

Henricus à S. fidel. contra Iudæos.

Sybilla Erythrea apud Franc. Petr. Arch. l. i. de otio Relig. Bernard. Senen. 6. part. Serm. i. de Fest. Mariæ. Anton. Chron. part. i. tit. 3. c. 9. Hartm. Schedel. in Sybill. Sybill. Erythr. in Nazo-graph. p. 53.

S. Peter admonished in Britaine from heauen of his death at had to be in Rome.

Sim. Metaphr. die 29. Iunij. Sur. & alij in fest. SS. Apost. Petri & Pauli.

Stowe & Howes
hist. in Nero.

Sueton. in Ne-
rone. Dio Cass. &
Matt. Westm. in
eodem. Marian.
Scotus. l. 2. ætat.
6. Mart. Polon.
Supputat. in Ne-
rone. Flor. Wi-
gorn. an. 14. Ne-
ronis.

Matth. Westm.
an. 13. Neron.
Cassiodor. Ma-
rian. Flor. Wi-
gor. sup.

S. Peters Pastorall
care of Britaine,
founding Christs
Church in it.

How it is probable
diuers Britans
went with S. Peter
from hence to
Rome.

Baron. Tom. 2.
Annal. Ann. 165.
& S. Iustin. apud
eund. sup.

S. Peter at his re-
turne to Rome frō
Britaine receaued
again in our Bri-
tans house, with
many others.

S. Peter in his 2.
Epistle seemeth to
speake of the visiō
he had in Britaine.

2. Petr. 1. vers. 14.

state of our Primatiue Church heare in Britaine, as I haue before made men-
tion, in the twelfth yeare of Nero, as this auncient and holy Authour wri-
teth, he returned from hence to Rome. *Cum ergo propterea deum glorificasset,*
& egisset gratias, & apud Britannos mansisset dies aliquot, & verbo gratia multos
illuminasset, & Ecclesias constituisset, Episcoposque & Presbyteros & Diaconos or-
dinasset, duodecimo anno Caesaris Neronis, rursus Romam reuertitur. Some English
Protestants write: the 14. yeare of Nero the holy Apostle S. Peter hauing accom-
plished his preaching in the west parts, returned to Rome, where he preached againe as
he did before. Which may without much difficultie or difference be easily re-
conciled to the former, if we say with Suetonius, Dio, and others, that Nero
reigned 13. compleate yeares, and some monethes: *Nero quintus ab Augusto,*
imperauit annis 13. & mensibus octo. And S. Peter went from Britaine in the
later end of the twelfth yeare of Nero, as S. Simeon Metaphrastes noteth;
and the next yeare coming to Rome preached there some time, and was
Martyred in the beginning of the 14. and last yeare of Nero, although Mat-
thew of Westminster and some others set downe the death of S. Peter in the
13. yeare of Nero, differing from those, that say Nero killed, S. Peter, S. Paul
and himselfe the 14. and last yeare of his Empire. *Nero Petrum & se interfecit.*

2. By this we see the exceeding greate Pastorall, and Fatherly care, and
loue of this greatest Apostle S. Peter to this kingdome, that although he was
so extraordinarily admonished by the holy Angel, to returne to Rome, yet
he neither would, nor did forsake this Nation, vntill he had perfectly settled
such an Hierarchicall Order, and holy gouernement heare as I haue descri-
bed, and was needfull in the first founding of the Church of Christ, among so
many Countries and Prouinces of this Western world. And the loue and dutie
of many Britans, especially such as were not so perfectly intrusted in the
faith, cannot be thought but to haue bene reciprocally to that supream Pastor,
in so greate degree, that it moued many of them to attend him in his returne
to Rome, to be better instructed in true Religion, as diuers also after his depar-
ture hence, did vndertake that Iorney to that end, such as S. Beatus and his
Associate were. And S. Peter being now come to Rome immediately from
this kingdome, without staying in that Iorney, as may be sufficiently gathe-
red out of the words and admonition of the Angel vnto him before his going
hence, and both hauing in his company diuers Britans, and at Rome finding
yet aliue as appeareth by S. Paul writing to S. Timothie before, diuers Chri-
stian Britans in that house, which as is shewed before, and Baronius from S.
Iustine, and others proueth, was both his, and other Christians common lod-
ging; *patebat domus Pudensis ab initio Petri Romam aduentus, hospitio Christia-*
norum: we are sufficiently allowed to be of that opinion, that he was entertain-
ed now at this his coming againe to Rome frō Britaine in the same house, as at
his first coming, and vsually in the time of his continuance and residence
there. And in this Noble Christian Britans house it seemeth S. Peter among
other his Apostolicall labours and designments for the Church of God, wrote
his second Epistle, wherein he maketh memory of some memorable things,
that chanced vnto him by all probable Iudgment in this Nation, as of the
Angells appearing vnto him, the forewarning of his death at hand, and that
it should be in Rome. *Knowing that shortly I must put off this my Tabernacle, euen*
as our Lord Iesus Christ hath shewed mee. As our English Protestants translate:
which words of the holy Apostle doe seeme to haue reference vnto that Ap-
parition, and admonition to him of his death at hand, of which I haue spoken

before.

before. For we doe not finde in Histories, more then two warnings heereof giuen by Christ to S. Peter; the first, and most euident in Britaine, and the other more obscure at Rome, recorded by S. Linus, Egesippus, S. Bede, and others, when S. Peter a litle before his death being sought for by Nero, and willed by the Christians to forsake Rome, to auoide the fury of the persecuting Tyrant, being come to the gate of the Citie, Christ appeared vnto him, and being demanded by S. Peter whether he went, *Domine quo vadis?* Christ answered, *Iterum venio crucifigi.* Which S. Peter interpreted to be spoken of his Passion; because Christ who suffereth in all his members, was also to suffer with S. Peter. *Intellexit Petrus de sua dictum passione, quod in ea Christus passurus videretur qui patitur in singulis: non vtrique corporis dolore, sed quadam misericordie compassione, aut glorie celebritate.* And this cannot be well construed to be that admonition of his death which S. Peter wrote off in his Epistle, being both obscure, and in all probable Iudgment after the writing of that his Epistle, and immediatly before his apprehension, and death, as appeareth by those Authours, affirming S. Peter was presently taken and martyred: *conuersus in urbem redyt, captusque a persecutoribus cruci adiudicatus.* Therefore seeing besides this so obscure admonition giuen to S. Peter by Christ of his death, we finde no other, but that most cleare and manifest foretelling thereof to S. Peter, by an holy Angel in Britaine, we must needs conclude that the holy Apostle in that passage of his Epistle, how he should shortly leaue the Tabernacle and dwelling place of his soule, his mortall body, as our Lord Iesus Christ had shewed vnto him, did this Nation that honour, to remember in his holy writings, that foresight and admonition of his end approaching made vnto him by the heavenly vision and Instruction thereof, which he had in Britaine. And signifying in the first words of this his laste Epistle that he wrote it to all beleeuing Christians at that time, saying: *Simon Peter a Seruant and an Apostle of Iesus Christ, to them that haue obtayned like pretious faith with vs, grace and peace be multiplied.* We must needs acknowledge, that coming then immediatly from the Christians in this Nation, whome he had so lately conuerted, he most fatherly remembred them with others in those words, and the whole Epistle following, especially where he writeth: *I thinke it meete, as long as I am in this Tabernacle, to stirre you vp, by putting you in remembrance. Knowing that shortly I must pute of this my Tabernacle; euen as our Lord Iesus Christ hath shewed mee. Morcouer, I will endeuour that you may be able after my decease, to haue these things allwayes in remembrance.* In which wordes this our kingdome of Britaine doth most iustly claime, that S. Peter remembred it, and rather then any other, citing there the admonition, which he receaued by the holy Angell heare, and there protesteth his greate care he had of this Coutry, that it might not onely during his life but after his death remaine constant in the profession of Christian Religion. And by Oecumenius and diuers others, both the Greeke and Latine Text giuing way to that exposition, S. Peter did there promise to remember this Nation, not onely during his life, but after when he should be in Heauen, as I haue shewed by diuers examples from auncient and credible Authours before, & shall remember more hereafter. And in the next verse he proueth, that he principally heare remembred Britaine, and those Nations, to which he had parsonally preached, for he saith: *We haue not followed cunningly deuised fables, when we made knowne vnto you the power and coming of our Lord Iesus Christ, but were eye witnesses of his Maieslie.* Where he plainly speaketh, of such people, and Nations, to whome he had made knowne

Linus l. de Pass.
Apost. Egesipp.
de excid. Hieros.
l. 3. c. 2.
Beda Sermone
de S. Petro &
Paulo. Tom. 7.

2. Petr. i. v. 1. 2.

S. Peters care and
loue to Britaine to
his death, and after
in heauen by his
owne promise.

Wers. 13. 14. 15.

Oecumenius in
verba illa: Dado
operam & c. 2.
Petr. i. v. 15.

2. Petr. i. v. 16.

the power of our Lord Iesus Christ, by his preaching, such as Britaine was.

3. And when being to leaue this world and his cheif Pastorall chardge, which might not die with him, to his successor, we must further acknowledge, how mindefull he was of this kingdome, with others in that designation, whether he constituted S. Linus, or S. Clement, to be his next Successor; for the first as I haue shewed before, was familiarly knowne to our Christian Britans, and lyued most with them in Rome, and the other S. Clement was not onely in the same estate, but was parsonally heare with S. Peter in this Nation: Neyther were our Christian Britans then vnmindfull or vngratefull for so many fauours of S. Peter vnto this Country, but euer continued most dutifull, and faithfull vnto him without any discontinuance of those obsequies vnto him; for as I haue probably shewed they were the first that entertayned him in Rome, and after: so I cannot without preiudice, and iniury vnto this kingdome thinke, but they were cheifely Christian Britans that performed the last and funerall duties to that holy Apostle, among whom likely was S. Marcellus Disciple of S. Peter, by birth a noble Britan, of whom I will speake more hereafter, for we reade in many, that one of S. Peters Disciples so named did honorably bury that glorious Apostle martyred by the cruell Tirant Nero. *Marcellus quidam Discipulus S. Petri accepit Corpus Apostoli, & lauit illud tali vnguento, quod nunquam posset putrescere, & postea misit illud in monumento.* Yet I finde that there was an other Marcellus in this time a Roman borne, *Marci Urbis Romae Praefecti filius*, that sometime followed Simon Magus, and was conuerted to the faith of Christ by S. Peter, and wrote among other works the Acts of S. Peter, and S. Paul. But this man being thought to be martyred by Nero, cannot so well be adiudged to haue bene the buryer of S. Peter, seeing S. Peters Martyrdome was one of Nero his last Actions. And we may not doubt, but our Britans that first receaued S. Peter in their house at Rome, and were euer after ward most faithfull and true vnto him both at libertie and in prison, as we are taught by their loue to S. Paul in like case testified by himselfe, and brought vp their children in such sorte that among other Acts of Christian pietie, we finde as in S. Praxedes, that they buried the bodies of the holy martyrs; *Imperatore Christianos persequente, eos facultatibus, opera, consolatione, & omni charitatis officio prosequeretur. Nam alios domi occultabat: alios ad fidei constantiam hortabatur: aliorum corpora sepeliebat: ipsi qui in carcere inclusi erant, qui in ergastulis exercebantur, nulla re deerat:* Therefore much more we may iudge, that the holy parents their Christian British family and friends, who from the first coming of S. Peter to Rome had ministred in such duties vnto him, were not wanting to performe this last and farewell obsequie to that greatest Apostle: both in respect, their greate loue and effectiō to S. Peter, be sufficient Testimonialls thereof, and aboue all others they might more freely performe it, then many others. For the Romans did not intermeddle then with the Britans in matters of Religion, but left such affaires to their owne Gouernment, and Brittish Gouernours, as we see in their kings then *Arviragus, Marius, Coillus, and Lucius*, all friends and fauourers of Christians, before *Lucius* was conuerted to the faith, openly to professe it, and none of them ioyned with the Pagan Romans in their Religion. which we cannot affirme so freely of France, where Claudius had forbidden the vse of their old Religion, which in Britaine neyther he nor any other Emperour had done, but the Christian Britans did both at home, and els where

The greate honor
& loue of our first
Christian Britans
to S. Peter: and
how probably di-
uers of them, hono-
rably buried him.

Bed. Hom. de S.
Petro & Paulo
Tom. 7. oper.
Guliel. Euseb. gr.
centur. 2. part. 6.
Dist. 1.
S. Anton. Vinc.
Petr. de Nat. a-
pud Magdebur.
cent. 1. l. 2. c. 12.
650.
2. Tim. 4.

Vita S. Praxed. in
Breuiar. die. 21. ●
Col. Iulij.

Antiquit. Glast.
Capgr. Cat. in S.
Ioseph. Hard. in
chron. Stow hist.
Cornelius Tacit.
in Vita Agrico-
lae.

That neyther S.
Pudēs, S. Claudia,
any of their fami-
ly, or any Britan
was then puni-
shable by the Ro-
mans for Religion.

vnder the Romans quietly enioy the free vse of the Religion of Christ, vntill the Persecution of Dioclesian.

4. If any man obiekt, that S. Pudens husband to S. Claudia was a Roman, and so subiect to their Lawes in Religion. I answere first, that it is euident before, that the Father of S. Claudia, a Christian and cheife commander in that family, was yet lyuing, and long time after. Secondly I answere, that S. Pudens himselfe was but a *Municipes*, and no Romane, partaker thereby of the Roman priuiledges, and immunities, but not subiect to their penalties; especially in things concerning Religion, as is testified by Aulus Gellius, and others their owne writers. *Municipes sunt ciues Romani ex municipijs suis suo Iure & legibus suis vtentes, muneris tantum cum Populo Romano honorarij participes, a quo munere capeffendo appellati videntur, nullis alijs necessitatibus, neque vlla populi Romani lege astricti.* Marcus Tullius Cicero hath the like euen in matters of Religion, and diuers others. Therefore a Protestant Antiquarie boldly concludeth, that by the Roman Lawes, the *Municipes* such as S. Pudens was, might be of what Religion they would, without controlement.

Tanta municipiorum videtur fuisse libertas, vt maiorum ac autis sibi que proprijs sacris vti minime prohiberentur.

Aul. Gellius
Noct. attic. l. 16.
c. 13. 10. Selden
Analect. p. 39.
Cicerol. 1. de legibus.

Selden supr.

THE XXXIV. CHAPTER.

ENTREATING OF THE TIME OF POPE

Linus, Vespasian Emperor, and Marius King of Britaine: and of our Christians in those dayes, both at Rome, in Britaine, and other places.

I. **H**E cheife Gouvernour of the Church of Christ S. Peter, hauing now happily by holy Martyrdome ended his labours in this world, and obtained his Crowne, and reward, in heaue; as an other succeeded him, in that high Pastorall chardge in spirituall things: so also at, or soone after that time, the supercaine Gouvernors in temporall affaires, both in the Roman Empire, and this kingdome of Britaine were changed. Nero the Emperor the same yeare he Martyred the holy Apostles, murdered himselfe, and Galba was Emperor though a short time of sixe monethes or litle more, and Otho who slewe Galba, was an Emperor although of a lesse continuance, for being in the fourth battaile he fought with Vitellius, conquered by him, hauing had victory in the three former, impatient of dishonor killed himselfe, bearing the name of Emperor but three monethes. And Vitellius which triumphed ouer him, enioyed as short an Imperiall life, onely eight monethes long, as his death, for his cruell wickednes was dishonorable, stabbed to death, cast into the Riuer of Tyber, and wanting buriall. *Cum Vitellius multa crudeliter, ac nequiter Roma ageret, minutissimorum ictuum punctationibus est excarnificatus, & ad vltimum in Tyberim mersus, communis carnis Sepultura.* After these Vespasian was inuested in the Empire enioying it almost eleuen yeares.

2. In Britaine Marius commonly esteemed the sonne of Amiragus, and Genuissa, the reputed daughter of Claudius, was King: and both these so

farre

After the death of Nero, others enioy the Empire a very shorte time.

Euseb. in Chron.
Matt. Westm. in
Galba. Otho. &
Vitell. Marrian.
Scot. l. 2. stat. 6.
Martin. Polon.
in Supput. Flor.
Wigorn. & alij.

Vespasian Emperor.

Marius King in Britaine, no Persecutor of Christians, but a freind, and Benefactor to the.

John Harding
Cronicle c. 47.

Vespasian Empe-
rour also a freind
to Christians, and
thought to haue
beleueed in Christ.

Tertullian. Apol.
contr. gent. c. 21.

Manusc. French
hist. pr. Or que
nous sommes.

20000. Britans
serued vnder
Vespasian, at the
sacking of Hieru-
salem by Vespasian
and Titus.

Ioseph Bengor.
apud Rich. Ha-
kluit præf. l. Na-
uigat. Angl.

Credible that many
of these Britans
were Christians.

Oratio Iosephi
ad Iudæos Ege-
sippus l. 5. excid.
Hierosolymitani
cap. 15.

Iosephus & Ege-
sipp. supr.

The cheife Rulers
in Britaine freinds
to Christians in
this time.

farre from being enemies and Persecutors of Christians, that King Marius is by diuers, as I haue shewed before, reported to be a Christian; and by all opinions both a friend, and Benefactor vnto them, confirming vnto the Christian Eremites of Aualon, S. Ioseph and his Associates those Donations, liberties, and Immunities which his Father king Aruiragus had formerly granted vnto them. And the Emperor Vespasian whas so friendly and fauourable to holy Christians, that when he was in Britaine, before he was Emperour, as Harding from more auncient Authours hath testified, he procured those Immunities, and Exemptions for S. Ioseph, and his company, which King Aruiragus endowed them with. And I doe not doubt, but he was so farre a Christian in iudgment, that I may recompt him in the number of those first Emperours of whome Tertullian thus writeth: *The Emperours themselves would haue beleueed in Christ, if the Emperours had not bene necessarie to the world, or men that where Christians might haue bene Emperours: Sed & Cæsares credidissent super Christo: si aut Cæsares non essent seculo necessarij: aut si & Christiani potuissent esse Cæsares.* For we finde in auncient Histories, Manuscripts and others written diuers hundred yeares since, that this Vespasian being Miraculoufely cured of a naturally irrecoverable desease, by the power of Christ, did plainely acknowledge him to be the sonne of God, *fuit le filz de Dieu*, And promised therevpon to reuendge his death vpon the Iewes. Which he performed, when he sacked Hierusalem, and so slaued that people. For executing which Iustice of God, and desolation of the Iewish Nation, this kingdome of Britaine, though so farre distant thence, was present there, as both Hæbrew & English writers euen Protestant Ministers are witnesses, with 20000. souldiers. I reade (saith a learned Protestant Antiquarie and Minister) in Ioseph Bengorion a very authentick Hæbrew Authour, a Testimony of the passing of twentie thousand Britans valiant souldiers to the seige and fearefull sacking of Hierusalem vnder the conduct of Vespasian and Titus the Roman Emperour. Therefore so many thousands going so greate a Iorney, to fight vnder so Christianly a minded Generall, and for the Quarrell of Christ, we cannot thinke but many of these were also in iudgment, Act, or both, Christians.

3. And so we may worthely register Britaine for one of the first beleeuing Nations, though so farre distant from the place of the life, death, and first preaching of Christ, and boldly say, it was the first, cheifest, principall, or onely kingdome that sent so greate forces, and so farre of, through so many difficulties, to execute the iust Reuendge of God vpon his Enemyes. And the Christian either publike profession, or knowne disposition of many British Souldiers there mixed with the Romans vnder Vespasian, must needs be a Motiue to iustifie his words for true, to force Iosephus to those forcible complaints to the Iewes at that time, *that they could not expect any help frō God, for as they had forsaken him, so he also had forsaken them.* And he that was wont to defend them, was gone to the Romans their Enemyes, who then worshiped the true God, whome the Iewes had offended, and the true God was with the Romans: *an præsidium speratur diuinum, atque auxilium de penetralibus? Sed qui nos defendebat, ad hostem migravit: quoniam quem nos colebamus, Romani venerantur, nos offendimus. Quis autem ignorat cum illis esse deum?* So that whether soeuer we goe where Britas were in that time, either in Iury about Hierusalē, where the faith of Christ was first preached, or Rome in Italy where the cheife Vicar of Christ was seated, or in Britaine, then termed by Iosephus and Egesippus an other world: *Quid attexam Britannias, inter fuso Mari a toto orbe diuisas, & a Romanis in orbem*

terrarum

terrarum redactas. We finde there were many Christians among them. And their cheife Rulers euen in temporall affaires, not vnchristinally minded, as *Vespasian* in Iury, king *Marius* in Britaine, at Rome *Coillus*, his sonne afterward king heare brought vp at Rome euen from his Infaney, *hic ab Infancia Romæ nutritus*, a greate friend to Christians, both there, and in Britaine, when he came to Rule.

4. And to come to the spirituall cheife Gouvernour of the Church of Christ in the See at Rome in this time (to deferre the Question whether S. Linus, or S. Clement immediately succeeded to S. Peter vntill I come to S. Clements place, by common computation) and heare to followe that opinion, which the Church of Christ seemeth to preferre, that S. Linus was S. Peters next successour, in the Papall Government, *Linus Pontifex primus post Petrum gubernauit Ecclesiam*: How carefull and mindefull this Pope was of the spirituall good of this Nation, and the meanes he had to effect it, may be gathered by his acquaintance, and familiarity, which he had with our Britans, then remayning at Rome, by whom, and with whom, he was most releiued, and resident, as is before related. And to instance in some particulars; it seemeth that both S. Beatus, and his other holy Britnish companion of whome I haue spoken before, were consecrated Preists and sent into these parts by this Pope S. Linus: To which opinion both our English and German Protestants with other Authours induce me. Our English Protestant Antiquaries write in this manner: *As Beatus Rhenanus, in his Historie of Germanie, Pantaleon, and others doe reporte, one Suetonius a Noble mans sonne in Britaine conuerted to the faith, by the first Planters of the Gospell in this Iland, and after his baptisme called Beatus, was sent by the Brethren, from hence vnto Rome, to be better instructed, and further directed by Saint Peter.* By which, and that I haue proued before, that S. Peter was put to death soone after his returne to Rome from hence, it may well be concluded, that S. Beatus and consequently also his companion in the same case were consecrated by S. Linus, and not by S. Peter: for Pantaleon proueth, that these men were long at Rome to be instructed both in faith, and learning, requisite for such Ecclesiasticall parsons, before they were consecrated Preists, and directed into these Countries, and this rather by S. Peters successor, then by himselfe then Martyred and in heaven; *S. Beatus Heluetiorum Apostolus. Beatus ille nobilibus parentibus natus ex Britannia Romæ profectus est, ut a S. Petro, in vera fide rectius institueretur. Cum autem in humanioribus literis optime profecisset, atque Suetonius diceretur, Christianis dignus visus est, qui doctrinā veram perciperet, atque eandem vbique diffeminaret.* Which could not be well effected in so short a time, as is shewed before S. Peter liued after his returne from Britaine to Rome. Therefore I must needs ascribe it, to the time and ordinance of S. Linus. Which I may safely affirme in both opinions concerning S. Linus, as well of them which deny him to haue bene Pope, and affirme that what he did in Papall affaires, he did it by S. Peters direction, and appointment: *ex præcepto beati Petri Apostoli*: as also of such, as say, he was true Pope, and immediate successor to S. Peter, in which last opinion there can be no pretence of difficultie at all. And in the former opinion, although we may not without iust reason say, that, *Ex præcepto Petri*, S. Linus proceedings by commandment of S. Peter are to be vnderstood of things he did in the life of S. Peter, and time of his absence from Rome, for if S. Linus was not Pope after, but S. Clement, it should rather be said that S. Linus did *ex præcepto S. Clementis*, as S. Clement then liuing commanded and directed, then by the

Matth. Westm.
an. 78. Galfrid.
Monum. li. 4. ca.
18. Potic. Virun.
Hist. Brit. l. 4.
Stow Hist. in
Coillus.

Breuiar. Rom.
die 23. Septemb.
in S. Lino.

Pope Linus his
care of Britaine.

He consecrateth
diuers Britnish
Preists of this Na-
tion.

Theater of great
Britaine l. 6. §. 9.

Henric. Pantal.
de viris Illustrib.
Germ. parte 1. p.
114. Stumpff. l. 7.
Bibliotheca Pa-
trum minor.
Chronic. chroni-
cor. tom. 2.

Marian. Scot. l. 2.
ætat. 6. Mart.
Polon. Supput.
in S. Lino. Leo 2.
epist. decret. Flo-
rent. Wigorn. in
Siluan. & Otho.

comman-

commandement of S. Peter, who being dead neither could command as Pope, nor be esteemed Pope: yet we may lawfully suppose, that S. Peter who had bene in Britaine, and had such care thereof, And seeing in his life time S. Beatus, and his British companions, went so long a Iorney, as from hence to Rome to be instructed in the faith, and desirous to be consecrated Preists, to preach in their Countie, would giue charge, and direction to S. Linus, his successor to performe those duties for the spirituall good, and honor of this Nation.

5. And so we may probably vpon sufficient warrant suppose, these holy British Preists, and Saints were directed into these parts, both by S. Peter, and S. Linus Authoritie, and Order. By this holy Pope also were such Britans, as were Christians in Rome at that time instructed, the most principall place of S. Linus Residence being then in the house of S. Claudia our British Lady, and so ordinary and vsuall that S. Paul before seemeth to number, and accompt him one of that family, *Eubulus greeteth thee, and Pudens, and Linus and Claudia*; that house being as is already shewed, the most knowne and frequent place of Christians in Rome eyther to instruct, or be instructed in Religio, minister or receaue the holy Sacraments thereof. And although King *Coillus* of Britaine, did not openly professe himselfe a Christian at that time, for feare of the Roman Emperour, and Senate; yet being brought vp at Rome, and in this time, and so farre a Christian in iudgment, and affection, that he confirmed to the Eremits of Glastenbury, those immunities and priuiledges, which his Grandfather, and Father, kings, *Aruiragus*, and *Marius* had graunted before vnto them, we must needs affirme, that he learned this his so greate allowance, and loue to Christians, and their Religion at Rome from S. Linus and his Disciples, in whose time of Papacy he liued, and had his education and Instruction there by all Antiquities. And to giue vs assurance that this S. Linus had a Pastorall care, as part of his greate charge, and cuer, as necessitie required, and the times would permite, to send Bishops, and preachers into these parts where Britaine is, we are told by diuers French Historians, and from their primatiue Antiquities: that euen in the first yeare of his dignitie, he sent *Saint Cler*, to the Realme of *Britanny Armorike*, who brought with him the *Nayle*, wherewith the right *Arme* of S. Peter was crucefied, and S. Cler there setled his *Episcopall See* in the city of *Nantes* in the yeare of grace 72.

Antiquit. Glast.
in tabula antiq.
Io. Capgr. Cat. in
S. Iosepho Ara.
Gulielm. Malm.
l. de antiq. ceno-
bij Glast. M.S.

Mere des histoi-
res & chroni-
ques de France
lib. 1. fol. 87. A.
lani Bouchard.
Annales de Bre-
tagne l. 1. f. 19.



THE XXXV. CHAPTER.

OF THE STATE OF CHRISTIAN RELIGION

in Britaine in the time of Pope Cletus, King Marius, or Coillus:

and how we had heare in Britaine a continued Succession

both of Preists and Bishops all this first

hundred of yeares.

1. **S** Linus being martyred, S. Cletus succeeded him in the Apostolike Roman See, and was Pope about 11. yeares: And for temporall Rulers Matthew of Westminster and diuers after him doe testifie, that king Marius died in the 78. yeare of Christ, & left Coillus his sonne his Successour in this kingdome, *Anno gratia 78. Marius Britannorum Rex, ab hoc seculo transiens, Coillum filium habuit successorem.* By whom he reigned but a short time, not about sixe yeares. Others affirme he reigned a farre longer time, the Protestant Publishers of the British Historie ascribe 52. yeares for his Reigne, Polidor Virgil giueth him 48. yeares, Stowe saith he reigned 53. yeares, Harding auoucheth that he dyed,

When he had Reigned sixtie yeares and three.

His Tribute payed full well to Rome Citie.

Of Christs faith some what he was enformed,

But much more he needed to haue bene reformed.

But howsoeuer the question about the time of his Regiment, long or short, be resolued; certaine it is, that he was a friend to Christians, and if he reigned long, longer was their peace by his permission, and if his Regiment was shorter yet the quiet of Christian Religion was not thereby abbreviated, for Coillus his Sonne being also very fauourably affected to Christians, and leauing the Kingdome to his Sonne Lucius, vnder whome the whole Nation was conuerted to the faith of Christ, we cannot finde any King of Britaine in those dayes, which was an enemy to Christianitie; so that if any outrage or crueltie was committed against any of that profession, it was rather by the malice of the Druids, and some such, and not by regall commaunde, and Authoritie, which rather stood for the defence, then offence of Christians all that time.

2. And so long as Titus Sonne of Vespasian was Emperour of Rome, which was but two yeares, and not many moneths, ther was no Persecution of Christians there not putting any of them to death, and so mercifull he was to all, that he pardoned the very conuicted, that had conspired against him, and vsed them as familiarly as he did before. *Vir omni genere virtutum mirabilis, adeo vt amor & deliciae humani generis diceretur. Hic in Imperio tanta bonitatis fuit, vt nullius omnino sanguinem fuderit, sed conuictos aduersum se coniurationis dimitteret, atque in eadem familiaritate, qua antea habuerat, retineret.* But after the death of Titus, his younger Brother Domitian taking the Empire vpon him, differed so much from his Brother, and Vespasian his Father before him, that he fell into so greate pride, and impietie, that he caused and commaunded

P

himselfe

Matth. Westm.
an. 78.

Catalog. Regum
Britann. in Ma-
rio. Stowe Hist.
in Marius. Har-
ding Cronicle in
King Marius. c.
50. fol. 42.

Marian. Scot.
lib. 2. stat. 6. in
Tit. Martin Po-
lon. Supput. col.
36. in Tit. Matth.
Westm. an. 81,
Florent. Wig.
in Tit.

Domitian a very
wicked and perse-
cuting Emperour.

Euseb. Hist. &
in Chron. Ma-
rian. Martin.
Matth. West.
Flor. supr.

Many Christians
in this Persecution
of Domitian fled
into Britaine.

Matth. Westm.
an. Dom. 97.
Godwin Conu.
of Brit. p. 18. Tri-
part. hist. l. 1. c. 7.

S. Ioseph of Ara-
mathia, & diuers
of his company died
about this time, as
also others our pri-
matine Christians.

Matth. cap. 27.
Marc. cap. 15.
Luc. cap. 23.
Ioa. cap. 19.

M. S. antiq. de
Vit. S. Ioseph ab
Aramathia. Io.
Capgrau. in eod.
Antiquit. Glast.
& alij.

Author of the
Engl. Martyrol.
15. day of March.

himselfe to be called, and worshiped as God, and was the second after Nero, who setting forth his cruel Edicts to that end, persecuted Christians and the Church of Christ. Which crueltie of his, although it did not extend to our Christian Britans at Rome, still by the Roman Lawes enioying there their priuiledges, and immunities from compulsion to square themselves in matters of Religion to the Emperiall lawes, and Edicts, yet being of force against all that had not such municipall prerogatiues, many of these bannished and persecuted Christians, as in the Persecution of Nero before, as our Protestant and other Antiquaries tell vs, fled into this our Britaine, whether that Persecution did not, nor could extend it selfe, for refuge, and succour, at the least vntill his wicked Edicts 15. yeares and some moneths after the beginning of his Empire immediately vpon his death for their crueltie were reuoked by *Nerua*, his Successour, who by his first Edict recalled all which Domitian had bannished. *Nerua primo edicto suo cunctos exules, quos Domitianus relegauit, reuocari praecepit.* Whereupon a Protestant Bishop and Antiquarie speaking of this time of Domitian calleth *Britaine, a refuge for Christians*. And addeth both from Cassiodorus, and his owne iudgment: *It was not counted vnlawfull for these to be Christians, that dwelt beyond Italy, and France, as in Britaine or neere the Pireney Mountaynes, and so to the westerne Ocean. Whereby vndoubtedly it came to passe, that many professing Christ, not daring to abide neere vnto the heart of the Empire, as in Italy, France, or some other of the neereft Prouinces, made choyce of our Britaine, where to leade their liues in such sort, as they might enioye libertie of conscience.*

3. By which meanes it seemeth, that the number of our Apostolike men, though their names be buried in obliuion, by iniquitie of time, was againe renewed, and encreased, diuers of the former now hastning to their death, and some of them, credibly deceased already. Among which we may with good warrant number S. Ioseph of Aramathia and others of his holy companions, which though they were subiect vnto him, as their Abbot and cheife: yet for yeares and age litle, or not at all inferiour vnto him, in probable iudgment. And S. Ioseph was so venerable for yeares before this time, that the holy Euangelists, as our Protestants translate them, tell vs he was at the death of Christ one and thirtie yeares, of age. And he was, as the Antiquities of Glastenbury, with many other Authorities witnesse, before his coming into Britaine, *an honorable Counciller*, in high esteeme with the Iewes, and so honoured by Pilate, the President of Iury, that he boldly had accesse vnto him, asked, and obtayned of him the body of Christ, which he buried in his one Tombe, thinking thereby, that he had not long to liue; and so old he was at his coming hither, that as many before haue thought his sonne Ioseph was consecrated a Bishop at the least assigned to that dignitie. Therefore the auncient writers, and Antiquities of this Historie say, that within few yeares of their setting themselves at Glastenbury, they gaue place to nature and ended their liues one earth, and S. Ioseph, as probably the rest, was buried by the holy Chappell which they had founded to the blessed Virgin Mary: *effluentibus paucis annorum curriculis sancti memorati carnis ergastulo sunt educti: inter quos & Ioseph sepultus est, & positus in linea bifurcata iuxta Oratorium praedictum.* And about this time our renowned Archbishop S. Aristobulus died heare (a late writer saith) by Martyrdome, & at Glastenbury, setting downe the time *about the yeare of Christ three score and ten*; which how true it is, I dare not affirme, because I finde none of his Authours which he citeth, who are Arnoldus Mirmannius, Dorotheus in Synopsi & Baronius, to deliuer any such

thing

thing, but if we should leaue him to a naturall death, we cannot coniecture, that he liued long after this time, for if he was the Father of S. Peters wife, he must needs be very old in these dayes; so likewise if he was a Roman, and the same S. Paul mentioneth to haue had his familie in Rome, before his coming thither. Arnoldus Mermannius saith *he died in Britaine in the time of Domitian Emperour and S. Clement Pope in the yeare of Christ 99. anno & quod excurrit 99. Clemente Pontifice Maximo Domitiano Imperatore.* The old Roman Martyrologe is plaine that he ended his life by Martyrdome; *qui cursu predicationis peracto, martyrium consummauit.* By whome he was martyred, eyther by the Druids, or any Lieutenant of the Romans in the time of Domitian his Persecution, or soone after Iulius Agricola being heare about that time, and conquering this Britaine to the Romans in the dayes of the persecuting Emperour Domitian, *Britania tunc primū penitus subiugata ductu Agricola auspitijs Domitiani,* I dare not conclude; neither precisely of the time, or place. But thus we see that the cheife Disciple of S. Peter liued heare among the Christian Britans vntill the dayes of S. Clement, and after such time as he sent many other Bishops into these westerne parts, which as Matthew of Westminster and his Protestant publishers, was in the yeare of Christ 94. *Doctores mittuntur versus Occidentem.* Which was 5. yeares before the Martyrdome of our Archbishop S. Aristobulus.

4. And yet after his death, we had diuers other Bishops in, or of this Nation, as namely S. Beatus that liued vntill the yeare 110. as also his companion, whose certaine name is not remembred, so did S. Mansuetus long ouerliue this Age, as I shall shew in the second Century, or hundred of yeares, and S. Peter at his time of his going from hence a litle before his death, and consecrating at his departure diuers Bishops with Preists, we may not probably thinke that they all were dead, though their particular memories doe not remaine, for both S. Mansuetus and S. Aristobulus were longe time Bishops before them, and yet the one liued vntill now, and the other a farre longer time: And they which fled, or came hither in the Persecutions of Nero, and Domitian, (which last reigned and raged against Christians, vntill the 98. yeare of Christ, commonly supposed the time of his death) could not be all dead, but many liuing, at, and long after this time, euen heare in Britaine: for Traian succeeding him next, except Nerua, who was Emperour but one yeare, & 4. moneths, kept the Empire all most twenty yeare he, and many of them continued a Persecutor, at the least vntill he was (about the yeare of Christ 107. in the next age) moued by the letters of Plinius, to mitigate his Persecution. And although, as I haue insinuated before, S. Ioseph of Aramathia & his holy cōpanie did not liue long at Aualon, yet it is a thing not to be doubted in Historie, but either some of them, or some that succeeded them in that holy place, and his conuersatiō of life, liued there all this, & some time of the beginning of the next Age. For it is testified by all Antiquities of that holy Mansion of their, that king Coillus confirmed those priuiledges thereof which his Grandfather, and Father Aruiragus and Marius had formerly granted vnto it: And many hold, it was the next Age before Coillus was king. The Cataloge of the British kings saith, he began his Reigne in the yeare 125. And certaine it is, that this his confirmation could not be vntill towards the later end of this Age at the soonest, for Claudius the Emperour concluded not the Marriadge betweene his Grandfather Aruiragus, and Genuiffa or Geuiffa his Grandmother, vntill the 44. or 45. yeare of Christ. This was

S. Aristobulus his death in Britaine by Martyrdome.

Arnold. Merm. in Theatro cōgent. in Britainia.

Martyrol. Rom.

15. die Martij.

Catal. Regum.

Britannor. 1. Fasti Regum & E-

piscoporu Angl.

in Domitiano.

Matth. Westm.

an. 94. Protest.

Marginal. Ann.

in eund. ibid.

Britaine was not without Preists, and Bishops after S. Aristobulus death but still enioyed diuers.

Marian. Scotus

atat. 6. in Nerua.

Catal. Episcop.

Treuer.

Matth. Westm.

an. gratiæ 98.

Marian. Scot. l. 2.

atat. in Domitian.

Martin. Pol.

supput. in eod.

Florentius.

Wigor. in chron.

Euseb. in Chron.

& hist. Hist. Tri-

partit. Stow hist.

in Domitian.

Catal. Reg. Brit.

Some Religious

men liued at Gla-

stenbury, all this

first Age to the end,

and longer.

Catal. Reg. Brit.

Galfrid. Monu.

Hist. Brit. Virun.

hist. Matt. West.

Stowe hist. in

Claudio.

Antiquit. Glasc.
M. San Tabulis.
M. S. de Vit. S. Io-
seph. Capgrau.
Catal. in eod.
Melkin. in S. Io-
seph. Gulielm.
Malmesb. l. de
antiqu. Canobij
Glasc. M. S.

Tacit. & Iul. Ce-
sar apud Anold.
Merman. Theat.
conuers. gent.
Petr. Merissaus
Catal. Archiep.
Treuer. in S. Va-
ler. & Materno.
S. Valerius and S.
Maternus Disci-
ples of S. Peter
were by probabili-
tie in Britaine
sometime.


Marian. Scot. re-
tat. 6. in Nerua.

none of his first Acts heare, her sending for from Rome hither, according to her estate required time, we must allowe a mans Age to Marius his Father, before Coillus was borne or begotten, and to make Coillus his Charter of confirmation validate, requireth so many yeares in him, that the end of this first Age must needs approach before it was effected, and those holy Eremites to whome it was made, did but a short time enioy that priuiledge, if none of them suruiued to see the second Age. Which is confirmed by those Histories which assuer vs, that when S. Damianus and Eugarianus came thither, towards the later end of the second hundred of yeares, they found both their house or Oratorie still standing, and diuers Christian Images of the Crosse, & others, which could not haue so long continued, considering the weake and meane building of that poore Chappell, the matter of those picturs, and the inhabitants thereabouts Pagans, more apte to destroy, then maintaine such Christian memories, if the Christian Possessors thereof had all bene dead, and left it desolate long before.

§. I haue made former mention, how among all Countreies betweene this and Rome, this kingdome was in all times the most safe and quiet harbour and refuge for Christians in these times: And yet we finde in German, and French Histories, that towards the later end of this first hundred yeares, in the dayes, and by the holy labours, of S. Valerius and others sent thither by S. Peter the Apostle, there were so many conuerted to the Christian faith, that in number they exceeded the Pagans in many or most parts of France and Germany, especially those that be neare vnto Britaine, and from whence to vse the phrased of strangers it is but a short cutt into this kingdome. *Vnde breuissimus in Britanniam, nunc Angliam, est traiectus, uti Tacitus & Iulius Caesar meminere.* Such was the encrease of Christians there: *Iam tunc pene per Galliam & Germaniam Christiani Paganos & numero superauerunt & Religionem.* This was in the time of S. Valerius, which died in the yeare 93. and, being before the Diuision of Prouinces was fully made into Archiepiscopall Sees, ruled diuers cheife Churches, and farre distant, as Colcen, Tungers, and Treuers, as also his Successour S. Maternus did, and both of them were probably heare in Britaine, and conuerted many heare: for *Marianus* ioyneth these with other holy Preachers and Bishops of those dayes which preached not onely in their owne Prouinces, but in these vttermost, and extreme parts. *Qui non solum propria Prouincia sed in extremis & vltimis industrij & illiusmodi existentes regna Tyrannorum vicerunt.* And this greate encrease and multiplication of Christians, continued all this age in these Countreies, as these fourre Antiquaries tell vs, and vntill the death of S. Maternus, which was in the yeare of Christ 133. as they witnes: all which time and longer our renowned Bishop and Countreiman still liued, and often visited this his native Country preaching heare. And yet before the end of this age, we had a new supply of Apostolike men sent hither, from the See of Rome and Authoritie thereof, as I shall further declare in the next Chapter.

THE XXXVI. CHAPTER.

OF THE STATE OF ECCLESIASTICALL
*affaires in Britaine in the Papacy of S. Clement, Empire of Traian
 and Reigne of King Coillus, vnto the end of this first hun-
 dred of yeares of Christ.*

1.  Cletus hauing happily ended his life by Martyrdome, S. Clement tooke vpon him the gouernement of the Apostolike Roman See, and the tyrannicall time of Domitian being now by his death expired, and his Acts for their crueltie generally recalled by Nerua, though Emperour litle aboue one yeare, Traian succeeded him, holding the Empire vntill, or about the yeare of Christ 117. being for diuers yeares a Persecutor of Christians, especially about Rome, the Easterne, and other parts, remote from this Nation, where King Coillus a great friend and fauourer of Christians reigned.

2. Before I proceede further in S. Clements dayes: my promise before, and vrgent reasons to be remebred hereafter, doe call vpon mee, to cleare the doubt, whether S. Clement was ordained by S. Peter his Successor immediate or noe. S. Clement himselfe thus writeth in these words: S. Peter himselfe for his greate charitie, towards all men, when he perceaued his death at hand, in the Assembly of our Brethren, the whole Church hearing him, taking mee by the hand, vttered these words: heare mee, my brethren and fellowe Seruants, because, as I am taught of him, my Lord and Maister Iesus Christ that sent mee, that the day of my death is at hand, I ordayne this Clement your Bishop, to whome onely I commit the Chaire of my preaching, and doctrine. To him I deliuer the power of binding, and loosing, deliuered to mee by our Lord, that of all things whatsoever he shall decree on earth, the same be decreed in heauen. For he shall binde that which ought to be bounde and shall loose that, which ought to be loosed, as he which perfectly knoweth the Rule of the Church: Ipse Petrus pro immensa charitate, quam erga omnes homines gerebat, in ipsis diebus, quibus vita finem sibi imminere presensit, in conuentu fratrum positus apprehensa manu mea, in auribus totius Ecclesie, hac protulit verba: audite me fratres, & conserui mei, quoniam vt doctus sum ab eo, qui misit me, Domino, & magistro meo Iesu Christo, dies mortis mee instat, Clementem hunc Episcopum vobis ordino, cui soli mea predicationis, & doctrine Cathedram trado. Ipsi trado a Domino mihi traditam potestatem, ligandi & soluendi, vt de omnibus quibuscunque decreuerit in terris, hoc decretum sit & in calis. Ligabit enim quod oportet ligari, & soluet quod expedit solui, tanquam qui ad liquidum Ecclesie regulam nouerit. This Act so concerning, and so publikly effected, and concerning the whole Church, registered by so worthie a present witnesse and partie in that busines leaueth no place of exception vnto it, especially when we see almost all, that followed,

Marian. Scotus
 l. 2. tit. 6. Me-
 thod. apud. eund.
 col. 255. Martin.
 Pol. Supput. in
 Clem. & Traia-
 no. Matth. West.
 an. 102. 98. 117.
 124. & alij.

Clemens Rom.
 Epist. 1.

Anaclet. epist. 1.
& 3. to. 1. Concil.
Matt. Parker.
Antiq. Brit. p. 24.
Io. Prif. defens.
hist. Brit. p. 73.
Rob. Barnes l. de
vit. Pontif. in A-
naclet. & Alexā-
dro. Alexand.
Pap. 1. epist. 1.
S. Leo 2. apud
Marian. Scot. l. 2.
stat. 6. col. 238.
Florent. Wigor.
an. 50. & 75. Bed.
Martyr. 9. cal.
Decembr. Hier.
l. de Scriptor. in
Clem. Epiph. he-
ref. 27. Ioa. Pap.
3. Epist. decretal.
Tom. 2. Concil.
Egbert. Ser. 3. de
incremento &
manifestatione
Catholicæ fidei.

Io. Pap. 3. in fine
Epist.
Marian. Scot. &
Florent. Wigor.
supr.
Bed. in Martyr.
Manuscript. ant.
in Bibliotheca
publ. Cantabri-
giæ volum. 28.
tract. 9.
Sabellicus l. 9.
Ennead. 7.
Henticus Hun-
ting. hist. l. 3.

cōfirming it. S. Anacletus the next successor to S. Clemēt, whom our greatest Protestāts approue, approueth both that Epistle, & this very part thereof, containing this Act of S. Peter in diuers places. S. Alexander likewise carrying with him Protestant approbation, twyce in one Epistle citeth and alloweth the same Act for S. Peters: *Ipse Apostolorum Princeps in ordinatione beati Clementis populum instruens.* And againe: *beatus Princeps Apostolorum Petrus qui in ordinatione sancti pradeecessoris nostri Clementis, instruens clerum & populum.* So doth S. Leo the second as S. Marianus, Florentius Wigorniensis, and others testify. S. Bede saith the same of S. Clement, *Hic ex præcepto beati Petri Ecclesia suscepit pontificatum.* S. Hierome saith most of the Latines held so: *plerique Latinorum secundum post Petrum Apostolum putant fuisse Clementem.* S. Epiphanius a Grecian is of the same opinion, Pope Ihon the third about 1000. yeares since expressly setteth downe this History from that Epistle of S. Clement. And Egbertus cōuincibly thus proueth this Epistle: *nec vnquā defecit in Ecclesia Romana fides quam habuerat & quam prædicauerat Petrus sicut ei promiserat Dominus, quando imminente passione sua, dixit ad eum; Ego rogam pro te, vt non deficiat fides tua, hoc est, fides Ecclesiæ quam tibi commisit. Beatus autem Petrus cum sciret appropinquare sibi passionem suam, sanctum Clementem, quem ad fidem conuerterat, & baptizauerat, ordinauit in Episcopum, eiusque gubernationi sedem suam & Ecclesiam, quam ipse rexerat, commisit: & ita successor beati Petri factus est in Sede illa. Nam quod Linus & Cletus successores Petri fuisse leguntur, ita intelligendum est, quod adhuc ipso viuente, Coadiutores eius extiterunt in gubernando populum Dei Romæ, & ad hoc ab ipso erant in Episcopos ordinati, vt scribit quidam Apostolicorum Patrum Episcopis Germaniæ & Galliæ: The faith which Peter had, and preached, did neuer faile in the Roman Church, as our Lord promised him, when a litle before his Passiō he said vnto him, I haue asked for thee that thy faith faile not: That is the faith of the Church which I haue committed to thee. And Peter when he knew his passion to be at hand, tooke S. Clement, whome he had conuerted and baptized, and ordained him Bishop, and committed to his gouernment his See, and Church which he had gouerned, and so he was made the successor of S. Peter in that See. For where we reade that Linus and Cletus were the successors of S. Peter, we must so vnderstand it, that while he liued they were his Coadiutors in gouerning the people of God at Rome, and for that end they were ordained Bishops, as an auncient Pope writeth to the Bishops of Germanie and France. which must needs be this Epistle of Pope Ihon the third before mentioned, both the subiect being the same, this auncient Authour related, and written to the Bishops of Germany, and France, as the beginning of that verie Epistle is, thus an able testimonie: *Ioannes Episcopus vniuersis Germaniæ & Galliæ prouincias constitutis, in Domino salutē.* So we haue besides a world of other witnesses, the Decretall Epistles of two auncient Popes this of Pope Ihon about a thowsād yeares since, who in the end of this Epistle, calleth it his Decree, and the other of S. Leo so named by S. Marianus, Florentius Wigorniensis and others: *Leo secundus in sua decretali Epistola.* To these I may add S. Damasus Pope, commonly esteemed Authour of the Pontificall cited by S. Bede before Anastasius time, to whom Bellarmin ascribeth it, and directly said in an old Manuscript in Cambridge to be written by Damasus *Gesta Romanorum Pontificum Authore Damaso.**

3. So writeth Sabellicus saying S. Damasus was authour of it, and gaue it to S. Ierome to peruse. *Damasus omnium qui ante se fuerant Pontificum vitas monumentis tradidit, deditque id opus Hyeronimo cognoscendū;* and it is euery where approved by our best Historians, Florentius Wigorniensis, William of Mal-

mesbury, Henry of Huntington and others: among which, this last saith plainely for this matter; that *S. Augustine did ordayne S. Laurence his Successour at Canterbury in his life time, as S. Peter did S. Clement at Rome; Laurentium vero adhuc viuens ordinauerat Augustinus in Archiepiscopum, exemplo S. Petri qui Clementē similiter ordinauerat.* I haue cited Florentius Wigorniensis for the same opinion before. S. Damasus saith plainely, that S. Peter consecrated S. Clement Bishop, and committed his See and the Church to his chardge, leauing vnto him that highest spirituall Pontificall power which Christ committed vnto him. *Petrus beatum Clementem Episcopum consecrauit, cui & Cathedram vel Ecclesiam omnino disponendam commisit, dicens: sicut mihi gubernandi tradita est à Domino meo Iesu Christo potestas ligandi soluendique, ita & ego tibi committo:* And if I should grant vnto Bellarmin, (which truth of History will not permit mee) that Anastasius who liued 800. yeares since was Authour of this worke, his allowance is, that I haue him a publikely approued witnes for this matter, so many hundred yeares auncient. Which he confirmeth also in the life of S. Clement, as also this Epistle to S. Iames, testifying from the same Epistle, that S. Peter committed the Papall dignitie, and chardge of the Church to him, and that Linus and Cletus are numbred before him, onely because S. Peter made them Bishops before that time. *Clemens ex praecepto beati Petri suscepit Ecclesiae Pontificatum gubernandum, sicut ei fuerat à Domino Iesu Christo Cathedra tradita, vel commissa. Tamen in Epistola quae ad Iacobum scripta est qualiter ei commissa est à beato Petro Ecclesia reperies. Ideo Linus & Cletus ante eum scribuntur, quia ab ipso Principe Apostolorum, ad ministerium Sacerdotale exhibendum, sunt Episcopi ordinati.* The like is testified by S. Clement in his third Epistle, not subiect to that censure some taxe this with, in that it is written to S. Iames Bishop of Hierusalem, thought to be dead at this time, where he plainely calleth S. Peter his *Ordinator: beatus Petrus instructor & Ordinator noster.* The like he doth in those bookes which with Gelasius and Rufinus who translated them out of Greeke almost 1300. yeares since, by common agreement all acknowledge to be S. Clements vndoubted works. And the mayne objection against this Epistle of S. Iames the Apostle, his death before S. Peter is not worthie recitall. For Nichephorus, Marianus, Florentius Wigorniensis, Martinus Polonus, and others, which acknowledge that: yet approue this Epistle and S. Clement to haue bene chosen Successour to S. Peter by that testimony. And S. Dorotheus that auncient Father and many others are witnesses, that the next Successour to the first S. Iames first Bishop of Hierusalem, was besides his other name Simon or Simeon called also Iames, and by the Hebrew phrase of speaking, calling neare kinsmen, Brothers, named the Brother of our Lord, as the first Iames his Brother was by that custome.

4. Therefore I may now boldly say, with our holy and learned auncient Bishop Saint Aldelmus, conuerted by S. Gregory the greate as he himselfe writeth: *à quo rudimenta fidei & baptismi Sacramenta suscepimus: that S. Clement was the first Successour of S. Peter, and the second Gouvernour of the Roman Church, although some in vaine and without cause preferre Linus and Cletus before him: Clemens caelestis Clauicularij primus Successor, & secundus Romana Ecclesia dispensator, quanquam nonnulli Linum & Anacletum in Pontificatus Regimine nequaquam sine causa praeferrant.* Yet I doe freely and willingly yeeld, to saue the honour and manner of speaking of the Roman Martyrologe, and some auncient Fathers, (for the Canon of the Masse naming S. Linus and Cletus before S. Clement hath onely meaning of prioritie in time) that as Baronius interpreteth

Damasus in S. Clemente.

Clemens Rom. Epist. 3. & l. Recognit. Gelasius Catal. Illustr. Vir. in Rufino.

S. Dorotheus li. de 72. Discip. & l. de 12. Apostolis.

Marian. Scotus l. 2. etate 6. in Adriano. S. Aldelmus l. de laudib. Virginitatis c. 12.

S. Clement yeelded the Papacy to S. Linus, soone after S. Peters death.

Baron. Annal.
Tom. I. an Chri-
sti 69. Henric.
Spondan. p. 124.
Epiph. hær. 27.
Rufin. Prefat. in
Clem. Wern.
Rolwink. Fascic.
temp. an. 94.

Clemens Rom.
apud Epiph. hær.
27.

S. Clement twice
Pope.

Clemens Rom.
epistol. 2. 3. 4.
Const. Apost. 1.
2. 3. 4. 5. 6. 7. 8.
Ignat. Epist. ad
Mariam. Callo-
bol. Iren. l. 3. c. 3.
Tertul. l. 3. c. 3.
Optat. l. 2. Aug.
Epist. 161. Mar-
tyr. Rom. in Lin.
Clet. & Clem.
M. S. antiq. Brit.
Martin. Polon.
supput. col. 35. in
Clemente.

S. Clement was
heare in Britaine
with S. Peter.

Paul. Epist. ad
Philipp. cap. 4.
Irenæus l. 3. hær.
Euseb. Hist. Eccl.
l. 5. c. 5. 6. Clem.
Rom. Epist. 1.

S. Epiphanius and Rufinus (and might haue added many more) S. Clement gaue place to these, to execute the Apostolike dignitie before him: and vpon this motiue, as some haue written, least by accepting the chardge imposed one him by S. Peter in his life, he might leaue an example of daunger to other Prelates, to substitute Successours, whome they would. *S. Clemens primum à beato Petro, ut dicitur, ordinatus fuit sibi Successor: Sed propter periculum, voluit ante se beatum Linum & Cletum Pontificari, ne videlicet hoc exemplo Prælati substituerent sibi quos vellent.* And the words themselues which S. Clement vsed when he yelded this Papall dignitie to S. Linus, as S. Epiphanius doth alledge them, from his owne workes, will well beare such construction of his Religeous meaning in that matter: *Secedo, abeo, erigatur populus Dei: I giue place, I goe away, lett the people of God be provided for. For so he saith in an Epistle, saith S. Epiphanius, and this we finde in certaine Commentaries. Dicit enim in vna Epistola sua. Hoc enim in quibusdam Commentarijs reperimus.*

5. So it appeareth, by that is said, that S. Clement was twice Pope, and at both those times, for some space executed that highest function and dignitie: first when it was imposed vpon him by S. Peter, and he wrote his Epistles with that Title: *Clemens Romanæ Ecclesiæ Præsul. Clemens Urbis Romæ Episcopus: Bishop of the Roman Church*, and doth in them iuridically sett downe things to be obserued of the whole Church. So likewise in his other Books where he deliuereth the Doctrine, & Tradition of the Apostles concerning the holy Sacrifice, and other matters generally to be kept of all. And not long after yeelding it vp to S. Linus, whome S. Ignatius, Irenæus, S. Augustine, Optatus, an old Brittainish Manuscript, which I haue seene, & others make the next to S. Peter, for some yeares by that Title of S. Clements Resignation. And secondly after the death of Cletus, when it was imposed vpon him againe, the second time, and died in that dignitie: as Martinus Polonus and others write. *Clemens quamuis à beato Petro esset electus, tamen coegit Linum & Cletum ante se pontificari. Et ita est ipse primus post Petrum per electionem, tertius verò per gradum.* This I haue written more at lardge, not to labour to putt those two glorious Bishops, Saints and Martyrs, S. Linus and Cletus, out of the Catalogue of the renowned Roman Popes, but to giue due to S. Clement, one of our Apostles some time heare in Britaine, except good arguments deceaue vs, according to his worth and merite in this part of the world, and redeeme that his most learned Epistle or Booke to S. Iames, S. Simon or Simeon Bishop of Hierusalem, much concerning his honour, and this Nation. For although we haue good witnesse of S. Paul, S. Irenæus and others of his conuersation and familiarity with S. Peter and him; yet therein we learne from S. Peter and S. Clement themselues that he was with S. Peter in all his Iorneyes, greate in these parts, neuer forsaking him, one reason why he principally made choyse of him for his Successour, as being so best acquainted with his Apostolike course. *Qui mihi ab initio, usque in finem comes in omnibus fuit, & per hoc veritatem totius meæ prædicationis agnouit: Qui in omnibus tentationibus meis socius extitit, fideliter perseverans: Quem præ cæteris expertus sum Deum colentem, homines diligentem, castum, discendi studijs deditum, sobrium, benignum, iustum, patientem, & scientem ferre nonnullorum etiam ex his, qui in verbo Dei instituuntur, iniurias. Propter quod ipsi trado à Domino mihi traditam potestatem ligandi & soluendi. O my brethren, beare mee, for as I am instructed of our Lord which sent me Iesus Christ, the daye of my death is at hand, I ordaine this Clemēt, taking mee by the hand, your Bishop, to him alone I delyuer the Chayre of my preaching and doctrine, Who from the beginning*

to the end hath bene a companion vnto mee in all things, or places, and by this hath knowne the truth of all my preaching: Who hath bene my fellowe faithfully persue-
ring in all my temptations: whom above the rest I haue proued to worship God, loue
men, to be chaste, giuen to the studies of learning, sober, gentle, iust, patient and
knowing to beare the iniuries of some, euen from them that be instructed in the word
of God. For which respects I deliuer vnto him the power of binding, and loosing,
which was deliuered to mee by our Lord. Where we see it plainly testified both
by S. Peter, and S. Clement his Secretary, as well as Successour, that he was
with S. Peter in all his trauals, and places euen to the end, that we may be
assured he was with him heare in Britaine, which was his last place of stay,
before this at Rome; and this was a cheife cause why S. Peter thought S.
Clement most fitt for this dignitie for he whom he calleth; *homines dili-*
gentem; so louing and kinde to all men, must needs be more kinde, and carefull
of them, with whom he had conuersed, and whose necessities he best
knew.

6. And yet besides this loue of S. Clement to these parts of the worlde,
which he had so trauailed with S. Peter, the same holy Apostle as he himselte
witnesseth, gaue him expresse charge to send learned Bishops vnto all Ci-
ties in those parts where S. Peter had not ordayned such before. *Episcopos*
per singulas ciuitates quibus ille non miserat, perdoctos & prudentes sicut serpentes,
simplicesque sicut columbas, iuxta Domini praeceptionem nobis mittere praecepit. And
to make it manifest, that among other Countries he sent also into this our Bri-
taine according to S. Peters direction, he saith plainly, that he desired and
intended to send such Bishops and preachers into Italy, Spaine, France, Ger-
many, and, to include Britaine, to all other Nations in these parts of this we-
sterne world, wishing the Bishop of Hierusalem to whom he wrote, to doe
so in the East. *Vos per vestras Dioceses Episcopos sacrate, & mittite, quia nos ad*
alias partes quod idem insit, agere curabimus. Aliquos vero ad Gallias, Hispanias-
que mittemus, & quosdam ad Germaniam & Italiam atque ad reliquas gentes diri-
gere cupimus. Where we see S. Clement by this power committed to him by
S. Peter and Prerogative of the See of Rome, thought it is due, and tooke
vpon him not onely to send Bishops and Preachers into all this western
world, but by that office and priuiledge gaue charge to those that were in
the East to doe the same. And therewith downe what Order S. Peter
and the other Apostles tooke, for setting of Patriarks, or Primats in the cheife
Cities, where in the Pagans time their Archflamens were and cheifest Do-
ctours, Archbishops for their lesse cheife Flamens, and Bishops in the other
ordinary Cities. And what was appointed him by S. Peter, and he promised
in his behalfe, that he effectually performed, as into France which he named
with other kingdomes of his charge before, he sent S. Denys, Nicasius, Tau-
rinus, Trophimus, Regulus, Paulus, Saturninus, Astronomus, Marcellus, Gra-
tianus, Iulianus, Lucianus, Firmius, Photinus with others, and the places
whether he directed them are for the most part Archbishop Sees to this day.
Therefore we cannot doubt, but eyther S. Clement did well knowe, that this
kingdome of Britaine was yet provided of such Apostolike men, still living
from S. Peters establishing them heare, or elsending so many into our next
neighboring Countrey, he remembred Britaine in the same, or like measure,
especially seeing it is evidently his owne words, that he had a greater care of
Britaine, accompted a rude and barbarous Countrey at that time, and among
such reputed by S. Clement, and so distinguished by that note, from Italy,

Spayne,

S. Petrus Apost.
apud Clem. rom
Epist. 1.

S. Clement sent
Bishops into Bri-
taine, and by S. Pe-
ters direction.

Epist. 1. supra.

Matt. Westm.
an. 94. Protest.
not. ib. Francisc.
Belleforest. hist.
Gall. Francisc.
Fest. ardentius in
lib. 1. Iren. cap. 3.
Anton. Democh.
cont. Calum. Gu-
liel. Eisengr. cēt.

Clem. Supr. Ep. 1.

Anaclet. Epist. 3.

Primats and
Archbishops by S.
Peter, and S. Cle-
ment their order
heare in Britaine,
besides other Bi-
shops.

Girald. Cambr.
l. 2. de Iure Me-
trop. Eccl. Me-
neuen. ad Innoc.
3. Ioa. Prif. defel.
hist. Britan. p. 73.
74. Matt. Park.
antiq. Brit. p. 24.
Werner. Rol.
winck. in Fascic.
an Dom. 94.
Harris. descript.
of Brit. Harris.
Hist. Manus. l. 1.
Godwin Catal.
Yorke. Parlm. 1.
Marian. Scot. l. 2.
etat. 6. Method.
apud eund. ib.
Martyr. Rom.
die 11. Aug. V.
uard. cod. die.
Petr. de Natal. l.
4. Vincent. l. 11.

S. Taurin^o thought
by some the first
Archbishop of
Yorke, and sente by
S. Clement.

Harris supr. l. r.
Matth. Westm.
an. gratiz. 115.
Hector Boeth.
Scotor. hist. l. 5.
for 76. 77. 78.

S. Antoninus mi-
staken by some for
writing S. Tauri-
s raised from
h a daughter
ius King in
e.

Spaine, France, and Germany by him, where recompting them, he addeth, that into those Nations that be more rude or barbarous, he must send more wise and austiere Bishops or preachers, then into the other Ciuill Nations: *Vbi autem ferociores & rebelliores gentes esse cognouerimus, illuc dirigere sapientiores & austeriores neceſſe habemus, qui quotidie non cessent diuina seminare semina, & multos Christo lucrari, & ad rectam fidem & viam veritatis perducere.* And this the rather, because he setteth downe the Apostles Order, which he was to followe, to constitute Primats, where the Pagans had their cheife Archflamens, as he did in France: and his immediate Successour S. Anacletus, as he himsele and diuers others testifie, did write a booke or Cataloge (he calleth it a Tome) of the names of the Cities both in Britaine, and other places, where such were to be resident, and this according to the prescript and practise of S. Peter and S. Clement. *Episcoporum ordo vnus est, licet sint Primates illi, qui primas Ciuitates tenent. Illi autem qui in Metropoli a beato Petro Apostolo, ordinante Domino, & a predecessore nostro predicto sancto Clemente, seu a nobis constituti sunt, non omnes Primates, vel Patriarche esse possunt: sed illae vrbes, quae praefatis & priscis temporibus Primatum tenuere, Patriarcharum aut Primatum vtantur nominibus, quia haec eadem & leges seculi in suis continet Principibus: aliae autem primae Ciuitates quas vobis conscriptas in quodam Tomo mittimus, a sanctis Apostolis & a beato Clemente, siue a nobis, Primates predicatorum acceperunt.* And according to this Cataloge, or Tome of S. Peter, S. Clement and S. Anacletus iuxta Tomum Anacleti: ex Anacleto huius Insula diuisionem; Canterbury, London, Caerlegion, Yorke and Alba in Scotland, by some taken to be the Citie now called S. Andrewes, *vrbs Legionum, Cantuaria, Londonia, Eboraca, & Alba vnde Albania prouincia,* were designed Sees of such Primats, as Giraldus Cambrensis in his second booke to Pope Innocentius the third, Sir Ihon Priſe, Matthew Parker the first Protestant Archbishop of Canterbury, with others testifie.

7. Therefore seeing he plainly writeth, that some of these Cities euen in Britaine, had receaued such Primats from S. Peter or himsele, and we finde it witnessed by many, that one S. Taurinus sent by S. Clement, was Archbishop or Primate of Yorke, which is one of the Sees remembred for such, both by S. Peter, S. Clement, and S. Anacletus, we may not vtterly deny, that he was our first Primate in that Citie. And if he was the same which was Bishop of Eureux in France sent by S. Clement, as diuers hold, being vsuall in that time, as Methodius, Marianus and others teach, for one Bishop to preach in diuers places, and Countreyes, he liued long, much propagated the faith of Christ, & was renowned for Miracles he wrought, as the auncient Roman Martirologe with others giue euidence: *Euangelij predicatione Christianam fidem propagauit, ac multis pro ea susceptis laboribus miraculorum gloria conspicuus, obdormiuit in Domino.* But whereas some say, and alledge S. Antoninus for Authour, that this S. Taurinus did raise from death, a daughter of Lucius King of Britaine: *filiam Lucij Legis Britanniae a morte suscitauit*: I cannot be of that opinion; for first Lucius our Christian king was not borne vntill the yeare of Christ 115. and we doe not reade of any daughter or child he had. And though Lucius Antenous the Roman Prefect, did as some write, prescribe lawes heare, and in that respect might be called king, and liued in Yorke in the time of Adrian the Emperour, and so both his name, Title, the place, and time might well agree, that S. Taurinus might there raise his daughter to life, if he had any which died there, being so Miraculous a man, *miraculorum gloria conspicuus.* Yet this could not

be that Miracle, which S. Antoninus speaketh of; for in that very place, which is cited for the raising of the daughter of king Lucius of Britaine, he hath no such thing, not once naming any Britaine, much lesse any king of Britaine, but plainely saith, that the Father of that daughter, which S. Taurinus raised from death to life, was, *Lucius civis Ebroicensis*; Lucius a Citizen of *Eureux*, which is in France and farre from our *Eboracum*, *Yorke* in Britaine. Where, as a Protestant Bishop writeth: *It is reported that Constantius Chlorus the Emperour appointed Taurinus Bishop of Eureux to be Archbishop of Yorke*: This confirmeth the opinion, that one and the same S. Taurinus sent into these parts by S. Clement, was Bishop of *Eureux* in France, and Archbishop of *Yorke* in Britaine. But the supposed time of his removal must needs be mistaken; for I have proved before, that S. Taurinus was sent with diuers others by S. Clement in, or about the yeare of Christ 94. when there were by all accompts, 160. yeares at the least betweene that, and the first coming of Constantius Chlorus into, Britaine. For our other cheife Metropolitan See, which we call now London, being from the beginning of Christiantie heare, as Camden and others witnes, called *Augusta*, we reade in approued Authours, the auncient Roman Martyrologe, S. Bede, Vsuardus, Ado and others saying, he was Bishop of *Augusta*, London, in Britaine, and ended his life with Martyrdome. *Augusta in Britannia Beati Auguli Episcopi, qui etatis cursum per Martyrium explens, aeterna premia suscipere meruit.* Baronius doth plainely confesse he knoweth not in what time he died. *Quo tempore passus sit, haftenus mihi obscurum.* An other late writer is bold to say: *Augulus Bishop and Martyr in the Persecution of Dioclesian the Emperour for preaching the Christian faith in our Iland of greate Britaine, was put to death, by the enemys of truth, about the yeare of Christ, three hundred and five, a litle after the death of S. Albā.* But I cannot be of his minde therein, he neither alledging any one authour that so affirmeth, nor reason which so induceth. But many reasons there be to the contrary: & supposing with the common opinion that London was called *Augusta*, because, as Dio and Xephilinus write, *Legio Augustalis nominata hibernabat in superiore Britannia*, The Roman Legion so termed wintered in the vpper Britaine, neare London as is thought, it was long before Dioclesians time when it was thus called, in the daies of Caesar Augustus, or soone after, & in the time we haue now in hand. Secōdly the Catalogue of all the Archbishops of London, frō the generall conuersion of this kingdome, long after Dioclesian his persecutiō, is, & hath bene carefully, & diligently gathered by many, & no such name as *Augulus*, or like vnto it, found among the, being accompted these: *Thean, Eluanus, Cador, Obinus, Conan, Palladius, Stephan, Iltut, Theadwin, or Dedwin, Thedred, Hillary, Restitutus*, which was at the Councell of Arles in France about the yeare of Christ 326. after Dioclesian his death. And after him succeeded *Guitelinus, Fastidius, Vodimus, Theonius*. And no mention of S. Augulus, or any such to be found.

8. Further M. Harris in his Manuscript Theater, taking vpon him more particularly then others, to set downe the times of those Archbishops of London frō King Lucius time, expressely saith: *About this time an. Do. 308. liued Stephanus the seuenth Archbishop of London next after Paladius, certaine yeares, and died in London.* Wherefore making Stephanus the seuenth, as others doe, and saying he was Archbishop there in the yeare 308. which is within 3. yeares of the imagined time, when S. Augulus was Archbishop, & Martyred there, and Paladius, which name hath no proportion with that of Augulus, was his

immediate

Francis Godwin
Cat. of Bishops
Yorke 1.

Matt. Westm. in
Constant. Flor.
Wigor. in Chro.
Marian. Scot. l. 2.
et. 6. Martin.
Polon. in Suppu.
Io. Xephil. E-
pitom. Dion. l. 55.
in Caesar. Aug.
Camden in Mid-
dlesex. English.
Martyr. 7. Febr.
Martyrol. Rom.
die 7. Febr. Bed.
eodem die. &
Vsuard & Ado.
Vuandelb. &
Petr. in Catal. l. 3.
c. 105.
Baron. Annot. in
Martyr. Rom. 7.
die Febr. Auth.
of English. Mart.
7. Febr.

S. Augulus proba-
bly first Archbi-
shop of London, a-
bout this time.

Dio Cassius l. 55.
Xephil. Epitom.
in Aug. Caesare.
Marcellinus l.
28. Andre Ches-
ne Hist d' Angle-
terre l. 1.

Iocelin. de Episc.
Brit. & Io. Got-
celin. de eisdem
Stowe hist. Ho-
linsh. Hist. of En-
gl. Harr. Theatr.
l. 1. 2. 3. 4. 5. God-
win Catal. of
Bish. in London.
Harris Theatr.
supr. l. 4. c. 7.

Gildas l. de ex-
cid. & conq. Brit.
Bed. Hist. l. 1.
Galfred. Mon.
Hist. Brit. Virun.
Hist. Britan.
Matth. Westm.
an. gra. 313.
Godwin Catol.
in Winchester. 1.

Matth. Westm.
an. gratia 124.
& alij.

Bed. Martyrol.
7. Id. Februar.
Rom. Martyrol.
die 7. Februar.
Vsuard. eod. die.

*S. Augulus pro-
bably sent Arch-
bishop into Bri-
taine by S. Cle-
ment Pope.*

Bed. Martyrol.
15. Cal. Octobr.
Mart. Rom. die
17. Septemb.
Vsuatd. & Ado
Mart. Anglic.
Secundum vsu-
rum. eod. die
Engl. Marty. 17.
Sept.

*S. Socrates and S.
Stephen probably
martyred in Bri-
taine about this
time.*

immediate Predecessor, either Paladius or Stephanus by this accompt, was Archbishop at the surmised time of S. Augulus Martyrdome, and so no place found for him in London after King Lucius his conuersion. And all our Histories are witnes, how diligent the Christians of Britaine were, immediately vpon the ceasing of Dioclesian his Persecution, to renewe the memories and honor of their late principall Martyrs, in honoring their Reliks, and dedicating Churches vnto them: And yet no mention at all of him, though their Archbishop and most noble Martyr if he had liued and suffered in that time. No Church spoken of dedicated to him, not his name once remembred in those Antiquities; yet so worthie an Archbishop, Primate, Saint and Martyr he was, that as I haue before mentioned, he hath the best and most renowned writers of such things to be Registers of his Triumphe by holy Martyrdome, and most of them in forreine Countries, the memory of our first Apostolike men almost by iniquitie of seasons heare forgotten in our owne writers, but as we are enforced to begg and borrow them from strangers not so punctually and circumstantially allways writing of the affaires of Britaine, then with many reputed an other world or continent, as we could desire. Therefore to giue S. Augulus his due place, and deserued memory, I cannot tell what time to assigne him more agreeable to his life, and death, then this whereof I now entreate: for I haue shewed before how S. Peter left vs a Metropolitan S. Aristobulus, who liued vntill these dayes of S. Clement, and almost the end of this Age in the 24. yeare of the next Cēturie 124. Lucius our first Christian king tooke the Regiment of Britaine in hand, when there was no Persecution but all fauour for Christians heare, the auncient Authours which write of his death speake, as though he had liued long before he was Martyred, almost a course of life, so say S. Bede and the Roman Martyrologe, *Statis cursumper Martyriū explens: Vsuardus hath the like; cursum temporis per Martyrium explens.* So testifie others; By which I haue sufficient warrant, to thinke this glorious Saint our Metropolitan was one of them which S. Clement according to his owne promise before, the chardge S. Peter gaue vnto him, and so many haue already testified, sent hither into this kingdome.

9. And what I haue said of S. Augulus, if I should incline to thinke the same of our two other glorious Martyrs of greate Britaine S. Socrates and S. Stephen, which S. Bede, the Roman Martyrologe and Vsuardus with others doe proue were martyred heare, I haue all, or almost all the same reasons and authorities to assist mee, which I vsed for S. Augulus, and therefore need not repeate them againe, and no argument or Authour, but that late writer without all warrant for these, as for S. Augulus to impugne mee, and him I haue fully answered. Onely one thing he writeth to their honour, which I willingly allowe: *There are diuers Churches yet remayning in Wales, that in auncient times haue bene dedicated in their honour: among whom also their memory is yet famous vntill this day, especially in Monmouthshire, and the Southern parts adioyning.* But that they were martyred vnder Diocletian he bringeth no Authoritie. The Authours which he citeth for them, being those I alledged before, are silent of any such thing, onely they say, that vpon that day, not speaking of any time, they were martyred in Britaine. Neyther can I finde any ground with him or elsewhere, for that he saith of them: *They were conuerted to the faith of Christ in our Primatiue Church by the preaching of S. Amphiball Preist, and Martyr: For Britaine, and the Britans were conuerted long before.* And though

many

many Christians in Britaine were put to death in the time, or Persecution commonly ascribed to Dioclesian, as a thousand at one place called Lichfeild, which argueth the inhabitants heere then were Christians, and more needed grace of perseuerance, then preaching especially towards the Countreyes now called Wales: yet I doe not finde any particularly named in auncient Authours but S. Alban, Heraclius Amphibalus, Aaron and Iulius: except we should allow of that, which Regino writeth of S. Lucia Virgin, and Martyr in Britaine: *Lucia Virgo in Britannia*. Which is discredited by himselfe, for he saith she was putt to death in Britaine in the yeare of Christ 242. Which probably was before Dioclesian was borne. Yet will I not denie but Regino Pruniensis, mistaking the time for the number of yeares, may otherwise write a truth, that Lucia a Virgin was martyred in Britaine, and in the dayes of Dioclesian, and if halfe so much Authoritie had, or could be brought for S. Augulus, Socrates, or Stephen, I should not so easilie haue disabled it. Onely one thing I will adde, concerning the place of S. Augulus Martyrdome.

Regino in Chron.
nic. an. D. 242.

*S. Lucia Virgin
& Martyr in Bri-
taine by Regino
Pruniensis.*

10. That a late French writer in his Historie of this our Britaine seemeth to thinke that Caerlegion was in the time of Iulius Agricola, and by him named Augusta, which if it were so, it onely varieth the particular place of his Martyrdome, nothing detracting from the glorie of him, or this Nation, or contradicting that I haue said of the time of his death, for no memory is in Histories of any such there in the time of Dioclesian, nor any Archbishops name of that place preserved long after Dioclesian his death, *Tremonius* & S. Dubritius the first that be named in Histories, which rather confirmeth the honor of the place of his Martyrdome to Londō, especially seeing this Authour bringeth neither reason nor Authoritie to infringe it; & if we take the denomination Augusta to haue bene giuen heere in respect of the Nobility of the place, it must needs best agree to our most auncient and noble Citie, as Camden and others yeeld that reason *ea dignitate floruit Londinum, ut Augusta dici ceperit*, many forreine Cities very famous were called Augusta in that respect: *as Vacienorum, Augusta pratoria: Augusta Taurinorum: Augusta Tricastinorum: Augusta Veromandunorum: Augusta Valeria: Augusta Emerita: Augusta Bracchara: Augusta Acilia: Augusta Tiberij: Augusta Vindeliciorum: Augusta Casarea: Augusta Vestonum: Augusta Treuirorum* and other famous Cities among Cosmographers, which haue taken that name for their Noblenes, and not from the Roman Legion, called Augusta, lying in so many places: And of all places, Caer-legion could not be so named from that relation, no euidence giuen, that any so named Legion continued there. And the generall name Caer-legion, the Citie of the Legion conuinceth, it had not the name from any Legion in particular, much lesse Augusta, for then it should haue bene named Caer-augusta, and not Caer-legion, as we see all the others are before named Augusta, absolutely without reference to any Legion either in generall, or particular. And the Cities before named Augusta, are called, as we see, of the Countreyes, where they be, or were, and not from any Roman Legion.

Andre du Ches-
ne Taurage en
l'Histoire gene-
ral d'Angleterre,
Escoffe, & d'Ir-
land.

Camden in mid-
dlesex pag. 217.
Monster in Cos-
mogra. Cooper.
in Augusta. A-
braham Ortelius
in Indice Antiq.
Region. Insul.
Vrb. Oppid. &c.

11. I haue mentioned before, that the Emperour Traian was a Persecutor of Christians, and among many others, the renowned Pope S. Clement was barbarously first exiled, and after cruelly put to death. But this Persecution as it much aduanced the honor of our British Christians, so it gaue occasion, to encrease their number. Our noble Christian British house at Rome, as in this time and before it was the most frequented receptacle of Christians, releeuing them in all their wants, while they liued, so now in this storme of

Baron. Annot. in
Martyrol. Rom.
die 16. Januarij.

Persecution, besides the famous Sepulchrary, and burying place, which it had most charitably before provided; in *Via Salaria*, bearing the name of *S. Priscilla*, our Brittish Foundresse thereof, there was an other very costely burying place, *Loco camiterij*, at their owne dwelling house, as the Romans haue before confessed: where they secretly buried the bodies of the holy Martyrs suffering in these Persecutions: *ad sepeliendos sublatos occulte Martyres*. And as I haue shewed before, this Christian Brittish house hauing so greate resorte of Christians vnto it, that at one time there were in it baptized, *nonaginta sex homines*, 96. men besides women, and children, as that phrase is vsually taken in Histories, and was as the cōmon schoole, Seminary, cheife Church, and place to minister Sacraments, and consecrate holy parsons: we must needs conclude from hence, that this kingdome of Britaine was before all other Nations, to take especiall fruite and benefite thereby, to haue diuers of those holy Preists there consecrated, to be sent hither vnto it. This the lawe of the Gospell allowed, the chardge of S. Peter exacted, and S. Clement as duely performed: the lawe of nature pleading for Britaine to our Christian Brittish house, and schoole in Rome, that so it ought to be. And yet an other lawe, and of no small power, with those, that desired to serue Christ with quiet, and securitie, the lawe of necessitie, drewe many Christians from Rome, and those parts of the Empire, where the Persecution then raiged, as diuers both Catholike and Protestant Authours haue before proued, to come vnto, and liue in this Nation, both in respect of the king, a friend to Christians, and the Immunities of the place, and Countrie. And this may suffice for the History of this first Age of Christianitie in this kingdome of greate Britaine. For them that are desirous to knowe, and enforme themselves more fully in euery particular point of true Christian Catholike Religion, lately and now still heare, as in diuers other places questioned, what was publicly preached, professed, and receaued for such, by the holy Apostles, Apostolike men and Primatiue Christians of this first Age, when by all, the holy and vndoubted true Religion, to be a Rule and direction to all Posteritie in succeeding times for euer, was published and accepted: I haue set it downe at lardge in my late Booke intituled: *The Iudgment of the Apostles betweene Catholiks and Protestants in matters of Religion*. Wherein they shall finde the true and holy sentence of them, and other Apostolike men living in this Age, in euery Question, to be for the present Catholiks, and against their Aduersaries, the first to professe vndoubted truth, the others knowne and confuted Error, in euery Article. Which would seeme too long to be set downe in an Historie, & therefore I caused it to be printed a parte in the yeare of our Lord 1632.

The end of the First Age.



THE
ECCLESIASTICALL
HISTORIE
OF GREAT
BRITAIN.

THE SECOND AGE.

THE
HISTORICAL
ECCLESIASTICAL
HISTORIE
OF GREAT
BRITAIN

THE SECOND VOLUME



T H E
ECCLESIASTICALL
HISTORIE
OF GREAT
BRITAIN.

THE SECOND AGE.

THE I. CHAPTER.

WHEREIN IS RELATED BY ALL TESTIMONIES of Protestants, and others, how in the Papacie of S. Anacletus, this kingdome was diuided into Prouinces for Christian Primats and Bishops; and that these Bishops and holy Preists were Massing sacrificing Preists, and consecrated by such forme and manner of Consecration, as the present Roman Church now vseth, as likewise all our Primatiue Brittish Bishops and Preists were: and diuers such sent into these parts by this holy Pope, as S. Peter, and Clement had giuen charge before.

I.



BEING now to begin the second hundred of yeares from the Birth of Christ, we must make our beginning with those Rulers, with which we cōcluded the first to witt S. Clement Pope, Traiane Emperour, and Coillus King of Britaine. These two last reigned diuers yeares, in this Age; but S. Clement being putt to death by Traiane, euen in the beginning of this Centurie, as Eusebius, S. Hierome with others testifie, and likely bannished from the See Apostolike, into the Iland Chersonesus (where working strange miracles, and conuerting many thereby, he suffered glorious martyrdome) in the later end of the former Age, I must come to his next Successour, in that highest charge, and dignitie S. Anacletus, who enioyed it, as S. Damasus and others witnes, nine yeares, three moneths, and tene dayes: *sedit annos nouem,*

Eusebius in
Chronican. 3.
Traiani. Hieron.
Catal. in S. Cle-
ment. Math.
Westm. an. gra-
tiz 102. Dama-
sus in Pontif. in
S. Clem. Baron.
Annal. an. D. 100

Damasus in Pō-
tif. in Anacleto
Vit. eius in Bre-
uiar. 13. Iulij.
Matth. Westm.
an. 102. Martin.
Polon. supput. in
Anaclet.

Anaclet. Epist. 1.
Epist. 3. Florent.
Wigor. in chro-
nic. an. 93. vel 71.
Marianus Scot. l.

2. etat. 6. in Do-
mitiano.

Magdeburg. in
Indice cent. 2. tit.

Anacletus. Mag-
deb. cent. 2. ca. 7.

col. 146. Matth.
Park. Ant. Brit.

p. 24. Biff. Barl.
Bridg. Couell.

Hooker. Down.
l. in Text. citat.

Ioan. Prif. defens.
Hist. Britan. pag.

73. 74. Rob. Bar.
l. de vit. Pontif.

Rom. in Anaclet.
Ormerod. pict. of

Pop. p. 78. Gir.
Cambr. l. de Iure

Metropol. Eccl.
Menou. ad Inno-

cen. 3. Marlan.
Scot. l. 2. etat. 6.

Flor. Wigorn. in
in chron. in Do-

mitiano.

*The Provinces in
Britaine for Chri-
stian Primats and
Bishops assigned
by S. Peter, and S.
Clement, and set
downe by S. Ana-
cletus in a Tome,
written by him.*

Anacl. Epist. 2. &
Epist. 3.

mensis tres, dies decem. Matthew of Westminster saith: 9. yeares, and ten mo-
neths: *sedit in Cathedra Romana annis 9. mensibus decem.* He as himselfe, and
others proue vnto vs, was consecrated Preist by S. Peter the Apostle, and in-
structed by him. *Petrus Princeps Apostolorum Instructor noster a sancto Petro
Apostolorum Principe Presbyter ordinatus.* And as he saith, placed by Christ in
the See Apostolike, in *Apostolica Sede a Domino constitutus.* And in an other
place he writeth againe, *that he will write as S. Peter the Prince of the Apostles,
who made him Preist, instructed him: Ut a beato Petro Principe Apostolorum sumus
instructi, a quo & Presbyter sum ordinatus, scribere vobis, sicut petistis non denega-
uimus.* This is so warranted a truth, that the greatest Protestant Enemies to
such Antiquities, the Magdeburgian writers plainly thus confesse it: *Ana-
cletus Presbyter a Petro ordinatus.* And cite for their euidence, the Epistle of S.
Anacletus onely, and thereby confirme it to be his writing. So doe our best
learned English Protestants, their first such Archbishop of Canterbury Mat-
thew Parker, their Protestant Bishops, Bilson, Barlowe, Bridges, and others,
against their Puritans, Sir Ihon Prife, Couell, Hooker, Downame, Barnes,
Ormerod, and too many to be recited; therefore I may passe ouer Catholike
Writers in this matter, and onely I name three of our auncient Antiquaries,
Giraldus Cambrensis, Marianus Scotus, and Florentius Wigorniensis, by Pro-
testants testimonies renowned for such learning. And so I might boldly, if
I had no other warrant, insilt vpon the Authoritie of this holy Apostolike
man for S. Peter his Consecratour, and Instructour, confirmed in grace, could
not deceaue eyther him, or vs, or any: and his writings proposing S. Peters
instruction, doctrine, and practise, are sufficiently abled before to be a true
proposer: yet I will be so farre from building onely vpon this ground, though
so firme a foundation, that I shall haue so many other ample witnesses besides,
for that I shall alledge from him, that without him, it shall haue credite and
certaintie sufficient.

2. First he declareth how Prouinces were diuided before the time of Christ,
for the most part, and afterward by the Apostles, and by S. Clement this Pre-
decessour, that diuision was renewed againe: And how they tooke Order
in which, and which places should be Primats, or Patriarks, Metropolitan
and others inferiour Bishops: *Prouincia multo ante Christi aduentum tempore di-
uisa sunt maxima ex parte, & postea ab Apostolis, & beato Clemente Predecessore
nostro, ipsa diuisio est renouata &c.* And in his next Epistle he plainly repea-
teth the same againe and further addeth in two seuerall places, that he had set
downe in a booke, or Tome, which he sent with this Epistle, the seuerall
names of the Cities in all Prouinces, which were to haue Primats, and had
receaued such from S. Peter, S. Clement, or himselfe: *alia autem prima ciuita-
tes, quas vobis conscriptas in quodam Tomo mittimus, a sanctis Apostolis, & a bea-
to Clemente, siue a nobis, primates predicatorum acceperunt.* And to make mani-
fest vnto vs, that he as being Bishop of Rome or whosoever should succeed
him in that See, was to be cheife Gouvernour of all Churches, and he gaue
this instruction, and direction, generally vnto all, and for all Christian people,
and Churches, in all places, and parts of the world, Europe, Asia, or Afrike,
he immediately addeth of the Roman Church, that by a singular Prerogative
it did obtayne Primacie, and Eminencie of power ouer all Churches, and all
Christian people, not from the Apostles onely, but from Christ himselfe, *hac
vero sacrosancta Romana & Apostolica Ecclesia, non ab Apostolis, sed ab ipso Do-
mino Salvatore nostro Primatum obrinuit, & eminentiam potestatis super vniuersas*

Ecclesias,

Ecclesias, ac totum Christiani populi gregem affecuta est; as he said to S. Peter thou art Peter or a Rocke and upon this Rocke will I build my Church &c. sic ut ipse beato Petro Apostolo dixit: Tu es Petrus & super hanc petram edificabo Ecclesiam meam. And a litle after, sheweth againe, how the Roman Church was made the cheifest by authoritie from heauen: *prima ergo Sedes est celesti beneficio Romana Ecclesia.* Then he nameth the See of Alexandria to be the second: where S. Peters Disciple S. Marke the Euangelist seated himselfe by S. Peters Authoritie. *Secunda autem Sedes apud Alexandriam, beati Petri nomine, à Marco eius Discipulo atque Euangelista, consecrata est.* And the third at Antioch by Authoritie of S. Peter also, who was there resident before he came to Rome, and placed a Successour there. *Tertia autem Sedes apud Antiochiam, eiusdem beati Petri Apostoli nomine habetur honorabilis: quia illic priusquam Romam veniret, habitauit.* And to leaue it without question, that he sent the names of all other Cities, and places, whether in Britaine or else where, in which Primats were to be, being the Order of the Apostles, that the Bishops of all Nations might know who was to be Primate or Cheife among them, that they might yeeld him due honour, he addeth there. *Reliquas vero ut prædiximus in quodam Tomo, prolixitatem vitantes Epistola, vobis conscriptas direximus. Inde namque & beati Apostoli inter se statuerunt, ut Episcopi singularum scirent gentium, quis inter eos primus esset, quatenus ad eum potior eorum sollicitudo pertineret.* How according to this Tome, or booke of S. Anacletus, this Iland was diuided into fve Prouinces I haue in some sorte insinuated before, which Giraldus Cambrensis relateth, and diuers Protestants and others in this manner, as he saith he founde it then both in Papall and Imperiall Acts or Constitutions. *Iuxta Prouinciarum numerum, quas tempore Gentilitatis habuerat Insula, quinque Metropoles. Iuxta Tomum enim Anacleti Episcopi Romani, sicut in Pontificalibus Romanorum gestis, & Imperialibus continetur, directum Galliarum Episcopis, iuxta statum gentilium, ante Christi aduentum, Britannia habuit Prouincias numero quinque, Britanniam primam, Britanniam secundam, Flauiam, Maximiam, Valentiam. Prima dicta est Occidentalis pars Insula. Britannia secunda Cantia. Tertia Flauia, quæ & Mertia. Quarta Maximia, idest Eboraca. Quinta Valentia, Albania scilicet, quæ nunc abusu Scotia dicitur: according to the number of Prouinces which it had in the time of the Pagans the Iland of Britaine hath fve Metropolitan Cities. For according to the Tome of Anacletus Bishop of Rome, as it is containd in the Decrees of the Popes of Rome and Emperours, directed to the Bishops of France according to the state of the Gentils before the coming of Christ, Britaine had fve Prouinces, Britaine the first, Britaine the second, Flauia, Maximia, Valentia. The first was the west part of the Iland, the second Kent, the third Flauia called also Mertia, The fourth Maximia that is to say Yorke, The fift Valentia, Albania now corruptly named Seorland. The Metropolitan Citie of the first Britaine was Caerlegion. The Metropolitan of the second Dorobernia now Canterbury. In the third London. In the fourth Yorke. In the fift Albataken to be the Citie now named S. Andrewes. Thus farre Giraldus out of S. Anacletus Tome extant in his time as he hath witnessed, both in the Papall, and Imperiall Decrees.*

3. And this diuision of this Iland into fve Metropolitan Sees, according to S. Anacletus diuision, was obserued by S. Damianus and Fugatianus in King Eleutherius time, preaching the faith throughout all the Iland from Sea to Sea. *Qui fidem Christi per vniuersam Insulam à Mari vsque ad Mare plantauerunt.* which diuision might then be allowed by these Legats, but that Canterbury and S. Andrewes actually had Primats in them, must haue rela-

Clem. Epist. 3.
Epist. 2.

Girald. Camb. l.
de Sedis Meue-
uensis dignitate.
Matth. Parker. l.
antiq. Brit. p. 24.
I. Pril. defens. Hi-
stor. Britan. p. 73.
74. Io. Leland
Indice Brit. ant. v.
Britannia. Beat.
Rhenan. l. de re-
dus German. 3.
p. 123. 124. Wole-
fangus Lazijs
in Commētarijs
Reipub. Roma-
nz p. 172.

Signonius l. 4. de
Occidentali Im-
perio p. 89. 90.

Girald. Cambr.
Matth. Park. 10.
Prif. & alij fupr.

Sext. Rufus Breu.
rer. geflar. Po. Ro.
ad Valentianum
Augustum.

Anicetus Ep. De-
cret. to. 1. Concil.

Gratian. dift. 30.
Beatus Rhenan-

us rerum Ger-
manic. l. 3. p. 123.

124. Pelag. 2. Ep.
Decret. t. 2. Cōc.

Nicen. Concil.
Can. 4. 6. 7.

Concil. Arelat.
2. Can. 5.

Conc. Antioch.
1. can. 9.

Booke of Con-
fecratio of Arch-
bishops &c. in
Præfat. Articl. of
Relig. 36. Tho.
Roger. Annalis.
Artic. 36.

tion to later times; but this argueth their auncient Right from the beginning to haue bene Metropolitan Cities, as now they are, and long time haue bene. The first, Canterbury, not then made a Metropolitan See, because giuing that Title to London, it could not haue so many Cities and Bishops vnder it, as the diuision of S. Anacletus prescribed then twelue in number. And for the other in Scotland, no meanes then to erect it to that dignitie, the king being still a Pagan. Sigonius also who expreffely handleth this matter, testifieth that Britaine was diuided into those five Prouinces before remembred, and was so before Constantine the Greate his time, which obserued the diuision made before, *paucis mutatis* changing few things, among which for Britaine probably was, that he allowed the names Maxima or Maximia for Yorke, and Valentia for Albania or Scotland; the first so named from Maximinus, and the other by Valentinian. Which is proued by Sextus Rufus a Pagan writer, who writing to the same Valentinian the Emperour, of the Prouinces of France and Britaine, mentioneth the rest of Britaine not naming Valentia, vnknowne then by that name, as it seemeth by his recitall of our Prouinces, omitting it, an Argument that name was but lately giuen vnto it, and after S. Anacletus time. And what this holy Pope hath written before of the Apostles constituting such Primats, and Metropolitans; and the places, where they should be, is word by word approued by S. Anicetus about the yeare 167. so likewise by S. Lucius, expreffely citing S. Clement for the same, as S. Anacletus doth, and he liued in the yeare 255. The like hath Pelagius the second and others. And to write from the first generall and greate Councells, the first Nicen Councell both in the fourth, sixt, and seuenth Canon, both in Greeke and Latine, and in all Copies, maketh mention of such Primats, and Metropolitans, and their priuiledges calling it, *antiqua consuetudo: the old custome*: so doth the second Councell at Arles in France, where our Archbishop of London was present and subscribed, for the Cleargie of this Nation about the same time. And the first generall Councell of Antioche setteth downe, how in euery Prouince there should be a Metropolitan ouer the other Bishops, and that other Bishops might doe nothing without his allowance. And saith, *the old Rule and Canon of the Fathers was so, and from the beginning: secundum antiquam à Patribus nostris Regulam constitutam, ut vult, qui ab initio obtinuit Patrum Canon*: as an other translation readeth. Therefore this so certaine and auncient a Rule, and Canon so generall, so binding, and from the beginning thus testified by these first generall Councells, must needs be the same, which is before deliuered, from S. Clement, and S. Anacletus in this matter.

4. And to make all sure, by our English Protestants Religion, to passe ouer their priuate writers in this case, the generall Rule of their Religion for making vnto them such Primats, and Archbishops as they haue, assureth vs, this was the practise of the Church euer since the Apostles time. So doth their publik Glosse vpon the Articles of Religion to which all their Protestant Bishops, and Ministers haue sworne to maintaine the doctrine thereof: as they write: *Perrused, and by the lawfull Authoritie of the Church of England, allowed to be publike*. And thus Intituled on euery leafe, as vpon this in particular: *The Catholike doctrine of the Church of England*. In which they expreffely write of their Protestant Archbishops, which they call Primats, as their Catholike Predecessors were: *It is agreeable to the word of God and Practise of the Primatiue Church, that there should be Archbishops. The superioritie which Archbishops*

enjoy,

enjoye, and exercise is grounded vpon the word of God. And for a summe of their reasons herein, thus they print with publike priuiledge: Apostolicall ordination, reason, the custome of all Churches auncient, and well gouerned, and nature it selfe doth ordaine Archbishops in their Prouinces to Rule the Church. Which is as much in so few words, containing the heads of all cheife Arguments for this matter, as either S. Anacletus or any Catholike writer at this day, doth or can vse in this busines. And giue this greatest warrant they are able to those holy writings of S. Clement and Anacletus; and in mysteries besides, whether of the Popes Supreamacy ouer all Christian people and Churches, or any other deliuered in them, being the first witnesses hereof we haue after Apostles, w home they their immediate Schollers and successors alledge both for teaching, and practising the same. And for these present questions of cheifest importance, as for others hereafter, they doe in expresse termes thus both alledge and allowe these so auncient Testimonies of this holy Apostolike mā:

Anacletus Episcopus officio pares, ordine duplici distinxit: eos Primates siue Patriarchas appellari voluit, qui in illis ciuitatibus præscent, in quibus olim primarij Flamines federunt: in alijs Metropolitanis Urbibus Episcopos Metropolitanos, vel Archiepiscopos nominandos esse censuit. Ab ipso Domino Primatum Romanæ Ecclesiæ super omnes Ecclesias, vniuersumque Christiani nomine populum concessum esse asseruit: Pope Anacletus did distinguish Bishops equall in calling, into two orders: he would haue them called Primats or Patriarks, which ruled in those Cities, in which in olde times the primary Flamins did sitt: in other Metropolitan Cities, he did holde, that the Bishops should be named Metropolitanos, or Archbishops. He affirmed that Primacie was graunted by our Lord himselfe to the Roman Church ouer all Churches, and all Christian people. Therefore seeing it is so amply confessed, that what S. Anacletus hath deliuered vnto vs was by the warrant, instruction, and example of S. Peter, and S. Clement his Predecessor, and diuers times among other holy directions sufficiently declareth, that in his time it principally appertained vnto him, to send Bishops and Preists into this, as to other parts of the world, that they which would be accompted Sheepe, and belonging to the Folde of Christ, may knowe whether those Sheephards and Pastors which they followe, are true and lawfull Pastors, or no: we cannot better learne this distinction to knowe them by, then of this holy man made Preist and taught by S. Peter himselfe, and after succeeding him in that highest Chardge, and dignitie, especially seeing he hath more particularly then any others of that Age (to my reading) deliuered this cognizance to Posteritie, cheifely to know their cheife Pastors, Bishops by, and of others so plainly, that no man except willfully can be deceaued therein. First he setteth downe the Inferior Orders, vnder holy Preisthood, as Deacons, Subdeacons, and other Ministers, to assist the Bishop in the holy sacrifice of Masse, making that their principall office, and dutie, as of a Preist to offer the sacrifice of Masse: Episcopus Deo sacrificans testes secum habeat, & plures quam alius Sacerdos. Sicut enim maioris honoris gradu fruitur, sic maioris testimonij incremento Indiget. In solēnioribus diebus aut Septem, aut quinque, aut tres Diaconos, & Subdiaconos, atque reliquos Ministros secum habeat, qui sacris induti vestimentis in fronte & a tergo, & Presbyteri è regione, dextra lauaque, contrito corde, & humiliato spiritu, ac prono stent vultu, custodientes eum a maleuolis hominibus, & consensum eius præbeant sacrificio. Where expressly naming Bishops, and Preists to offer sacrifice, and Deacons, Subdeacons, and other Cleargie men, besides them, Diaconos, Subdiaconos, atque reliquos Ministros, and appointing their places and manner of ministring in the holy sacrifice in sacred

vestiments,

Couell. Examinat. c. 9. pag. 105. 106.

Robertus Barnes l. de vit. Pontif. Rom. in Anaclet. excuss. Lugduni Batauorum 1615. cum gratia & priuileg. illustrium DD. ordinum generalium.

Inferior Ecclesiasticall Ordersto assist at the Masse in the Apostles time.

Anacletus epist. 1.

S. Ignat. Epist. ad
Antiochenos.

All Preists and
Bishops were or-
dained to say
Masse in the Apo-
stles time, and
Preists then conse-
crated by a sacrifi-
cing forme, and
manner, as the Ro-
man Church now
useth.

Rob. Barn. supr.
in Anacleto.

Bishops consecra-
ted in the Apo-
stles time, as they
are now in the
Roman Church.

Anaclet. Epist. 2.

S. Asaph in Vita
S. Kentegerni. Et
M. S. antiq. &
Capgr. in vita
eius.

vestements, must needs make that their cheifelt office and imploiment. And although he doth not name in particular those Orders that were inferior to Subdeacons, but onely in a generall name, *atque reliquos Ministros*, yet thereby expressing, they were diuers, and their cheife chardge, and attendance was, to assiste Bishops and Preists at Masse, he must needs meane, those auncient Inferior Orders which still and euer were in the Catholike Church, and which that blessed Father S. Ignatius, liuing then and in the first Age, rembreth in his Salutation, naming after Preists, Deacons, and Subdeacons: Readers, Exorcists, Singers, Ianitors, Labourers, *saluto sanctum Presbyterorum Collegium, saluto sacros Diaconos. Saluto Hypodiaconos, Lectores, Cantores, Ianitores, Laborantes, Exorcistas*. Where although he doth not set downe the verie forme and manner of consecrating Preists, yet calling them sacrificing, or massing Preists, *Sacerdos & Episcopus Deo sacrificans: peracta consecratione*: and as our Protestants cite from him: *sacerdotem sacrificatorum*. The forme of their consecration must needs consist of those sacrificing words, the Catholike Church now vseth in consecrating Preists, or others equiualent vnto them, otherwise they could not possibly haue had such sacrificing, and Massing power in them, as he testifieth they had.

5. Concerning Bishops, he relateth and prescribeth their manner of Consecration more at large and plainely: teaching that by the Apostles order all the Bishops shall assemble or giue consent, when a Bishop is to be consecrated, and being assembled make diligent examination about the Bishops to be consecrated, fast, and pray, and lay their hands with the booke of the Ghospels vpon them, and annoint their heads, as the Apostles vsed with holy vnction, because all sanctification cometh from the holy Ghost, whose inuisible power is giuen by holy Chrisme, and so they must celebrate Episcopall Ordination. And thus he was instructed of S. Peter: *Vt a beato Petro Principe Apostolorum simus instructi scribere vobis, sicut petistis non denegauimus. Ordinationes Episcoporum, auctoritate Apostolica, ab omnibus, qui in eadem fuerunt Prouincia, Episcopis sunt celebranda. Qui simul conuenientes, scrutinium diligenter agant, Ieiuniumque cum omnibus celebrent precibus, & manus cum sanctis Euangelijs, quae praedicaturi sunt, imponentes, sacraque vnctione capita eorum, more Apostolorum vngentes, quia omnis sanctificatio constat in spiritu sancto, cuius virtus Inuisibilis, sancto Chrismati est permixta, & hoc ritu solemnem celebrent Ordinationem*. And after sheweth how by the example of S. Peter, S. Iames and S. Ihon thus ordering S. Iames, first Archbishop of Hierusalem, they left thereby example to Successors, that three Bishops should thus consecrate euery one, that was to be admitted to that holy Order. And this was the forme, and manner of consecrating Bishops heare in Britaine, from the beginning, and before the Canons were made, or knowne heare in this busines, as we reade in our auncient and approued Antiquities: *Mos in Britannia inoleuerat, in consecratione Pontificum, tantummodo capita eorum sacri Chriftatis infusione perungere, cum Inuocatione sancti spiritus, & benedictione, & manus Impositione* and this was the auncient vse both of the Britans and Scots, more Britonum & Scotorum, the old custome inoleuerat 1200. yeares since, about which time in the consecrating of S. Kentegerne it is so termed, and testified.

6. Therefore we haue sufficient warrant to thinke that both Britans and Scots from their first receauing the faith of Christ, obserued this holy Rite, and manner in consecrating Bishops. And without these by the testimony of S. Anacletus, warranted therein by S. Peter, as he hath told vs, the grace and

power

power of the holy Ghost was not giuen in that Sacrament. And so where it is wanting, as in our Protestants of England and all other Heretikes, there can be no true and lawfull Bishops, no Preists made by such as be not so consecrated, no Sacraments duely ministred, no word of God truly and orderly preached, euen by the Articles of the English Protestant Religion, disabling in such things euery one but lawfully, and rightly consecrated, & called Cleargie men, saying it is no true Church, where these things are wanting. And that S. Anacletus did send such Bishops, enen Metropolitans, and Sacrificing Massing Preists, Consecrators and Offerers. *Sacri corporis Domini tractatores* (as he nameth Preists,) of the sacred body of our Lord, into diuers Countryes, euen these parts it is euident, where he writeth that S. Peter, S. Clement, and he himselfe sent such from the See Apostolike. *Illi qui in Metropoli à beato Petro Apostolo ordinante Domino, & à predecessore nostro Sancto Clemente, seu à nobis constituti sunt, non omnes Primates vel Patriarchæ esse possunt: sed illæ vrbes quæ priscis temporibus Primatum tenuere, Patriarcharum aut Primatum nomine fruuntur.* And to make it manifest, that he, as well as S. Peter, and S. Clement, did send Metropolitans also, as well as Patriarckes, and gaue direction where such should be resident, he addeth: *aliæ autem primæ ciuitates, quas vobis conscriptas in quodam Tomo mittimus, à sanctis Apostolis, & à beato Clemente, siue à nobis, Primates Predicatores acceperunt.* Among which were heare our Metropolitan Cities in Britaine. Therefore we thus learne of S. Anacletus, that either our Metropolitans which S. Peter, & S. Clement sent hither, or ordained heare, were now liuing, or else their places, some at the least, were supplied by his Mission of others to succede them, for so he witnesseth. And we finde in some our neighboring Countryes, which haue better preserved their Antiquities then Britaine hath done, that he performed this in particular to them. Diuers French Historians among which Richard de Wasseburg Archdeacon of the Church of Verdune in Lorraine, where our wortheie Counttriman S. Mansuetus was Bishop or Archbishop at Tullum yet and long after liuing (and therefore I first name this place as hauing correpondence with our Country) is witnes out of the same Church, that in this time S. Sanctin which before had bene Bishop of Meux, and S. Antonine preached there S. Sanctin was by Pope S. Anacletus constituted Bishop of that place, and liued and died there in the yeare of Christ 118. And S. Sabin his next Successor but one, the third Bishop there, was heare in Britaine, as I shall shew heareafter, in King Lucius time. Which is not vnprobable also of S. Sanctin, there so neare vs, so many yeares, and so neare to S. Mansuetus of this our kingdome, visiting it, as I haue before mentioned.

Articles of Engl.
Protest. religion
Articul. 19. 23. 36.

Anaclet. Epist. 2.

Anaclet. Epist. 3.

S. Anacletus sent
diuers Archbishops,
Bishops and
Preists, consecrated
as before, in
these parts.

Antiquités de
la Gaule Belgique
per Rich. de
Wasseburg. f. 28.
29. Bouchard An-
nal. de Bretagne.
Antiquit. Eccle-
siæ Verdunen. in
S. Sanctino.

THE II. CHAPTER.

HOW IN THE PAPACIE OF S. EVARISTVS,
and Empire of Traiane, the same holy Pope sent a Legate to our
King in Britaine, to exhort him to Christian Religion,
and the benefite thereof, Traian commaun-
ding that Christians should not
be persecuted.

Martin Pol. in
Euarist. Dama-
sus in eodem. vit.
S. Euaristi in Bre-
uiar. Rom. 26.
die Oct. Matth.
West. an. gratia
111. Martin. Pol.
in Euaristo. an.
112.
Plin. l. 10. Epist.
97. Epist. Traiani
ad Plin. apud eū-
dē l. 10. Epist. 98.
Tertullian. Apol.
Matth. Westm.
an. 107. Martin.
Pol. in Traiano.
Mar. Scot. l. 2.
stat. 6. in Traian.
Martin. Polon.
supr.

Traiane the Em-
perour a fauourer
of Christians in
Britaine, and all
places.

Suidas in vitis
Cæsarum in
Traiano.

Nennius Hist.
M. S. in Multis
exemplari. ant.



1. Anacletus hauing gloriously ended his dayes by Martyr-
dome, in, or about the 111. yeare of Christ, Traiane still con-
tinuing his Empire, and Coillus king in Britaine, S. Euari-
stus borne of a Iewe by Father, called Iudas, in the Citie of
Bethlem, succeeded him, in the Papall dignitie, and conti-
nued therein 9. yeares, and 3. Moneths. Some say 10.
moneths and 2. dayes, Matthew of Westminster giueth him 10. yeares: Mar-
tinus saith, 13. yeares. 7. moneths 3. dayes. In his dayes the Church of Christ
enjoyed more quiet, then it had done in his Predecessours time. For Traiane
the persecuting Emperour being moued with many, and forcible motiues, did
not onely mitigate the Persecution, so much as he could, but vtterly forbad
any at all to be vsed. First vpon the letters of Plinius the second his Lieute-
nant or Prefect in Bithinia, of the greate number of Christians there, their
feruour and zeale in their Religion, their Innocency and pietie of life, and
Inoffensiuenes to the Roman Empyre, and lawes in other respects, he so
farre mitigated the former rigour of Persecution, that he commanded no en-
quiry should be made to call them into question. And some be of opinion,
that although much Persecution was vsed in his time, yet it was by the insti-
gation of his Substituts more then his desire. *Traianus non per se, sed per suos
Consiliarios, tertiam Christianis iussit inferri Persecutionem.* And this is further
confirmed by Suidas an auncient Greeke writer, who doth insinuate so much,
and plainely witnesseth, that vpon the letters of information from Tiberia-
nus Prefect in Palestina, how the number of Christians was so greate and
their desire of Martyrdome so much, that he was not able to putt all to death,
which voluntary offered them selues to dye for that cause. Whereupon Tra-
iane the Emperour sent expresse commandement to all his Prefects, in all pla-
ces that they should not persecute Christians any longer. *Traianus Christianis
aliquid induciarum concessit. Nam qui illis temporibus à Romanis Magistratus re-
dimebant ad demerendos Imperatores, varijs Christianos supplicijs afficiebant: adeo
vt Tiberianus qui primæ Palestinorum genti præerat, ad eum retulerit se non parem
esse Christianis occidendis, qui vltro supplicia appeterent. Vnde Traianus omnibus
Præfectis mandauit ne supplicijs eos afficerent.* Whereupon we haue warrant suf-
ficient to hold, that this Mandate of the Emperour which was so generall,
that it was to all his Prefects, *omnibus Præfectis*, was sent also in to Britaine, and
so farre extended it selfe; which is with aduantage confirmed by our auncient
Brittish Historian Nennius, in many Manuscript Exemplars, where he doth

assure vs, that the Roman Emperour (which was when S. Euaristus was Pope) was onely Traiane, who did not onely forbid Persecution in Britaine, but sent a solemne Ambassadge hither, *missa Legatione ab Imperatore Romanorum*, that they which would might be baptized and professe Christian Religion.

2. And that S. Euaristus then Pope making religious vse of this lenitie of the Emperour, and his fauour to Christians, did write and send to our king heare Coillus at that time, and Nobles of Britaine to receaue the Christian faith, and so there came a double Ambassadge from Rome hither then about that busines, one from the Pope exhorting, and an other from the Emperour permitting it. *Missæ Legatione ab Imperatore Romanorum, & Papa Romano Euaristo*. Gildas also (as our Protestants terme that Authour) in his Manuscript History in two distinct Libraries in Cambridge giueth the same testimonie of S. Euaristus Pope his sending hither at this time, and differeth from Nennius onely in this, that whereas Nennius hath told vs, that the Ambassadge was sent hither by the Roman Emperour and the Pope of Rome Euaristus, Gildas saith it was sent from the Roman Emperours, and Euaristus Pope of Rome, *Missæ Legatione ab Imperatoribus Romanorum, & à Papa Romano Euaristo*. Which more confirmeth this matter, for howsoeuer we will take these Emperours of the Romans, cyther for the cheife Emperours, as commonly they are vnderstood, or the cheife Rulers vnder them, in the Roman Empyre, as he seemeth some time to accept that worde, and the word *Imperator* properly signifying a Ruler, will beare it in some sence, it cannot haue a proper and literall reference (such as these worthie Authours would vse) to the time of king Lucius, though there was such a sending after in his dayes, by like men, and meanes, which is made plaine by their ioyning of S. Euaristus with them, who dyed in the time of king Coillus Father to king Lucius, by all accomps, and by common computation before king Lucius was borne, and by their rekening which giue the soonest life to king Lucius, which is Matthew of Westminster, saying he was borne in the yeare of Grace 115. When he was a childe, sixe yeares old at the most, his Father liuing and reigning king, when neyther Emperour nor Pope would write or send to him about such busines, and the words of Suidas are plaine before the Emperours commande in these affaires was to his Prefects *omnibus Prefectis mandauit*, such as his Father king Coillus, and Iulius Agricola were then in Britaine. And although in the same places where Gildas & Nennius speake of these Messadges from the Pope Euaristus and Emperour, they write also of King Lucius and his Nobles conuersion, this can be no Argument that they sent to king Lucius, but his Father Coillus; for although they mention both those things neare together, after their breife manner of writing, they must make them two distinct matters and neuer say that the messadge was sent to king Lucius, neither could they so haue done, if the time and other circumstances would haue giuen allowance thereunto: for they which write of King Lucius, his Nobles, and Countrie's Conuersion, doe write also how he wrote for, and entreated it by suppliant letters to Pope Eleutherius. Secondly both these being learned Britans, and the best writers they had, and knowing as well as any the time of their Conuersion in king Lucius and Pope Eleutherius time could not be so mistaken in such a cause to miscalculate so many yeares, for the Copie of Gildas saith: 164. annis post aduentum Christi Lucius Britannicus Rex cum vniuersis Britannia Regulis Baptismum suscepit: that King Lucius was baptized with all his Nobles of Britaine 164. yeares after the coming of

Gildas & Nennius write, how longe before K. Lucius, S. Euaristus Pope sent a Legat to the King of Britaine, to persuaide him to the Christian faith.

Gildas hist. in Bibliotheca public. Cantabrigiæ. & in Collegio S. Benedicti.

Matth. Westm. an. gratiæ 115.

Gildas supr.

Nennius supr.

Io. Lelandus in
Nennio. Io. Pit-
seus de vir Illu-
stris. atq. 7. in
Nennio. Bācho-
rensi. Balzus
centur. 1. Script.
Brit. in eod.

Initium Gildæ
in Bibliotheca
public. Canta-
brigie. Volum.
247. tract. 3.

Thom. Iames in
libris Manuscr.
Cantabrig. in
Bibl. Collegij S.
Bened. Volum.
373. tract. 7.

Christ: and Nennius saith it was three yeares after. *Post centum & sexaginta septem annos post Aduentum Christi, Lucius Britannicus Rex cum omnibus Regibus totius Britannica Gentis baptismum suscepit.* So that whether we will take the accompt of S. Gildas or Nennius, for king Lucius his time of cōuersion, though others make a greater difference by 20. yeares and more; we see, that king Lucius was conuerted 44. yeares after the death of S. Euaristus, and 54. from his first entrance into the Papacie: 7. Popes, S. Alexander, Sixtus, Telesphorus, Higinius, Pius, Anicetus and Soter being betwene him and S. Eleutherius, in whose time, by all accompts, King Lucius was conuerted, of which two such renowned writers could not be ignorant, much lesse may we iudge without greate iniury and dishonour to them, and bold rashnes in our selues, that they would, or could erre, or be mistaken in so high a degree, the one of them Nennius the meanest stiled by our Catalogists of such men, both Catholiks and Protestants: *the most excellent Doctour of the Britans; Principall or Arch-Abbot of the most renowned Monastery of Bangor, renowned both for wisdom, and Religion: Britannorum eximius Doctör, egregius Britannorum Doctör, famosissimi Monasterij Banchorensis Archiabbas, Banchorensis Collegij Pontifex, sapientia clarus, & Religione conspicuus.* The other S. Gildas the most renowned writer of the Britans, of whome Histories remember, by all Antiquities, wherein he is stiled for his excellent, and singular wisdom singularly, *Gildas sapiens: Gildas the wise;* and so doth this Manuscript begin: *Incipiunt gesta Britonum à Gilda Sapiente composita.* Here begin the Acts of the Britans, composed by Gildas Surnamed the wise. And if the firme ground of such so auncient and worthie Authours could neede Supporters, there is an other Manuscript in the Library of S. Benets Colledge in Cambridge, so auncient and credible that it is bound vp in the same Volume with Nennius, the auncient History of Landaffe and such others, and by the Protestant Publisher of the Titles of the Manuscripts of Cambridge, and Oxford stiled *Gildæ Sapientis Historia; the Historie of Gildas Surnamed the wise,* but by an auncient note in that Copie ascribed to an other auncient writer Quastus, or much like, which is more likely, for euen in this place there is some difference though not materiall, betwene that Copie of Gildas in the publike Librarie where is written: *164. annis post Aduentum Christi:* and this in S. Benets Colledge there readeth: *post centum sexaginta quatuor annos post Aduentum Christi:* And this so commended and authorised Manuscript hath the same words with Gildas, and Nennius in this point: *missa Legatione à Papa Romano Euaristo:* That S. Euaristus Pope wrote to the king of Britaine, to receaue the faith of Christ. And for the difference betwene S. Gildas and Nennius about the Emperour, or Emperours of the Romans writing, is of the same minde with Gildas: *missa Legatione ab Imperatoribus Romanorum, & à Papa Romano Euaristo.* That they were the Emperours of the Romans in the plurall number, which thus sent to the then king of Britaine.

3. And this confirmeth not onely the exhortation of Pope Euaristus to our King then to receaue the Christian faith, but that besides the command of Traiane the Emperour, against all Persecution of Christians, sufficiently pro-
ued by *Suidas*, and *Nennius*, sent to his Prefects and Lieutenants heare, as in other places, but that these Roman Lieutenants themselues did signifie so much to king Coillus, that it was Edicted, and commanded of Traiane the Emperour, that Christians should not be persecuted in Britaine. For in that sence, which I somewhat insinuated before, doth S. Gildas vnderstand, *Impe-*

ratores Romanorum, in the same worke, where speaking of the Tribute which was payed to the Emperour of Rome, sayeth, it ceased to be payed in that manner, and was payed to the Britaine Emperours: *in tempore Claudi quicquid dari census Romanis & Britannia; sed Britannicis Imperatoribus traditur*. Which so named Emperours of the Romans that were in Britain, must needs be their Prefects or Lieutenants heare, receauing that Tribute to the vse of the greate Emperour and Senate of Rome. And by this clemency of Traiane towards Christians, with prohibition to persecute them, not onely our king which was euer before a fauourer of them; did now receaue new spirit, to doe all friendly offices he could to the Christian Britans subiect vnto him; but the Roman Prefects, which then were commorant in this kingdome, did eyther willingly or forcebly by the Emperours Mandate, permit all Romans and others which were, or desired to be Christians, quietly and without any trouble, or molestation to enioy their Religion; which both for the present and after times gaue greate assistance to the happy encrease of Christians in this kingdome, for the conuerted Romans, and their Apostles, by long conuersation, now made acquainted with the language, and manners of the Britans, were become not onely for such as were learned among them, to be fittist men among strangers to preach vnto them, but the very vnlearned themselues most desirous all they could to promote and further so holy a worke; became ready and skilfull Interpreters to such Apostolike men, as the See of Rome sent of forreyne Countries into this Nation, to conuert it to Christ.

Gildas supr. in Claudio.

THE III. CHAPTER.

OF THE STATE OF BRITAIN IN ECCLE-

siasticall Affaires in the time of S. Alexander Pope, Adrianus Emperour, and Coillus, or Lucius his sonne King heare. Their affections to Christian Religion, and of diuers Apostolike men sent from the See of Rome preaching heare.

I. **T**RAIANE the Emperour being now dead, about the 117. 118. or 119. yeare of Christ, the accompts being somewhat and so much different therein, Adrianus succeeded him in the Empire, wherein he ruled 21. yeares, or thereabouts, and S. Euaristus being Martyred in the beginning of the Reigne of Adrian, *S. Euaristus Papa & Martyr Ecclesiam Dei sub Adriano Imperatore suo sanguine purpurauit*; S. Alexander the first of that name, was his next Successor, and ruled the See Apostolike, 10. yeares, 5. Moneths 20. dayes, by the most receaued opinion. The liues of Popes ascribed to S. Damasus, say so many yeares, 7. monethes, 2. dayes: *annos Decem, menses 7. dies 2.* Matthew of Westminster alloweth to his Papacy, but 8. yeares, 5. Moneths, and 2. dayes. *Sedit annis 8. mensibus 5. & diebus 2.* in the beginning of whose Regiment, and vntill the fourth yeare of Pope Alexander and the sixt of Adrian the Emperour, in the yeare of Christ 124. Coillus was king in Britain, then leauing the Crowne to his youg sonne Lucius not aboue ten yeares

Dio in Traiano.
Eutropius lib 8.
Spartian, in A-
drian. Matth.
Westm. ann. 117.
118. 119. Marian.
stat. 6. in Tra-
iano & Adriano
Martin. Polon.
Supput. in eisd.
Martyrol. Rom.
28. die Octob.
Bed. Vfuard. &
Ado eod. die. Vir.
Alexand. 1. 3. die
Maij in Breuiar.
Rom. Dam. in
Pontif. in Alex. 1.
Method. apud
Marian. in A-
drian. Imp. Matt.
Westm. an. 120.
115. 124.

Rem. Higd. l. 4.
c. 16. Catal. Reg.
Britannor. ante
Hist. Brit. an. 125.
165. Holinsh.
Hist. of Engl.
Matth. Westm.
an. gratia 115.

Spartianus in
Adriano. Stowe
Hist. Holinsh.
Histor. of Engl.
Theater of great
Brit. l. 6.

Seuer. Sulpitius
sacra Hist. l. 2.

Euseb. Hist. l. 4.
c. 3. & in chron.
An. 9. Adriani.
Hier. de Script.
Eccles. in Quadr.
& Aristid. Hier.
Epist. 84. Euseb.
l. 4. c. 8. 9. Iust. in
Apol. Matth.
Westm. an. 135.
Ælius Lamprid.
in Alexandro
Seuero.

old, as the same Mōke of Westminster, with others reckon. But by others Coillus liued, and continued king long after. Which seemeth more probable, euen by that which Matthew of Westminster himselfe with the common opinion alloweth, that Coillus was an old man before he begat Lucius, *Natus est Coillo Regi Britonum, vnicus filius, quem vocauit Lucium, qui factus est Patri gaudium, & exultatio, quasi in senectute, & quasi ab herede destitutus, generat eum.* Which could not probably be in this yeare of Christ 115. when he saith Lucius was borne. For by that computation I haue made before of the mariadage of his Grandfather, and Grandmother, after the coming of the Emperour Claudius hither, at this time when Lucius is supposed to be begotten, Coillus could not be much aboue fourtie yeares of Age, and so not then an old man, nor to be saide to doe any thing in his old Age, much lesse allmost out of hope of a child an heire for Age: *in senectute & quasi ab herede destitutus.*

2. This Emperour Adrian is he which in the beginning of his Empire, about the yeare of Christ 123. came into Britaine, and among other Reformatiōs, and Prouisiōs he made heare (as Spartianus and others after him testifie) caused the *French*, which we call, the *Picts wall* to be made, to seperate and diuide that part of Britain which was vnder the Romans, from the Northern Inhabitants, not subiect to them. *Hadrianus Britanniam petens, multa correxit, murumque per Octoginta millia passuum primus duxit, qui Barbaros Romanosque divideret.* In his first yeares he was a Persecutor of Christians, among whome S. Euaristus the last Pope was by his Authoritie put to death, and he caused to take away the memory of Christ, the Statues of Deuills to be erected in the place of our Lords Passion, and by Seuerus Sulpitius and others, is termed the fourth Persecutor. *In loco Dominice Passionis demonū Simulachro constituit.* Yet soone he corrected his error therein, forbidding Christiāns to be punished for their Religion. *Quarta sub Hadriano Persecutio numeratur. Quam tamen postea exerceri prohibuit. Iniustum esse pronuntians, ut quisquam sine crimine reus constitueretur.* And wrote so expressely, commanding, to Minutius Fundanus his Proconsull in Asia, moued there perhaps by the Apologie, & Oration of S. Quadratus vnto him for Christians, and the letters of Sereius Granianus his Legate in behalfe of Christians, declaring their Innocencie. And S. Aristides presented the like Apologie vnto him. And he was so much moued by these mē, that one of our owne Historiāns writeth, that he was thereby instructed, and informed in the Christian Religion. *Inperator Hadrianus per Quadratum Apostolorum Discipulum, & Aristidem Atheniensem virum fide & sapientia plenum, ac per Serenum Legatum, libris de Christiana Religione compositis instructus est & eruditus.* And Ælius Lampridius confirmeth as much or more, when he saith that this Emperour Adrian did intend to receaue Christ for God, and caused Temples in all Cities to be erected without Pagā Idols, which remained so in Lampridius time, and were called *Adrians Churches*, which he intēded to the honor of Christ, but was kept backe frō performing it, by feare or flattery of the Idolaters, told by their Oracles, that if he proceeded so, all would become Christians, and their Temples should be left desolate and forelorne. *Christo templum facere voluit Alexander, eumque inter Deos recipere. Quod & Adrianus cogitasse fertur, qui templa in omnibus ciuitatibus sine simulachris iusserat fieri: quæ hodie idcirco quia non habent Numina, dicuntur Adriani. Quæ ille ad hoc parasse dicebatur: sed prohibitus est ab ijs qui consules sacra, repperunt omnes Christianos, si id optato euenisset, & templa reliqua deferenda.* And these were motiues to very many in these dayes, to embrace Christian Religion, both at

Rome,

Rome, where the minde and iudgment of the Emperour himselfe, a good Prince was so knowne to be conuincd, by the constancie and Innocency of the Christians and their vnanswerable Apologies for the onely truth of their Religion, and euident errors and falsehood of the Pagans superstitious Rites, now made manifest in all places.

3. So that to extend my pen no further then to the bounds I haue appointed vnto it. First for Rome where we had many Britans Christians and other then resident, we are told by the best allowed Relation of those things, that the holy Pope S. Alexander did then conuert to the faith a greate part of the Roman Nobilitie. *Alexander Romanus, Hadriano Imperatore regens Ecclesiam, magnam partem Romanæ Nobilitatis ad Christum conuertit.* Among whome was Hermes the cheife Prefect or Ruler of Rome: *Hermes Præfectus Urbis qui per eum (Alexandrum) crediderat.* The encrease of Christians in the Papacie of this holy man, was so greate, that notwithstanding the fauour and loue of the Emperour. vnto Christians, the Pagan Flamins and others were so malicious against him, that they procured him to be put to cruell death, euen in the time of the same Emperour, These proceedings especially of the fauour of the Emperour to the Christians, their pietie, constancie, and encrease were so much diuulged in the world, that among others they moued, or more incited our King of Britaine, which then was Coillus or Lucius to send to Pope Alexander, as we are informed by forreine Histories, and procure of him to haue the Christian faith preached heare in Britaine, by such as he should thinke fittest for that designement. Albertus Krantzius a worthie Historian, and one which hath giuen light to diuers of our Antiquities; relateth this matter, thinking it was King Lucius which now began so timely to shew his loue, and liking of Christian Religion. *Religionem Christi Lucius quondam Britannia Rex ab Alexandro primo eius nominis summo Pontifice, impetrauit in Insula prædicari.* Which may well stand with the common opinion of king Lucius his owne conuersion, in the time of Pope Eleutherius, especially if we will follow Matthew of Westminster, and his followers, which haue told vs before, that King Lucius was borne in the 115. yeare of Christ; for by that account he was 18. yeares of Age at the Martyrdome of S. Alexander by the common opinion in the 132. yeare of Christ, and king Coillus had then bene dead 7. or 8. yeares, by Matthew of Westminster, whome our Protestant Antiquaries stile a man excellently learned in all kind of learning, and in the right Supputation of yeares, singular. *Vir suo seculo in omni genere bonarum literarum plane eruditus, & quantum ad Historiam, in recta annorum supputatione singularis.* So we haue king Lucius old enough, by this mans testimony, so singular in Historicall Accompts, to write to Pope Alexander of this matter, before his death, and iustifie the very words of the recited Antiquitie. Or if we will followe the other opinion, which I haue written to be more probable, that king Coillus liued longer, this hindereth nothing, but either Lucius in the life of his Father might request this of Pope Alexander, and king Coillus thought by diuers before to haue bene actually a Christian, to haue giuen allowance vnto it, or he himselfe being so perswaded in iudgment, did so write to that holy Pope, more moued vnto it by the example of the Emperour, and so many Nobles of Rome, whome he ment to followe, at the least in performing that fauour to so many Britans now already Christians, and more desiring so to be: which his proceedings were honorable in him, though he himselfe intended not to be a Christian, and offensive to none in Authoritie,

Vita S. Alexand.
Papæ 1. in Breu.
Rom. 3. die Maij.

Martin. Polon.
in Alexandro 1.

The King of Britaine
Sedeth to Pope Alexander
to haue Christian
Preachers sent
thither.

Albert. Krantzius
Metropol. l. 1. c. 6.

Matth. Westm.
an. 115.

Baron. Annal. to.
2. an. D. 132. Zepherin.
Binnius in Vit. Alexandr.
to. 1. Concil.

Matth. Westm.
an. 124. 132.

Io. Bal. l. de Scri.
Brit. Cent. 3. pag.
143. in Matth.
Florigero. Prot.
Publ. of Matth.
West. in Præfat.

King Coillus supposed by some to be a Christian.

Harding Chron. 50. 51. in Coillus and Lucius.

S. Timothie an Apostolike Preist sonneto S. Claudia a noble Britaine, probably sent into Britaine by Pope Alexander.

Petrus Merisus Catal. Archiep. Treuer. in S. Marcello 20. Magdeburgen. Cent. 1. l. 2. Martyrolog. Rom. die 24. Martij.

S. Marcellus a Britan and Bishop preached heare in his time.

Caspar Bruch Cat. Episc. Tungren. Petr. Merisus Catal. Archiep. Treuer. Anton. democh. l. 2. contra Calu. Guliel. Eifengr. centen. 2.

Annal. Ecclef. Verdun. Rich. de Wasseburg. l. 1. f. 32. antiq. de la Gaule Belgique.

S. Saluin probably Bishop heare in this time, and a Britan.

Antiq. Glast. in Tab. ligneis Guliel. Malm. l. de antiq. Canob. Glaston. Io. Capgr. in Catal. in S. Ioseph ab Aramathia. Etalij.

whome he needed to feare: And yet afterward seeing S. Alexander so cruelly put to death for that Religion, did deferre to procure that happines to himselfe, which he did to others. But Harding supposeth him to haue bene a Christian, and therevpon saith: *Lucius was the second Christian King of Britaine.* And it will appeare hereafter, that about this time there were diuers Christian Preachers sent into Britaine, & within few yeares after the death of Pope Alexander, if not in his life, they conuerted many heare to the faith of Christ, among whome I may probably number S. Timothie, Marcellus or Marcellinus and S. Saluine. Of whome I shall speake more in the certaine time of king Lucius his Reigne.

4. Heare onely I say of S. Timothie a Britaine of this Nation, by his holy Mother S. Claudia Sabinella, who as diuers write preached in this kingdome, sent hither by the Roman See Apostolike, must needs be sent hither about this time. For as the auncient Roman Martyrologe with others testifie, he was at Rome and martyred there in the time of Antoninus. *Roma Sanctorum Martyrum Marci & Timothei, qui sub Antonino Imperatore Martyrio coronati sunt.* Which Antoninus began his Empire in, or about the yeare of Christ 138. within 6. yeares of the Martyrdome of S. Alexander Pope. Therefore to allowe him but competent and ordinary time for his coming hither from Rome, where he was borne and liued, his aboade heare, returne to Rome againe, and being there before his Martyrdome, I cannot finde any fitter time, or parson, when and by whom he was sent hither, then Pope Alexander, solicited by our King of Britaine to send such to preach heare, and no man more fitt then he by his Mother a Britane, and sonot vnskilfull in the Britans tongue, and their affaires.

5. S. Marcellus also was a noble Britan of this Nation, and had preached heare, and among others perswaded king Lucius to embrace the faith of Christ, & departed so soone hence at that time, that he was the third Bishop of Tengers, the first being S. Maternus S. Peters Disciple and by him sent with others thither into those parts; the second, Auitus & our blessed Countryman the next, continuing that See 29. yeares, and was after Archbishop of Treuers, where he was martyred, and S. Metropolos succeeded him, as the Annals of Treuers witnesse, in the second yeare of Marcus Aurelius Antoninus, long before the commonly supposed time of king Lucius Conuerfion. By which accompt he must needs be a Preist or Bishop heare in this time, I haue now in hand.

6. So I say of S. Saluine the third Bishop of Verdune in Lorayne, termed by the Annals of that Church, long before king Lucius his death, to haue bene his old acquaintance, which must needs be heare in Britaine, long time before, and giueth some argument, he was also borne in this kingdome. And no man will doubt, but king Coillus, which in his younger time, and when Christian Religion was more persecuted by the Roman Emperours, their Augustals, Proconsulars, Lieutenants, and other Prefects in Prouinces, then now it was, and eyther vpon his owne pietie to that holy profession, or at the suite and petition of Christians heare, or their friends had, as all the Antiquities of Glastenbury, William of Malmesbury, with others witnes, confirmed to the Christian Eremites there, those priuiledges which his Acestours king Aruiragus and Marius had granted before, would now in more easie times be perswaded to write to Pope Alexander, then the most renowned man in the Christian world, and hauing cheife care and chardge of

such things, to acquaintaine him, how willing he was to giue way to such proceedings, and desire his highest Pastorall help, and assistance therein. Who, hauing bene so diligent, as before, in such holy works, that he had conuerted a greate part of the Roman Nobilitie, would most willingly giue his best furtherance vnto this so laudable, and honorable busines. For the better and more easie, and honorable effecting whereof, all the paynes and chardges the happy children of our glorious Countrywoman S. Claudia would vndertake herein, were accompted nothing vnto them, hoping to see their Mothers Country conuerted to Christ. The eldest sonne S. Nouatus still continued in Rome with his noble Patrimonie and Religeous offices assisting those which were imployed in this busines, solliciting the holy Popes to prosecute with all endeauiour, so worthie a worke. S. Timothie one of our Apostolike men, his Brother came, and parsonally preached heare, and gayned the honour to be the Conuerter of king Lucius, and one of the Apostles of this Nation. Their holy Sisters, S. Pudentiana, and Praxedes, made their houses, and Patrimonie, Seminaries and Instruments to harbour and entertaine Clergie men, to be directed hither, among other Acts of eternall memory, and left to the honour of this their Mothers Country, that among the few auncient *Tituli* titles, or Churches (all is one) in Rome, by which the Cardinals haue their honour, & stile two of the most auncient, S. Pudentiana and S. Praxedes came by donation of our holy Britans. And of all in Rome Baronius himselfe confessing it, that of S. Pudentiana to be the most old, & auncient. *Vetustissimumque omnium Titulum Pudentis nomine appellatum, qui item & Pastoris nomine dictus reperitur, hodie vulgo Ecclesia S. Pudentiana nuncupatur.* But of such things I shall speake more hereafter, when I come to those blessed Sisters, who to encrease their glory in heauen by their sufferings for Christ, and Charitie in Harboring, releeuing, and burying his, both liuing, and martyred Seruants, and Saints in earth, liued longer time then their happie Brothers did; Of some fruites & effects among others whose memory is perished, I will entreate hereafter in the next Pope, in whose time, and not, or not much before, it seemeth these Apostolike men designed by S. Alexander Pope for Britaine, entered their chardge there, their happie Sender hastening to his glorious end by Martyrdome.

7. Onely in this place because they were appointed by S. Alexander, the better and more surely to be informed with our Protestants consent, what Religion in matters now questioned they receaued of that holy Pope and brought hither, I will call these Protestants themselues to be witnesses and Relatours thereof. They haue with publike allowance, and Authoritie of their cheife men, in such matters both of England and their Flemmish Confederats in Religion, the one penning and approuing, the others approuing and publishing it to the world, giuen vs their best assurance, first that he was a man renowned for preaching the Ghospell, and working miracles, and suffering most greuious punishments for the holy doctrine he taught; he was putt to death by Martyrdome, *studio Euangelizandi & Miraculis celebris, interfectus Martyr obiit. Supplicia grauissima ad mortem vsque passus est.* This ableth him for a glorious Saint, and so disableth him to deceaue vs in his doctrine, which these men confesse was this: *He added in the Sacrifice of Masse all that is from the words: Pridie quam pateretur: The day before Christ suffered; vnto these words: Hoc est corpus meum: This is my body. Where the Consecration is. In this Sacrifice of the Eucharist, he caused wine to be mingled with water. For the Sa-*

Martyr. Rom.
Bed. Ado. & V-
suard. 24. Martij
20. Iunij. 21. Iulij.

Onuphrius Pan-
uin. Veronen. l.
de Episc. tit. &
Diaconijs Car-
dinalium.
Baron. in annot.
Martyr. Rom.
die 19. Maij in S.
Pudente.
Act. Nouat. Pu-
dent. & Praxedis.

What Religion
concerning mat-
ters now questio-
ned these Aposto-
like men did teach
in Britaine by Pro-
testants Confessio.


Robert. Barn. in
Vit. Pont. Rom.
in Alexandro 1.
Io. Bal. in Rom.
Pont. Act. l. i. in
eod. Alex. Ioan.
Martin. Lydius
Minist. priuileg.
Illustr. DD. Or-
dinum general.

crifice of the Eucharist, he commanded to take unleavened bread. He commanded water with salt mixed with it, to be hallowed and kept both in the Church, and in houses to drive away Devils. And in the end of Masse the people to be sprinkled with holy water. He excommunicated those which resisted the Popes Legats, he decreed that one sacrificing Priest should say but one Masse in one day. Speaking of the Eucharist, he saith that sins are blotted out by Sacrifice: Therefore he instituted, that the Passion should be recited in Masse. He added the reason of such effect of this Sacrifice, saying: Because in Sacrifices, nothing or none is greater then the bodie and blood of Christ: In Missa, pridie quam pateretur, usque ad hæc verba, hoc est Corpus meum, addidit, ad memoriam Passionis Christi inculcandam. In Eucharistia Sacrificio aquam vino admisceri voluit. Ad Eucharistia oblationem azinium panem, non fermentatum sumendum esse precepit. Aquam admixto sale precibus benedicendam, eamque in Templo, & domi, ad Satbanam propellendum, & ad peccata tollenda, servari iussit. Aqua consecrata populum finitis sacris aspergendum esse iussit, ut (inquit, sanctificarentur, & purificetur. Legatis Apostolicis obsistentes Decreto excommunicavit: Vno die vnam tantum Missam à singulis sacrificijs fieri debere, Decreto sancivit. Peccata Sacrificio, de Eucharistia loquens, deleri ait: Ideo Passionem in Missa recitandam instituit. Rationem effectus huius Sacrificij, hoc est, quod peccata expiet, adiecit, dicens: Quia Corpore & Sanguine Christi in Sacrificijs nihil maius est: He also forbade that any Cleargie man should be called to a Lay Tribunall, Clericum ad Plebenum Tribunal pertrahere prohibuit.

THE IV. CHAPTER.

OF THE ECCLESIASTICALL ESTATE OF
Britaine in the Popedome of S. Sixtus, the rest of the Empire of
Adrianus, and beginning of Antoninus Pius. How many
learned Britains were converted, and converted
others, to the faith of Christ
in this time.

Damas. Pontif. in
Sixto. 1. Martin.
Polon. Supput. in
Sixto. 1. Matth.
Westm. an. 128.
Marian. Scot.
at. 6. in Adria-
no. an. 131. Onup.
Pano. l. de Pōtif.
part. 1. in Sixto. 1.

1.  EXT after Pope Alexander, succeeded S. Sixtus, the first of that name in the Papall dignitie. Which he enjoyed, by the liues of Popes ascribed to S. Damasus, 10. yeares three moneths, and 21. dayes. *Sedit annos decem, menses tres, dies 21.* the same, word by word writeth Martinus. Matthew of Westminster detracteth one onely day from that accompt: *sedit in Cathedra Romana annis decem, Mensibus 3. diebus 20.* Marianus assigneth him twelue yeares: *Sixto. 12. annis Romana Ecclesie gubernaculis functo.* Onuphrius alloweth him but 9. yeares, 9. moneths, and 30. dayes, *sedit annos 9. menses nouem, dies 30.* By Baronius, and others which begin his Papacie in the yeare 132. and giue him the shortest Regiment, he continued onely vntill the yeare 142. by Marianus beginning his Papall Gouverment a yeare sooner, then the others, and allowing it the continuance of twelue yeares, he entered the 143. yeare of Christ, so Marianus from Methodius accompteth. Vntill the ninth yeare of this Pope, Hadrianus continued Emperour, after whom, then succeeded Antoninus Sur-

named

named *Pius*, the Godly, who by *Baronius* reckning was Emperour 22. yeares, seuen moneths, and 26. dayes. *Annis viginti duobus, mensibus Septem, & diebus viginti sex.* Which differeth not much from *Orosius* and *Marianus*, which say: *viginti, & non plenis tribus annis.* And both *Marianus* and *Wigorniensis* say, *Eusebius* and *S. Bede* gaue 3. moneths more then 23. yeares: because it was the custome of *Historians*, to depute vnto the Emperour that yeare, wherein he died: & therefore we may say, (say they) that *Antoninus Pius* did not reigne full 23. yeares, because he liued not vntill the end of the yeare. *Mensibus item tribus secundum Eusebium & Bedam, hoc est vsque ad Calendas Nouembris, in anno 134. post passionem Domini. Quia autem mos erat Historicorum, ut Imperatori deputaretur Annus in quo moreretur, vel regno deficeret: Ideo dici potest, quod non plenis viginti tribus annis Antoninus Pius regnauit, quoniam non vsque in finem anni vixit.*

2. In the Time of this Pope reigned heare king in Britaine, either *Coillus* or *Lucius* his sonne, according to the diuersitie of opinions before remembred, But seeing all Antiquities, and Antiquaries confesse, so many greate, and renowned things, and of such labour, and difficultie to be performed, were effected for receauing generally Christian Religion, and abandoning the Pagan Superstitions in this kingdome in the reigne of king *Lucius*, we must not keepe the Crowne of Britaine from king *Lucius* long after the death of Pope *Sixtus*. *Harding*, who saith his Father *Coillus* reigned but 13. yeares, will make him king all this Popes time, which *Matthew* of *Westminster* doth confirme, with 4. yeares addition at the least, to the time of his Reigne in the dayes of Pope *Alexander* before: And yet he maketh the yeares of his whole Age but 87. fro which, if we deduct the whole terme betweene the yeare 124. when the Monke of *Westminster* saith *Lucius* bega his Reigne, vntill the yeare 142. or 143. when it is before agreed *S. Sixtus* was Martyred, to proue by all accompts King *Lucius* reigned in some part of the Papacie of *S. Sixtus*, we make the time of his Reigne, being very younge at the death of his Father, old when he was borne as is before declared, but 59. yeares, and his Age not greate. And *Ihon Harding* saith, *Lucius* king of Britaine reigned 54. yeares. And they which write he died in the yeare 84. make him reigne but 53. yeares, if they allowe him king in Pope *Sixtus* time, and yet leaue him dead before Pope *Eleutherius*, which we may not doe. That this holy Pope was for learning & sanctity of life & well gouerning the Church of God renowned these Protestants tell vs in these Termes: He was a man powerable in worde, and worke, adorned the Church it selfe with certaine holy Acts, allwayes carefull for the flock of Christ. *Sixtus Romanus, in Sermone & opere vir potens, Ecclesiam ipsam pijs quibusdam factis ornavit, pro Dei grege sollicitus semper.* And what holy deeds, and doctrine they were, with which this so worthie a man did thus adorne the Church of God, and prouided for his flocke, thus they declare vnto vs: *Sixtus Romanus Natione, sacra vasa, ne qui prater sacros Ministros attingerent, precepit. Quod corporale appellant, ex lineo panno fieri iussit. Episcopum ad Pontificem Romanum accersitum, domum redeuntem, nisi Ecclesia a Pontifice datas literas reddiderit, non esse recipiendum ab Ecclesia sanxit. Ut Sanctus, in Communione Eucharistie tot caneretur, ordinauit. Missam non nisi in Altari celebrandam esse constituit. Ab Episcopo ad Romanum Pontificem appellandi ius dedit Ecclesiasticis Ministris: Sixtus a Roman by Nation, commanded that none but consecrated Ministers should handle the holy vessels. He ordained that, which we call the Corporall should be made of linnen cloth. He decreed that a Bishop being sent*

Martyrol. Rom.
6. die Aprilis *Baron.* Tom. 2. *Annal.* An. D. 163.
Marian. Scot. at.
6. l. 2. in *Antonino Pio.* Flor. *Wigorn. Chron.* an. 124. & 143.

Harding Chron.
c. 50. f. 42. p. 2.
Matth. Westm.
an. 124.

Harding Croni.
c. 51. f. 43. Author
of the English
Martyrol. die 2.
Decembr.

Io. Bal. l. 1. de Act.
Rom. Pontif. in
Sixto. Io. *Mart.*
Lyd. supr.

Robert. Barns. in
Vit. Pontif. Rom.
in *Sixto* 1. Ioan.
Martin. Lyd. &
Ordin. general.
supr.

The Emperour Antoninus Pius his love to Christians and their Religio.

Melit. Sarden.

Apologia.

Melit. apud Euseb. l. 4. c. 26. 25.

Magdeburg. ceter.

2. c. 3. col. 9.

Anton. Pius Ep.

ad Populos Asia

pro Christian.

apud Euseb. l. 4.

c. 13. & Nicep. l.

3. c. 28. Iustin. in

fine orat. ad Anton.

ton.

noni. gub. l. 1.

W. l. 1.

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Matth. Westm.

an. gratia 141.

an. Anton. Pij 3.

Mart. Polon. in

Antonino Pio.

Antoninus Pius

Epist. supr.

Motives to the

King of Britaine

to be a Christian.

for to the Pope of Rome and going home, should not be received of the Church, except he brought letters vnto it from the Pope, he ordained, that Sanctus, should be songe thrise in the Communion of the Eucharist, he constituted that Masse should not be celebrated but on an Altar. He gaue power to Ecclesiasticall men to appeale from the Bishop to the Pope of Rome.

3. Antoninus Pius the Emperour of this time, was so friendly to Christians, that as both Catholiks and Protestants witnes, he wrote into all places, for them to be free from Persecution. *Testatur Melito, referente Eusebio, Antoninum Pium generaliter ad omnes ciuitates pro Christianis scripsisse.* And in his Epistle to the people of Asia, recited at lardge by Eusebius, Nicephorus, and other writers, he plainly affirmeth, that the Christians had bene vniustly persecuted, for worshipping the one true God: *mortem ob singularis & veri Dei cultum oppetere.* And addeth further, that their Persecutors did not obserue the worship of God, and therefore did enuie the Christians which worshipped him, and prosecuted them to death. And that diuers Rulers of Prouinces had written to his Father before against Christians, to whome he wrote againe, that they should not trouble such men, except they could be proued to doe any thing against the Roman Empire. And many hauing written to him also of such men, to whome he answered according to his Fathers sentence, whome he ment to followe: If any man hauing an Action against a Christian, accuseth him onely as such a man, the Christian accused shall be absolved, although it is manifest he be such an one: and his Accuser shall be punished in Iudgment. And that Christians were farre moore dutifull and faithfull to God then their Persecutors were: *Longe illi sunt quam vos erga Deum liberiores atque fidentiores. Vos cultum Dei non tenetis. Quocirca & illum colentibus emulatione inuidetis, & ad mortem vsque persequimini. De rebus eiusmodi & alij quidam prouinciarum Re-ctores diuinissimo patri meo scripserunt. Quibus ille rescripsit, nihil molestiae faciendum esse talibus viris, nisi quid aduersus Imperium Romanum moliti esse deprehenderentur. Quin & ad me multi de eis literas dederunt, quibus de patris mei, quem imitandum mihi esse duxi, sententia respondi: Si quis actionem aduersus quempiam eiusmodi habens, deferat illum duntaxat, ut huiusmodi hominem: Delatus quidem a crimine absoluator; etiamsi talis esse appareat: Ipse autem Delator Iudicio penas pendat.* And although diuers yeares of this Emperour his Reigne had passed before he established such publike Order for the quiet of Christians, and much Persecution was in the beginning of his time, yet it cannot be thought to haue had warrant, and Originall from him. And it was almost in the beginning of his Empire, the third yeare thereof, as some write, that S. Iustine wrote, and deliuered vnto him, his Apologie for Christians, and made him friendly vnto them: *Anno gratiae 141. Iustinus Philosophus librum de Christiana Religione compositum Antonino tradidit, eumque benignum erga Christianos fecit.* And he was surnamed Pius: Godly, by some iudgments, for his pietie towards Christians, as well as for other respects: *Antoninus Pius gener Adriani erat, erga Christianus Pius.* And he himselfe before is witnes, that he proposed his adopting or Father in lawe Adrian so friendly to Christians to be imitated by him herein. *Quem imitandum mihi esse duxi.* And he therefore being so fully persuaded that Christians did worship God truly, and better then any Pagans their Persecutours, these mult needs be motives to our King of Britaine euer a fauourer of Christians, now much more to defend and maintayne that Religion, when in so doing he might also maintayne his honour with God, with the Emperour, and thereby obtayne rest and quietnes to his conscience on earth, and eternall peace and happines to his soule in heauen.

And

4. And both for the continuance and encrease of Christians heare in Britaine, all this time from Pope Alexander, of whom the King of Britaine procured Preachers to be sent hither, we are assured not onely by Catholiks but diuers Protestant writers. And sure if there had not bene Christians heare to exhort our king to Christian Religion, and by him to be fauoured therein, he could neyther haue bene perswaded by them to Christianitie, or bene a friend to them for their quiet and libertie in professing thereof. And yet besides the Court and Residence of our king, we see euen by that little light of our Antiquities, that in sondry and farre separate places, there were many which both preached the faith to others, and which at such mens preaching embraced it. Among others we reade: in *peruetustis Annalibus Burtonensibus sic lego. Anno Domini 141. hic baptizati sunt nouem ex Doctōribus & Scholaribus Cantabrigia*: I reade in the very old Annals of Burton thus: in the yeare of our Lord an hundred fortie one heare were baptized nine of the Doctours or Teachers and Schollers of Cambridge. What great distance and separation of space there is betweene Burton in Stafford-shire, where these Annals were written, and kept which testifie so many Schollers of Cambridge the cheife Towne of that Shire, were baptized there at Burton, *hic baptizati sunt*, and the Vniuersitie of Cambridge, is not vnknowne to English Readers. And yet we are sure if they came so farre to be baptized, they had bene catechized, and instructed in the faith of Christ, there before, and so the faith of Christ had then bene taught at Cambridge, and not by vnlearned Preachers to conuince so many learned men, to be so deuoute to trauaile so farre, to receaue holy Baptisme. Neyther can any man imagin, but the Brittish inhabitāts betweene these two so distant places, were also preached vnto, by those holy men which preached in them both, and passed from the one to the other. Many others there be Catholiks and Protestants, which Iustifie this Antiquitie, and the Antiquitie it selfe is yet extant in the Colledge of S. Benet in Cambridge: where the very same words be, without any difference at all: *Anno 141. hic baptizati sunt nouem ex Doctōribus & Scholaribus Cantabrigia*. And there written that the Booke belonged to the Abbey of Burton. *Qui fuit de Communitate Burtonie*.

5. The Protestant Authours of the Theater of greate Britaine with others, doe sufficiently approue, what I haue written, eyther of the continuance of the faith of Christ in Britaine in this time in generall, as also of this Antiquity in particular, although they adde some exceptions, which rather are their owne mistakings, then worthie the name of exceptions. First they truely testifie in this manner: *As we haue searched the first foundation of our faith, so neyther want we testimonies concerning the continuance of the same in this Lande, vnto following Posterities: although the iniurie of time and warre haue consumed many Records. For the Britans that were dayly strengthened in their receaued faith, by the doctrine of many learned and Godly men, left not their first loue, with the Church of Ephesus, but rather tooke hold of the skirts: As the Prophet speaketh, vntill the Tortures of Martyrdome cutt them off by death: and those Fathers euen from the Disciples themselves held a Succession in doctrine (not withstanding some repugnance was made by the Pagans) and preached the Gospell with good successe, euen till the same at lenght went forth with a bolder countenance, by the fauourable Edicts of Adrian, Antoninus Pius, and Marcus Aurelius Emperours of Rome, as Eusebius hath noted, and in Britaine was established by the Authoritie of Lucius their King. Of the Teachers of those times, Bale frō some other hath these verses. Sic vt erat celebris &c. Which thus they English.*

Godwin Conn. of Brit. pag. 18. Caius l. 1. antiq. Cantab. Will. Harris. descr. of Brit. Holinsh. Hist. of England.

Many Britans receaued the faith of Christ in this time.

Io. Caius l. 1. ant. Cantab. Accad. p. 95.

Many Schollers of Cambridge now conuerted, and conuerting others.

Stowe Histor. Theater of great Brit. l. 6. Willam. Harris. descr. of Britaine. Harris. Theatr. l. 2. Annales Burton. in Coll. S. Benedict. in Bibliot. ib. vol. 38. tract. 2.

Theater of great Brit. l. 6. c. 9.

Apoc. 2. 4. Zachar. 8. 23. Radulph. Niger. Euseb. l. 4. c. 9. & c. 13. & l. 5. c. 5. Bal. Vit. l. 1.

The English Protestant Theater writers muchouersee in diuers things in this time.

*As were the Britans famous for their zeale,
To Gentile Gods, whiles such they did adore:
So, when the heavens to earth did truth reueale,
Blessed was that Land, with truth, and learnings store.
Whence Brittish Plaines and Cambreas desert ground,
And Cornwalls Craggs with glorious Saints abounde.*

But this Authoritie proueth not what they affirmed, for the auncient Authour speaketh not of learned Teachers of that time, nor learning store, as these men translate him, or that they dwelt in the playne grounds of Britaine: But onely of Eremites, liuing in the out Ilands, in Desarts, in walls, and Coates in Cornwayle, which were men farre vnfit to preach in Townes and Assemblies.

*Britannica tellus patribus fuit inclita Sanctis:
Qui Neptunicolum Campos & Cambrica rura,
Cornicasque Casus loca desolata colebant.*

where he confineth them to Desarts, and desolate places: where no people were to be preached vnto: and rather hath reference to the after persecuting times of Dioclesian when Christians heare as in other places were forced to those courses. Yet thus we see the consent of Protestants is, that in this time we now speake of, and from the beginning of Christianity heare, Britaine neuer wanted Preachers of the true faith, this they plainly affirme, though they haue failed vs to proue how, and by whome it was preached, which I haue performed for them and others.

Theater of great
Brit.l.6.sup.

Theater of great
Brit.l.6. c.9. §.9.
Holinshed descr.
of Brit.c.9.

6. Such like is that which they speake of this time: *It is reported also, that Patricke the Irish Apostle, and canonized Saint long before the Reigne of King Lucius, preached the Gospell in many places of Wales: as also that Ninianus Bernicius of the Race of the Brittish Princes, conuerted the Picts to the Religion of Christ.* I maruaile much that a whole learned Senate, as they terme themselves, of Protestant Antiquaries would goe about to blinde their Readers eyes, with such palpable, foggy, and filthie mists of Lies, seeing no Authour, no Antiquitie, Manuscript or other so reporteth of S. Patrike, the Irish Apostle, and of S. Ninian, Apostle of the Picts, both of them being sent hither by the Popes of Rome by all Antiquaries and Antiquities aboue 250. yeares after these dayes, whereof we now entreate. Concerning the Antiquitie of the Annals which affirme so many Schollers of Cambridge, as before, to haue bene baptized in this time, thus they write: *That there were Christians in Britaine at these times I make no question, though some exceptions may be taken against the Monke of Burton, the Reporter thereof, who saith, in the 141. yeare and Raigne of Hadrian, nine Maisters of Grantcester were baptized themselves, and preached to others the Gospell in Britaine, howsoeuer he faileth in the Emperours name, which yeare was the second of Antoninus Pius, his Successour, and ascribeth to these men Schoole Degrees, altogether vnknowne for nine hundred yeares after, yet these doe not hinder the truth of the thing, though that Monke was none of the best Historians.* Thus they allowe the testimonie, and yet would disgrace the Authour and witnes, although he seemeth to be the onely auncient Antiquarie, which is now left vnto vs, that hath preserued this so memorable a matter. But these men that had not seene these Annals, might haue spared to haue branded the Authour, to be none of the best Historians, for those exceptions which they take to this Relation, are their owne deuises, and not his assertions, he neuer ascribeth Schoole Degrees to those Cambridge men, but saith, as I haue recited, that nine of the

Doctours.

Doctours or Teachers, and Schollers of Cambridge were baptized in that yeare. Neyther doth that Protestant, from which they cite this Antiquitie, mistaking Hollinshed for William Harrison Authour of that Description of Britaine, giue them Schoole Degrees, but onely calleth them nine Maisters of Grātcester, taking the name Maisters for Teachers or Professours of Arts there learned, and the Latine word *Doctores* hath that signification, so every Maister or Teacher is a Doctour in Latine; Christ is so called in Scripturs the *Doctour of Isrlae*; so is S. Paul the *Doctour of the Gentils*, because principally he taught them; so S. Ambrose, Augustine, Hierome, Gregory, Basile, Chrysostome, the two Greeke Gregories Naziancen and Nissen are commonly called Doctours of the Latine and Greeke Church; So of the two Ambassadors King Lucius sent to Rome, *Eluan* and *Medwine*, the Pope by a ll Antiquaries Catholiks and Protestants made the one S. Eluan a Bishop, and the other S. Medwine a Doctour, *Meduwinum in Doctorem*, allowing and authorizing him to teach and preach. And in this sence doe these men themselves before take the word Doctours or Maisters for Preachers of the Ghospell. And their supposed mistaking of the Emperour his name then, Hadrian for Antoninus Pius is as vnworthie an exception, for diuers learned Historians write, that Hadrian was aliue in that yeare 141. of Christ, & after, S. Marianus so plainly affirmeth: *Adrianus regnavit vsque ad Calendas Augusti in anno III. post Passionem*. Our learned Countryman and Antiquarie Florentius Wigornien-
 sis continueth his Empire vntill the yeare of Christ 145. foure yeares longer, such is the accompt of others. And they which will haue him dead before this yeare make it no longer distance then betweene the first day of August in the yeare 140. and the first day of Ianuary 141. 5. Moneths. And their owne Protestant Authour William Harrison mistaken by them doth both Iustifie that Antiquitie, and neuer contradicting that opinion, seemeth to be of the same minde that Hadrian was then Emperour. Thus he writeth: *I finde in the Chronicles of Burton vnder the yeare of grace 141. And time of Adrian the Emperour that nine Schollers of Grantha, or Granta (now Cambridge) were baptized in Britaine, and became Preachers of the Ghospell there, but whether Taurinus Bishop ouer the Congregation of Yorke (who as Vincentius saith) was executed about this time, were one of them or not, as yet I doe not certainly finde.*

7. By which it is euident that this Protestant Antiquarie with others did certainly finde, as I haue proued, that nine Schollers of Cambridge were at this time conuerted to the faith of Christ, and baptized: and by these men became Preachers of the Ghospell. Which is further confirmed by the publike Charter of Priuiledges and Immunities of king Arthur to that renowned ancient Towne, Schoole or Vniuersitie of Cambridge: Where among other memorable things he declareth, that his Christian Predecessours Kings of Britaine had bene instructed there, in learning and Religion: *Vbi haftenus splendorem scientiae, & lumen doctrinae, gratia fauente Conditoris, mei Praedecessores acceperunt*: And in particular speaking there of King Lucius, what Immunities he granted to that Vniuersitie testifieth further, that this our first Christian King did receaue the faith of Christ by the preaching of the learned Christian Schollers of Cambridge: *Sicut gloriosus Rex Britanniae Lucius decreuit, Christianitatem amplectens praedicatione Doctorum Cantabrigiae*. This Charter was dated at London in the yeare of Christ 531. the seuenth day of Aprill. *Dat. Anno ab Incarnatione Domini 531. septimo die Aprilis, in Ciuitate London*. The Charter of King Cadwalladar to Almericus Rector of the Schollers of Cambridge, *Almerico*

Marian. Scot. x-
 tat. 6. in Adriano
 Florent. Wigor.
 in Chronic. an.
 145. 146.

Will. Harrison
 Description of
 Brit. p. 23.

Lib. 10. c. 17.

King Lucius as o-
 ther Kings of Bri-
 taine taught the
 Christian faith by
 Cambridge men.

Diploma, Arthu-
 ri Regis Dat. an.
 D. 531. die 7. A-
 pril. in Ciuitate
 London. apud
 Caium l. 1. de An-
 tiquit. Cantab.
 Accadem. & in
 Arce. London.
 inter. Antiquit.
 Concess. vt idem
 supr. p. 72.

Charta Regis
Cadwalladri:
Recl. Schol:
Cantabrig. in
Antiq. Cantabr.
& Io. Caium l. 1.
de Antiq. Cant.
Accadem. p. 92.
93. 94.

Cambridge renow-
ned for learning
longe before this
time.

Io. Ross. Histor.
William Harri-
descript. of Brit.
c. 3. p. 148. Nich.
Cantilupus.
Hist. Cantab. Io.
Bal. in Prefat. l.
de Script. Brit.
Harding Cröcle
c. 25. f. 22. Mer-
lin. apud eund.
ib. Io. Ross. Hist.
in Stāford. Stow
hist. in Bladud.
Io. Caius Hist.
Cantabr. Accad.
p. 20. Will. Har-
rison Descript. of
Brit. c. 3. pag. 148.
Hector Boeth.
Hist. Scot. Plu-
tarchus Dial.
Holinsh. descrip.
of Irland. p. 48.
Velleius Pater-
cul. Hist. Rom. l.
1. Pontic. Virun.
l. 1. Hist. Brit. Io.
Bal. supr. in Pref.

Many Learned mē
of Britaine in o-
ther Schools be-
sides Cambridge
now converted.

Rectori Scholarum Cantabrigie, giueth not vnlike testimonie, when it witnes-
seth that his Prædecessours Kings of Britaine, *Lucius, Asclepiodorus, Constantine*
Vther-Pendragon, Arthur, and his Father *Ceadwall* Kings of Britaine did honour
and reuerence the Inhabitants of the Citie of Cambridge for their learning, and san-
ctitie, and because the cheifest Philosophers and louers of wisdom in all Europe, had
gone from that Citie. *Quemadmodum Antecessores mei Rectoribus eiusdem Ciuita-
tis concesserunt, & statuendo confirmauerunt, videlicet Lucius, Asclepiodorus, Con-
stantinus, Vther-Pendrago, Arthurus, & Pater meus Ceadwallus, Britannia Patris*
altissimi gratia Reges, qui Ciuitatis Cantabrigie habitatores, causa doctrine &
sanctitatis vite honorantes, in reuerentia habuerunt & amore, cum ex illa Ciuitate
precipue præcesserunt Philosophantes & scientie amatores totius Europe. And be-
fore declareth how Cambridge the most renowned Mother of learning, was
builded and founded by Cantaber a Spaniard many hundred yeares before
Christ, and walled about by Grantinus. *Sintque Doctores & Scholares illius*
teleberrime matris Philosophia Ciuitatis Cantabrigie a Cantabro edificata, necnon
a Grantino Comite honorabiliter murata, ab omni calumnia, inquietatione & scan-
dalo liberi. Which diuers Oxford men and Antiquaries though no friends to
the glory of Cambridge yeeld vnto, both Catholiks and Protestants.

8. Therefore if Cambridge was so renowned for learning and Christian
Sanctitie and Religion in the time of King Lucius, we may boldly affirme,
that nine, and many times nine Schollers there were Christians in this time,
and these nine were not the first that were converted there. And as I haue
spooken of Cambridge, so we may more then probably hold of our other
Schooles, or Vniuersities in this our Britaine then, namely Stamford founded
by king Bladud and furnished with Philosophers of Athens by him, and so
continued a place of learning vntill the coming of S. Augustine hither, when
it was by the Pope of Rome interdicted for Heresies. Glamorgan before the
first Arriual of Iulius Caesar heate Eridon or Criclade, and perhaps others.
For besides our owne Writers testifying these things, Plutarch and other Gree-
cians are witnesses, that the learned Græcians had much resort into these parts,
euen this our Britaine before the birth of Christ. And Velleius Paterculus is
witnes, that the learned Græcians dispersed themselves into many Countries,
and Cities to encrease learning. *Corpora gentis illius separata sunt in alias Cui-
tates*. And Vitruvius a Roman Writer plainly with the truth confesseth,
that our Britaine before Christtime euer loued learning, and had their re-
nowned men both for Greeke and Latine learning, *Vnicum est in tot & tantis*
turbis Verum semper litteras amavit, & vtraque lingua sæpe plurima floruerunt
magni vates, sicut Plenidius Oronius. And all Histories forreine and domesti-
call, Christian and Pagan, Catholike and Protestant are full, what a learned
Seet, that of the Druids was, how they flourished in France, and of the lear-
ning of that Nation, contending with Greece it selfe for prioritie and preemi-
nencie therein, and yet, that the principall and cheifest of that profession, were
heare in Britaine, therefore seeing they were with all mankind borne in ig-
norance, not learned but to learne, and God did not, doth not, will not mira-
culously infuse knowledge to such men his Enemies, we must needs allowe
them Accademies, Shooles, learning, and teaching places to be first instru-
cted, and then instruct others in so many Arts and sciences, for whose know-
ledge they are so much by all Antiquaries commended.

9. Then to denie those which I haue recompted to haue bene their
Schooles and teaching places testified for such by so greate Authoritie, and

seeke or feigne others without any allowance to supply that vse, and office, would argue vs of greate willfulnes in simplicitie, or error. And for performing such a busines as the generall Conuersion of this Kingdome, so lardge, and ample, to furnish and enioy so many Places and Dignities of Archbishops, Bishops, and other Cleargie with learned and worthie men, will shortly and now at hand require vs to finde, we must needs say, that verie many both in Cambridge, as also in all Schools in Britaine were conuerted to the faith of Christ, catechised long before they were baptized, and baptized no short time and enabled to instruct, and teach others, before they were thought worthie of holy Orders, Priestly and Episcopall calling, and dignitie, to which by the lawe of the Gospell of Christ, *Neophits, new Conuertits*, and young Schollers were not to be admitted; & not without vrgent cause, when such men could not possibly performe such duties, and difficulties, as in such time and circumstances are expected, and of necessitie must be done by Clergie men. And by this Conuersion of so many learned men of Cambridge, then the principall Schoole, and place of learning at one time and place, and proportionably of other such places and learned persons therein, being founded and dedicated for the Instruction of others, from the highest the king himselfe, to the lowest, and meanest subiect, we may easely learne, what a greate meanes, motiue, and disposition it was to king Lucius, his Nobles, and all others to consider, and diligently discourse, and dispute with themselues and others, how vnworthie that profession of their Pagan Religion was, which so many cheife men for Iudgment in such things, and ordained to be their Doctours and Teachers had now not without some temporall losses, and Indignities vtterly and publicly renounced, and forsaken; and how holy and honorable that Christian Religion was, which with many labours and difficulties they had embraced. Which seemeth to haue bene a singular help, and furtherance to so easie, timely, and generall a Conuersion of this kingdome to Christ, litle or no impediment now remayning, but temporall disgrace, and losses in departing from their so long receaued and professed Rites, and Ceremonies, which had bene lately qualified, euen by the commanding letters, and Edicts, of some Emperours themselues, in such respects.



THE V. CHAPTER.

OF THE GREATE ENCREASE OF CHRI-

stians in Britaine in the Papacie of S. Telesphorus and S.

Higinius, and how King Lucius himselfe did now

either actually receane and priuately pro-

fesse the Christian Religion, or

made promise thereof.



1. **ANTONINVS** Pius still possessing the Empire, and King Lucius the Crowne of Britaine as diuers holde, S. Sixtus gloriously ending his life by Martyrdome in the beginning of this Emperours time: *sub Antonino Pio, ut sibi Christum Lucris faceret, libenter mortem sustinuit temporalem*: S. Telesphorus succeeded him in the Apostolike Roman See. Which

he continued about 11. yeares, in all opinions. Onely one English Protestant much forgetting himselfe, or mistakē by his Printer giueth him but 2. yeares.

3. monethes, & 22. dayes. This Pope was, as our English Protestants informe vs, *eruditione ac pietate vir insignis, tam ore quam sanguine fidelis Iesu Christi Testis fuit*. A man renowned for learning and pietie, a faithfull witnes of Iesus Christ as well with word, as blood. His doctrine they deliuer vnto vs in this manner: *Septem septimanas ante Pascha Ieiunium obseruandū a Clericis instituit. Tres Missas celebrandas in die Natalis Christi sancit, alijs diebus ante horam diei tertiam Missam celebrari prohibuit. Gloria in excelsis Deo &c. in Missa canendum praecepit*: he Instituted seven weeks fast (Lent) before Easter to be obserued of Cleargie men. He decreed that Preists should celebrate three Masses on the day of the Natiuitie of Christ: vpon other dayes he forbad Masse to be celebrated before the third hower of the day. He commanded that *Gloria in excelsis Deo*: glorie to God one high: (the song of the Angels at the birth of Christ) should be song at Masse.

2. And heere I will ioine S. Higinius immediate Successor to S. Telesphorus, both in respect he continued but a short time in that highest spirituall dignitie, litle about 4. yeares, but he was exalted to a more permanent, eternall, and farre greater honor in heauen by Martyrdome. For his holy life and conuersation thus our Protestants recommend him: *officia boni Pastoris, & Ecclesiastici Operatoris in Messe Domini perfecit: ac morte non incruenta, sub mundi Tirannis vitam finem accepit*: he performed the offices of a good Pastor, and Ecclesiasticall workeman in the haruest of our Lord, for which he ended his life by shedding his blood vnder the Tirants of the world. That which they breifely set downe for his Religion and practise therein, is this: he commanded to dedicate Churches with solemne Ceremonie, and Sacrifice. That Churches should neither be diminished, nor encreased without the consent of the Metropolitane. He forbad the timber, Tiles, and other matter of Churches, to be conuerted to prophane vses. He appointed that in Baptisme a Godfather, or Godmother should be had. And that the Metropolitane should not conuict or condemne any man without the consent of the Bishops of his Prouince: and if he did otherwise be pronounced the sentence to be void: *Templa de-*

Mattyrol. Rom.
6. die Aprilis.
Damas. Pontif.
in Telesphoro.
Matth. Westm.
an. 139. Martin.
Polon. in Telesphoro.
Onuphr. in eod.
Rob. Barns in Vit. Pontif.
Rom. in Telesphoro.
Io. Bal. l. i. de Act. Rom.
Pontif. in Telesphoro.
Rob. Barns in Vit. Telesphori.

The pietie of Pope Telesphorus, and his Religion by Protestant witnesses in matters now controuersed by them.

Bal. lib. i. de Vit. Rom. Pontif. in Higinio.
Rob. Barns & alij Protestant. sup. in Vit. Pōt. Rom. in Higinio.

The Religion of Pope Higinius by English Protestants testimony in Articles now questioned by them.

dicare cum solemnī ceremoniā & Sacrificio iussit. Item Templā nec minuenda, nec augenda esse, sine Metropolitani consensu. Trabes, tegulas, aliamue templorum materiam in prophanus vsus vertere vetuit. Vnum de vocant, Compatrem, vel Virum, vel feminam in Baptismo adhiberi voluit. Ne Metropolitanis aliquem vel reum ageret, vel damnet, sine suae Prouinciæ Episcoporum suffragio: quod si fecerit secus latam sententiam irritam pronuntiauit. Clerum in ordinem redegit, & gradus distribuit: he brought the Clergie into order, and distributed degrees. Thus we are acquainted by these Protestants, what the life and doctrine was of these Popes: and cannot doubt but they which were so holy men by these witnesses, and taught and professed the true Religion and suffered Martyrdome for professing and teaching thereof, were farre from professing or teaching error, otherwise they could not haue bene good Pastors and workemen in the harvest of our Lord, and faithfull witnesses of Iesus Christ, but the contrary.

3. What was the encrease of Christs Church and Seruants heare in Britaine in their time, we may easily coniecture by that which hath bene sayde before of so many learned men conuerted heare to the faith in the very later end of their immediate Predecessor, which in all Iudgments must needs be much more verified of the dayes of these Popes: for the cheife learned men and of their principall Schoole for learning, being thus conuerted to Christ, & as we haue bene told before, *became Preachers of the Gospell heare in Britaine*, we cannot but assuer our selues of greate and plentifull fruite of their labours, being manifest by the generall Conuersion of the whole kingdome, all Degrees, and Estates, now at hand, a greate disposion thereof was made, and diuers of the Druyds, Nobles, and others were now conuerted, or els the generall Conuersion of all with so greate a change in all persons, and places heare, as our Histories mention, and will hereafter appeare, could not haue so soone ensued: And this was made so euident then, that one of these holy Popes Higinus or Eugenius as some call him, began to take order how to settle and perfect our generall Conuersion at hand. Which Iohn Harding in his auncient Chronicle doth manifestly declare, though not citing his Authours, when recounting how the Archflaming Seats, were turned to Archbishoppriks, and those of Flamins 28. in number, into so many Bishopriks, he presently thus addeth: *all these workes Eugeny confirmed*. Then if Pope Eugenius or Higinus confirmed and allowed these affaires, and proceedings, we must needs yeeld, they were in a greate forwardnes in this his time. No man can reasonably say, that the name Eugeny is mistaken for Eleutherius, for there is no proportion betweene those two names, for any Authour, Scribe, or Printer to commit so greate an error, especially no man correcting it, as an escape in writing, and to assure vs heareof, the same Authour maketh mention in the same Page both of Eleutherius, calling him by our English phrase Eleuthery, and Higinus by the same manner of our language naming him, as before Eugeny which confirmed these things. And it is no maruaile, or any singular thing, but vsuall and the ordinary common course for Popes to giue such order before hand, how things shall be settled, when there is such hope of happy proceedings, and Apostolike men taking the chardge in hand, as heare it was at this time, if God shall so cooperate with their labours, and to proceede otherwise, is to worke without warrant and Authoritie. So S. Paul writeth to S. Titus, that he had left him in Crete to constitute Bishops or Prieists in euery Citie; yet it would be greate and vnwarranted boldnes to say, that S. Titus profited there so much in his time, to make and ordaine so many Prieists or

The great encrease of Christians, in Britaine in the time of these Popes.

Will. Harris. sup. in Descri. of Brit.

Pope Higinus carefull of the generall Conuersion of Britaine, and manner thereof.

Harding. Chron. f. 43. c. 51.

Hard. supr.

Epist. Pauli ad Tit. cap. 1.

Strabo Geograp.
l. 10. p. 338. Ho-
met. Odyss. 3.

Bishops there, for we are told by Homer, & Strabo living about S. Pauls time, and others that there were an hundred Cities in Crete, and there vpon it was *ἑκατόμηποις* the Ile of an hundred Cities in Homers time: *Poeta etate sua Cretam ἑκατόμηποις*; *id est centum Urbibus instructam esse inquit*. So when S. Peter sent any Apostolike man, or men, into any Nation, he gaue him direction and warrant where to constitute Bishops, so did the other Apostles, so did the Popes of Rome in this last Age in the Conuersion of America, & other Countreys; and for this our Britaine, I haue proued before that S. Anacletus euen by the order of the Apostles gaue direction, and made a litle booke setting downe therein, where Pirmats and others were to be resident, and this, when there was lesse hope of our Britans Conuersion, then now, and no such successe therein.

Greg. Epist. ad
August. Bed. Ec-
cles. Hist. Gen.
Angl. l. 1. c. 29.

4. Thus it was also in the time of S. Augustine when he was sent hither by S. Gregory to the Saxons. He sent him his Archiepiscopall Pall to be Archbishop of London, yet he seated himselfe after by warrant at Canterbury, and gaue him power to send an Archbishop to Yorke, if that Country should receaue the Christian faith, and he would send him an Archiepiscopall Pall, and that See should haue Bishops vnder it, and be a Metropolitan See: *Ad Eboracum vero ciuitatem te volumus Episcopum mittere quem ipse iudicaueris ordinare: ita dumtaxat, ut si eadem ciuitas cum finitimis locis Verbum Dei receperit ipse quoque duodecim Episcopos ordinet, & Metropolitanam honore perfruat. Quia ei quoque, si vita comes fuerit, Pallium tribuere, Domino fauente, disponimus*. And yet it is certaine, that S. Augustine in his time neuer sent Archbishop to Yorke, neither did he make aboue two Bishops in his owne Prouince, S. Mellitus at London, and S. Iustus at Rochester. Neither did S. Gregory liue to send a Pall to any Archbishop of Yorke, or see any there. Neither euer had that See since the Saxons time twelue, or halfe twelue Bishops vnder it. Neither did S. Augustine who receaued this warrant for all the Saxons, preuaile so farre, nor all that came with him, or after him from Rome to conuert halfe the English Nation, but farre the greater part of them was conuerted by holy Bishops, Preists, & Religious men, which were of our auncient Hierarchiall British succession, and order heare. And although I doe not finde it expressely affirmed in any Antiquarie but Harding that S. Higinus now Pope did so particularly, giue assistance and direction in this busines of our Britains Conuersion, yet many very auncient and renowned Writers giue such testimonie herein, that we must needs graunt that to be most true, which Harding affirmeth, and that after coming Scribes and Copiers of their Histories haue done the Authours wronge by their negligence or ignorance in writing one man for another, Eleutherius for Higinus. For among others S. Bede, as he is extant, saith that king Lucius of Britaine did write to the Pope of Rome in the yeare of the Incarnation of our Lord 156. *anno ab Incarnatione Domini centesimo quinquagesimo sexto*, that by his order or command he might be a Christian. *Obsecrans ut per eius mandatum Christianus efficeretur*. The Manuscript Antiquities of the Church of Landaffe, more auncient in probable Iudgment then S. Bede, and written by a Brittan, which should not be ignorant in that the greatest busines of his Country, giueth the same testimonie of the same yeare, *anno ab Incarnatione Domini 156*. The auncient Authour of the British Historie, also a Brittan, maketh king Lucius a Christian in, and before this yeare 156. in direct termes. So testifieth the old Historie called Brutus, auncient Records belonging to the Guildehall in London, the Antiquities of S. Edwards Lawes,

Bed. Eccles. Hist. l.
1. c. 4.

Antiq. M. S. Ec-
cles. Landaffen.
Galfr. Monum.
Hist. Reg. Brit. l.
5. c. 1. Hist. Brut.
Stowe Hist. in
Lucius. Caius
Anti. Catabr. l. 1.
p. 107. M. S. ant.

Goceline in the life of S. Augustine, so writeth Naclerus, and diuers auncient Manuscript Antiquities which I haue seene. Therefore to saue so many auncient, and worthie Authours, and their Scribes from a double error both of the time, and name of the Pope, to whome king Lucius did now write, we must needs lay this single taxe vpon such, as haue Transcribed their Histories, that they did mistake the name of the Pope, writing Eleutherius for Higinus. And this they were more easily drawne vnto, because they found, that Pope Eleutherius was a greate Agent in the generall Conuerſion of this Nation, which was long after this time, and their Scribes are more excusable in this point. And this by their leaue we must say, or els both wander from the proued truth of this Historie, and lay a double imputation of mistaking vpon these Authours or their Transcribers. For it is euident by all Antiquities that S. Eleutherius was not Pope many yeares after this time, which they must contradict, if they will maintaine their mistaking. And where they say, that King Lucius wrote to the Pope of Rome in this yeare, they must recall that, and say he wrote then to no Pope, for Eleutherius was not Pope vntill long after.

5. Therefore to giue euery one his due, I may not depriue S. Higinus Pope of this honour, nor this Nation of the true Title of so greata benefite and blessing by him, and yet when I come to his time, place, and happy proceedings with this kingdome in such affaires, I shall render vnto him his most worthely deserued glory. For it is manifest in holy Histories that whatſoeuer was written to the Pope of Rome in the yeare of Christ 156. must needs be written to S. Higinus, who then two yeares before, and two yeares after, vntill the 11. day of Ianuary 158. when he was martyred, was Pope of Rome, and no other, true or pretended. And betweene him and S. Eleutherius were three Popes, S. Pius, S. Anicetus and S. Soter, Which held the Papacie aboue twenty yeares, S. Eleutherius first possessing that Apostolike dignitie in the yeare 179. which was 24. yeares after the time an. 156. when king Lucius by so many Authours wrote to the Pope to be a Christian. And this is more confirmed by the Testimony of our Countryman Ethelwerdus, who testifieth that the Pope of Rome which was in the yeare of Christ 156. which was S. Higinus sent letters to King Lucius, and a Legate to him also, to the same purpose exhorting him to be a Christian, to which he consented, and after performed accordingly. *In sexto quinquagesimo anno beatissimus Christi famulus per Nuntium & literas Lucium adijt Insula Regem, admonens eum de fide, & baptismo Catholico, qui tum Britannia Regni potestatem pollebat: qui etiam concessit verisimili ratione Christianum se esse futurum, quod & perfecit.* Which confirmeth that which Harding hath before deliuered, that Pope Higinus did confirme the spirituall labours and proceedings in Britaine in this time; for heare is proued that the Pope then, which could be no other, but this holy Saint, did both write his letters, and send his Legate hither to such intent, & persuaide the king to Christian Religion. And we are assured that in this time both king Lucius sent to the Pope of Rome, to haue Apostolike men sent hitherto preach the faith of Christ to his subiects heare, and the Pope both by letters and Legate sollicitied king Lucius to receaue the Catholike faith and Baptisme, and he so did: *quod & perfecit*; but whether he was actually baptised at this time, or onely promised it now, and performed it after, I am not heare to determine: onely I adde that the very Authours themselves as namely Matthew of Westminster that teach the generall Conuerſion to

King Lucius either actually conuerted, or consented to be a Christian in the time of Pope Higinus.

Euseb. l. 4. c. 10. & in chron. Martyrol. Rom. 11. Ianua, Ado, & alij eod. die Baron. Tom. 2. Annal. Seuer. Binnius To. 1. Conc. in Higin. Damas. Pontif. in Pio. Aniceto & Sotere. Baron. Seuer. Binnius. Rob. Barn. Ioa. Bal. in eisdem Marian. Scot. Mart. Pol. & alij. Ethelwerdus chron. l. 1. an. 156.

Matth. Westm. anno gratie 185. 186. 596.

haue bene long after this, yet confesse the Britans receaued the faith at this time: *in parte Britonum fides Christi anno Dominica Incarnationis 158. habita, nunquam inter eos defecit.*

THE VI. CHAPTER.

WHEREIN IS INTREATED WHAT LEARNED

and Apostolike men they were which preached in this time in Britaine, and conuerted King Lucius, and very many of his people. Such were S. Timothie, S. Marcellus, Mansuetus, Theanus with others.



1. **I**HERTO we haue heard of the happy proceedings heard in plating the faith of Christ, & the letters & Legate of the Pope, and persuation of the holy Christian Clergie heare, which had taken so good effect, that the king himselfe was eyther in act, or by promise, and desire a Christian; it would make much to the honour of the Instruments of so holy a worke, if we could finde out the name, but of any one of them, which then persuated, and conuerted this first Christian king of the world, in publike profession, and manner, to be a Christian. The auncient Charter which the Antiquities of Cambridge ascribe to king Arthur, doth giue this honour, or a great part thereof to the learned Schollers of Cambridge, which being conuerted to the faith of Christ, and diuers of them now become Clergie men, and Preachers, moued king Lucius by their preaching to be a Christian: *gloriosus Rex Britania Lucius Christianitate amplectens predicatione Doctorum Cantabrigie.* Which is more confirmed by the auncient Bull of Pope Honorius the first of that name, to confirme the Priuiledges of Cambridge Vniuersitie, a thousand yeares since, & other testimonies there are, which say that both king Lucius did conferre and confirme by his publike Charter greate Priuiledges and Immunities to that Schoole, and Pope Eleutherius likewise, which he did not for any thing we finde in Histories, to any other Schoole or Vniuersitie in the world, nor any of his holy Successours many yeares after. The cheifest motiue of these exemptions and Prerogatives to that place we cannot interpret in any better sence, then that king Lucius had receaued much spirituall benefite from thence, which he requited with temporall honour, and dignitie; and the holy Pope Eleutherius bestowed that singular grace, and fauour to that Schoole, for the holy labours, and frutefull effects it had wrought in the Church of Christ, by their Conuersion and Preaching, mouing king Lucius, and so many men of sundry degrees in Britaine, to forsake superstitious Idolatrie: And embrace the Christian faith and Religion.

2. A Protestant Antiquary before seemeth to leaue it as probable, that one of these Cambridge men was Archbishop of Yorke, and by some called Taurinus; an other supposeth Eluanus and Meduvinus which were employed by king Lucius in this holy busines, and by diuers writers were Instruments both

King Lucius persuated to be a Christian by British Christians of Cambridge.

Chart. Regis Arth. 7. April. an. 531.
Bull. Honorij 1. Academ Cantab. concess. 20. die Febr. an. D. 624.
Caius Antiquit. Accadem. Cantabr. li. 1. p. 75. 76.
77. Chart. Reg. Arthuri. supr. apud Caium supr. p. 69. 70.

Will. Harrison descript. of Brit. supr.

King Lucius was not conuerted by S. Taurinus.

of his Conuersion and Baptisme, were Schollers of Cambridge. *Fuisse Eluanum & Meduvinum Cantabrigiensis studij Alumnos conijcio.* But the opinion of S. Taurinus to haue bene Archbishop of Yorke in Britaine, is before founde too feeble a ground to build vpon. And certaine it is by approued witness, that Eluanus and Meduvinus were but Catechumens in Christian Religion, when they were sent by King Lucius to Rome, and they were there perfectly instructed in the faith and continued there so long, that being become learned in Christian Religion, after they had bene baptized, and taken inferior Orders, not sodainely performed, Eluanus was consecrated a Bishop, and the other Meduvinus made Preist, were sent backe againe to preach in Britaine. *Consilio Senioris Romae placuit, eosdem Legatos baptizari, & Catholica fide suscepta ordinari Eluanum in Episcopum, Meduvinum autem in Doctorem.* Thus haue the auncient Antiquities of the Church of Landasse, and others. Therefore I doe not see, how it is probable, that these men being but Catechumens should preach that faith to king Lucius before their going to Rome, they themselues hauing not yet embraced it: And, much lesse dare I so boldly affirme, as a Protestant Bishop and Antiquarie doth, perhaps more for his hate to Rome then loue of truth, and by good warrant, that Eluanus and Meduvinus had often inculcated the faith of Christ to King Lucius. *Qui eandem ipsi fidem sapius inculcassent.* But to excuse this man, he holdeth before, that they were both baptized by Apostolike men here in Britaine, were & become Preists to preach and Minister the Sacraments, and were recompted among the most renowned here for those offices, before they were sent to Rome. *Eluanus & Meduvinus Britannorum Doctores & in Britannia nati imbibitis primum Ethnicorum litteris, scientiam habebant cum eloquentia non infeliciter coniunctam. Per Apostolicos viros tandem in Christo renati, adeo Scripturis sacris operam dederunt, ut in dispensandis Dei Ministerijs, inter primos haberentur. Per eos igitur, ut per illos, qui eandem ipsi fidem sapius inculcassent, litteris suis Rex Lucius, ad Eleutherium Pontificem egit, ut apud Romanos Christianorum adscriberetur numero.* If he had proued this by any allowed Authoritie, we might haue harkned vnto him, but citing none for any thing here affirmed, but Ihon Capgrauie, Ioanne Capgrauio teste, for King Lucius sending Eluanus and Meduvinus to Rome, which no man denieth, I dare not second him in the rest, which he findeth no warrant to affirme. Yet doe I not denie hauing proued so much before, that as this man teacheth, there were *Apostolici viri*, diuers Apostolike men, then in Britaine perswading king Lucius and his subiects to the Religion of Christ. Such I seeke in particular, and not Catechumens; and yet more then probable it is that neyther Eluanus nor Meduvinus was eyther Christian or Catechumen at this time, nor diuers yeares after, or els we must make them to haue stayed at Rome aboue twenty yeares for their better Instruction, Baptisme and Consecration: For I haue proued before, that there was so long time, euen from the death of this present Pope Higinus of whose dayes we now entreate, and the beginning of the Papacie of S. Eleutherius, to whom as Pope Eluanus and Meduvinus were sent by King Lucius. So that finding no warrant, to allow them Preists, or Preachers as yet, I must reserue them to their true time and place, where I shall giue them their worthely due and deserued honour.

3. But we finde some Apostolike men in this very time, to haue preached the faith in Britaine to king Lucius himselfe, as well as to his subiects, and these to haue bene of this Nation, though by warrant and Authoritie from

Io. Caius Antiq.
Cantabr. Acad. l.
1. p. 99.

King Lucius not
converted by El-
uanus or Medu-
vinus.

Antiquit. Eccles.
Landassen.

Bal. l. de Scriptor.
Brita. centur. 1. in
Eluan. & Medu-
uino.

King Lucius con-
verted to the faith
with many of his
subiects, Nobles
and others by S.
Timothie and
Marcellus, Britas.

the

Petrus Metiscus
in Catal. Archie-
pisc. Treuer. in S.
Marcello alias
Marcellino.
Henric. Pantal.
de vir. illustrib.
Germ. part. 1. p.
116.
Io. Naucler. vol.
2. general. pag.
565. Io. Caius l. 1.
Antiq. Cant. A-
cadem. Legenda
S. Timothei. Pe-
trus de Natalib.
l. 1. c. 24. Harris.
Theat. l. 1.

S. Pius Papa 1.
Epist. ad Iulium
Viennens. Episc.
Tom. 1. Biblioth.
Sanct.

2. Tim. 4

the Apostolike See of Rome. Among these, two are cheifely commended vnto vs, in this busines S. Timothie, and S. Marcellus, or Marcellinus. And to begyn with S. Timothie, we finde, that he preuayled so farre with king Lucius, that by his learning our king was induced to the Religion of Christ. *S. Lucius Britannia Rex S. Timothei eruditione ad Religionem Christi inductus est.* And to make this an opinion both of Catholiks and Protestants, Henricus Pantaleon writeth, that king Lucius of Britaine was the Disciple of S. Timothie. *S. Lucius ex Regio Britannorum sanguine Timothei Discipulus.* And citeth the Magdeburgian Protestants, Stumphius, and the Annalls of Curre in Germany. And Nauclerus with others writeth plainely, that one S. Timothie came into Britaine, and Lucius King of Britaine, and his kingdome of Britaine did receaue the faith of Christ from him: *Lucium Britannia Regem, cum tota Britannia a Timotheo Apostolo qui in Britanniam venerat fidem recepisse.* Where we see this matter constantly affirmed both by Catholike and Protestant Antiquaries, that king Lucius did receaue the faith from one S. Timothie, and he was so renowned, that he is stiled an Apostle, at the least to king Lucius and the British Nation. And that we might the better come to notice, what S. Timothie this was, that so deserued of this kingdome, they doe almost Indiuiduate him, when they agree, it was one S. Timothie Disciple to S. Paule the Apostle. Of this name, which can in any probable sence be termed S. Paules Disciples, we finde but two remembred in Histories, S. Timothie Bishop of Ephesus, to whom S. Paule wrote two Epistles part of holy Scripture, and S. Timothie sonne of our noble Countrywoman S. Claudia honoured in holy Scripture by S. Paules penne, who as S. Pius Pope of Rome writeth was *ab Apostolis educatus*, brought vp by S. Peter and Paule, and so might iustly be termed Disciple to eyther of them, and very probably tooke his name from the other S. Timothie, familiarly acquainted in his parents house as appeareth in the same Epistle; where it is also manifest, that this youg S. Timothie and his holy Parents were of the most faithfull Disciples which S. Paule then had, as they were also to S. Peter, and his next following Successours: for when almost all had forsaken him in his imprisonment before his death, these remayned constant and ministring vnto him. And although S. Timothie was then very young, yet now being come to be of auncient yeares, was an holy Preist, had performed the exhortation of Christ to perfection, to giue all to the poore and followe him, for he had giuen ouer his Patrimony, leauing his house at Rome called of his name *Timothina*, Timothies house, and preached the Ghospell. And being by his Mother a Brittan, remembred by the example and writing of S. Paul to haue an especiall care of this his Country, and to manifest his true loue to it, to winne it to Christ, as he had before performed the same, to the Natiues thereof which were at Rome. So that if these Historians which testifie king Lucius was conuerted, or perswaded to the faith of Christ by S. Timothie, and said no more, that he was S. Pauls Disciple, or giuen any other note or distinction to knowe what Timothie it was, which vndertooke so greate labours, and had so happie successe in this kingdome, we must needs, (expressing it with great Ioy) conclude, it was S. Timothie Sonne of our renowned Brittish Lady Claudia, which shewed so greate loue and atcheiued so worthie things in his and our Country Britaine. And to leaue it without question, it could be no other.

4. The other S. Timothie Bishop of Ephesus was martyred, and buried there in the time of Domitian, and many yeares by all accompts before king

Lucius

Lucius was borne. And S. Onesimus mentioned by S. Paul was his Successour, and Bishop there in S. Ignatius dayes, as he himselfe witnesseth, both which were also martyred 50. yeares before this time I now entreate of, by all witnesses, Catholiks, and Protestants. There haue bene diuers other holy Saints of that name, but none of that time, and Episcopall or Priestly Function, to whome we can possibly ascribe this honour. S. Timothie of Antioch preached at Rome, but long after this, in the time of Pope Melchiades, martyred there. There was an other martyred in Macedonia, but no Priest, nor about this time. An other martyred at Thebais, but a married man Husband to S. Maura martyred with him in the time of the Arrians. An other of that name was martyred in Mauritania, with Polius and Eutichius Deacons, he himselfe also onely a Deacon. An other in Rhemes in France with S. Apollinaris, but not noted to haue bene any Clergie man. An other a Deacon onely in Mauritania. An other with Tecla and Agapius, but no Priest, and in the time of Diocletian now vnborne, as also S. Timotheus Bishop of Prusiadis, in the time of Iulian the Apostata in Bithinia. I can finde no more of that name, for holy Saints, neyther any eyther probabilitie, or possibilitie, that any of them conuerted, or euer perswaded king Lucius to be a Christian.

5. Therefore I leaue it as due to our glorious Countryman S. Tymothie, sonne of S. Claudia, and brother to S. Nouatus, S. Pudentiana and S. Praxedes: sufficiently insinuated by S. Paul himselfe when he so honorably enrolled his Parents for such his most beloued in holy Scripturs, when that holy Pope which ordinarily liued in his house, dedicated it for a Church, was present in Rome to see his happy death by Martyrdome, and next succeeded S. Higinus, of whose Papacie we now write, doth expressely witnes, that he was brought vp, by two most glorious Apostles S. Peter and S. Paul, and was, their Disciple. *Sanctus Timotheus, qui ab Apostolis educatus, Presbiter vsque ad nos peruenit.* Greate honor it was for the first Christian king of Britaine, the first Christian kingdome of the world, to be instructed in the faith by so noble and renowned Apostle of his owne Nation, with the assistance and concurrence of the Pope himselfe S. Pius as he testifieth, when he saith concerning S. Timothie and S. Marke that was Martyred with him, that he dispensed the word of faith with them: *cum quibus simul verbum fidei partiti sumus.* What were the Impediments in temporall respects, which hindered king Lucius from publike Profession of Christian Religion, wherein he was thus instructed, vntill, or neare the Papacie of S. Eleutherius, I shall declare hereafter, and speake more of S. Tymotheus our Countriman and Apostle, as also of S. Nouatus his blessed brother, and the holy virgins his Sisters S. Pudentiana, and S. Praxedes. Onely I say now of him, that he was a most worthie man to be Legate to the Pope of Rome, of whome Ethelwerdus hath told vs before which in the yeare of grace 156. sent a Legate hither with letters to king Lucius exhorting him to the Christian Religion: *Beatissimus Christi famulus per Nuntium & literas Lucium adiit Insula Regem, ammonens eum de fide & Baptismo Catholico;* which he so honorably performed. Yet in giuing this so greate deserved honor to S. Tymothie, I doe not exclude others fro their due praise & glory for their labours in this busines, but as I haue proued before, so heare I acknowledg againe in our Protestant Historians words: *Even from the dayes of Ioseph of Arimathea, and his fellowes, or what other godly men first taught the Britans the Gospell of our Saviour, there remayned among the same Britans some*

Christians,

Vic. S. Timothei
Ephes. in Breu.
die 24. Iannar.
Martyrol. Rom.
eod. die Bed. A-
do. & Lipp. Ig-
nat. Epist. ad E-
phes. & Epist. ad
Antioch. Nieep.
1.3.c.11. Magdeb.
cent. 21.
Breuiar. Rom.
die 22. August.
Martyrol. Rom.
23. Aug. Bed. V-
suard. & alij
Martyrol. Rom.
3. Maij. & Me-
nol. Martyrol.
Rom. Bed. V-
suard. 21. Maij.
Petr. Catal. l. 5. c.
28. Martyr. Ro.
Bed. & Vsuard.
23. Aug. Greg.
Tur. l. de glor.
Mart. c. 54. mar-
tyrol. Rom. & a-
lij 19. Decembr.
Martyrol. Rom.
& Menol. 10. Iu-
nij.
2. Tim. 4.
S. Pius Pap. 1. Ep.
ad Iustum Viē.
Epist. sup. & a-
pud Baron. To.
2. Annal. an. 166.

Holinshed Hist.
of Engl. l. 4. c. 19.

S. Marcellus a
Brittan converted
King Lucius.

Petr. Merissus
Catal. Episcop.
Tungren. & Ar-
chiep. Treuer. in
S. Marcell. Engl.
Martyr. 4. Sept.
Anton. democh.
l. 1. Missæ contra
Caluin. Guliel.
Eisengr. cent. 2.
Part. 4.

Catal. Archiep.
Treu. in S. Mar-
cello al. Marcel-
lino.

Petr. Merissus
Catal. Episcop.
Tungren. in S.
Marcello.

Catal. Treuer.
Arch. supr.

Matth. Westm.
an. 159. Marian.
Scot. an. 163. Bar.
Tom. 2. Annal.
an. eod.

King Lucius a
Christia Baptized
by S. Marcellus a
Britaine longe be-
fore the Papacy of
S. Eleutherius as-
sisting S. Timothe

Catal. Archiep.
Treuer. supr.

Catal. Archiepif.
Treuer. in S. mā-
fucto.

Christians, which ceased not to teache, and preache the worde of God most sincerely vnto them: But yet no King amongst them openly professed that Religion, till Lucius.

6. Among these was S. Marcellus; or Marcellinus, afterward Bishop of Tengers; and then Archbishop of Treuers, where he ended his dayes with Martyrdom for the truth of Christ about the yeare 180. as diuers write, and yet was Bishop of Tengers 29. yeares, before he was translated to Treuers, where he was Archbishop some time. Therefore seeing we reade that he preached heare in Britaine his Country, and to King Lucius aswell before his going into those forreine parts, as after, he must needs haue preached heare, in, or before the 150. yeare, and so might well be one of those Cambridge Doctors before remembred. The Annals of the Archbishops of Treuers say of this man, that Lucius king of Britaine, now England, was Baptized by his preaching: *huius predicatione Rex Angliæ, id est Lucius, Baptizatus est.* The Historie of Tengers speaketh more plainely, that this S. Marcellus did by his preaching conuert Lucius Prince of Britaine with all his Nation to Christ. S. *Marcellus Lucium Britannia Principem cum tota gente, sua predicatione ad Christum conuertit.* And the same Catalogue of Treuers saith, that king Lucius was made a Christian, and Baptized by this our renowned Countryman S. Marcellus. S. *Lucius Britannia Rex factus Christianus; atque ab hoc Marcello Treuironum Doctore Baptizatus.* And to giue vs notice, that S. Marcellus must needs performe these holy offices heare, at, or about this time, the same Annals of Treuers in his next and immediate Successor S. Metropolis, saying that he was Archbishop there in the second yeare of Marcus Aurelius Antoninus: *Metropolis capit tempore M. Aurelij Antonini anno secundo:* Marcus Aurelius Antoninus beginning his Empire by accompts, betweene the yeares of Christ 158. and 163. though S. Metropolis did presently succede to S. Marcellus in the Archbishops See of Treuers, & S. Marcellus left that greate chardge to come hither, to returne thither againe, and be Martyred before the second yeare of Marcus Aurelius, king Lucius must needs be a Baptized Christian before the 165. yeare of Christ, long before Pope Eleutherius Papacy. And if we followe the Annals of Tengers, telling vs that when he was Bishop there, long before he came to Treuers, he performed this holy office in Britaine, we are enforced to say, that he stayed heare very short time, which will not serue to conuert a king and Country: *Lucium cum tota gente conuertit.* And presently posted backe with as greate celeritie to Treuers, and without stay or ceremony was admitted Archbishop, and as presently, was Martyred, very vnprobable things; or els we must say he preached heare at the same time, S. Tymotheus did, and assisted in the conuersion of king Lucius, which the Annals of Treuers themselves sufficiently proue, when they say, that S. Marcellus after his returne from the Conuersion of king Lucius, *sancte & prudentissime præsuit;* he ruled the Archiepiscopall See there, holily, and most prudently. Which to be truly, and so certanely affirmed, of the gouernment of so greate and lardge a Prouince as Treuers then was, and still is, requireth no short experience, and space of time.

7. I may reckon in this number, our first Preist and Bishop I finde of this Nation S. Mansuetus, consecrated by S. Peter the Apostle first Bishop of Tullum in Lorraine and after Archbishop of Treuers, before S. Marcellus, often coming into Britaine, as I haue proued before, liuing very long euent to S. Eleutherius time, as many then did, and among others, S. Maternus his Pre-

decessor

decessor Disciple also of S. Peter governed the Sees of Treuers, Cullen, and Tuncers vntill the yeare 133. and so may not be deprived of all the glory of the Conuersion of King Lucius and his people. The like I may probably affirme, of S. Thean, after Archbishop of London, S. Sampson, or Theodosius, or both, Archbishops after at Yorke, and others. For if S. Eluan, one of King Lucius his Ambassadors to Rome about the Conuersion of Britaine, and there consecrated Bishop by the Pope did giue place to Sainct Thean to be Archbishop of London before him, and he was his Successor, we must needs conceaue that S. Thean had bene long time Bishop before, as many others heare were, otherwise Sainct Eluan in so greate honor for his Ambassadge and consecration at Rome, and that praise is giuen him in Histories, for his vertue and learning, would before the death of S. Thean in the Vacancy of 3, Archbishopricks and 28. Bishops Sees then in Britaine haue had a greate honor before that time: and his Companion S. Meduinus so prime and excellent a man should haue returned a Bishop from Rome, and not onely a Doctor, but that there were many worthie and learned Bishops heare then in Britaine deseruing, or actually hauing that Prerogative before him. And were or could so many Archflamens & Flamens be conuerted in the generall Conuersion, and embraced Christian Religion, if none of them had resigned their places before? Or who can imagine, that king Lucius entered into such a Dispute of Learning without consultation with his learned Flamens, and Archflamens, which then ruled not onely in spirituall but temporall affaires? Or how could he, and his temporall Nobles be conuerted, except the others were first conuicted to be in error? How can it with credibilitie be conceaued, that so many of those cheife Gentile Preists should willingly relinquish their professions, and most of them be made and consecrated Christian Preists and Bishops by the common opinion, except many of them had professed Christianitie before? New Conuerties might not by the lawe of Christ be admitted to that charge and dignitie in his Church.

8. And of this opinion are, or ought to be, our Cambridge Antiquaries, in expresse termes testifying, that king Lucius sent Eluanus and Meduinus to Rome about his Conuersion in the yeare of Christ 156. and it was in the yeare 178. before they returned hither againe to exercise their Priestly function, which they had receaued at Rome, *id egit anno Domini 156. & regni sui 18. King Lucius sent these Ambassadors to Rome in the 156. yeare of Christ and 18. of his Reigne. Regem Baptizarunt anno Domini 178.* and either they or Damianus and Fugatianus Baptized the king, and his Subiects in the yeare of our Lord 178. which was 22. yeares after the first sending of Eluanus, and Meduinus to Rome, by these men. The olde Manuscript of the life of S. Helen our country woman, and holy Empresse, with Capgrau and others following it, testifie the same, when they say, *that King Lucius soone after his Fathers death being but young in yeares, in inuenili atate, did send Epistles to the Pope of Rome humbly entreating to be made a Christian by his direction. Lucius ex Patre Coillo optima indolis puer in Inuenili atate senilem animo canitiem moribus praeferbat. Qui cum defuncto Patre Regni diademate insignitus fuisset, exitum suum praeferri volens principio, à Spiritu Sancto edoctus Epistolas Papae humiliter direxit, petens ut ab eo fidem Christianam recipere mereretur.* The like hath the Authour of the Brittainish Historie, and Virunnius, who seemeth to alledge Gildas in the same sence, when he saith he writeth, many things in many places of king Lucius: *de quo Gildas multa tradit multis in locis.* And although it is now in the Copies of these Au-

Catal. Archiep. Treuer. in S. Materno.

S. Mansuetus, Thean, Sampson and others probably preached here in this time.

10. Caius histor. Cantabrig. p. 22.

Manuscr. Antiq. de Vita S. Helenae. Capgrau, in Catal. in eadem.

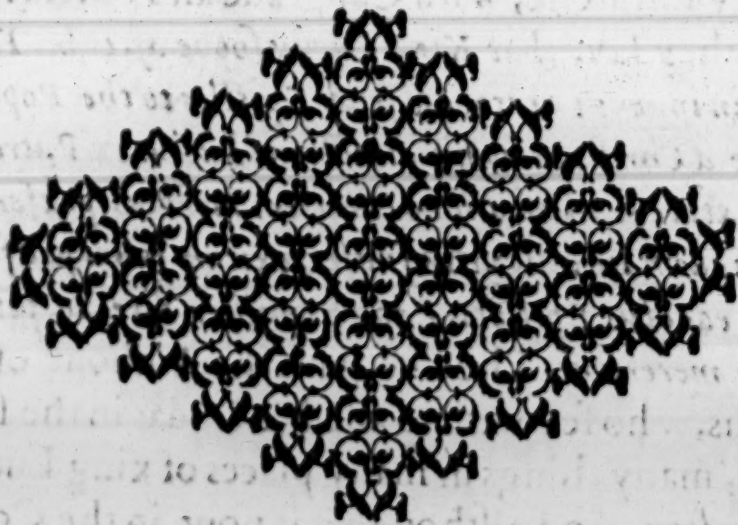
Galfrid. monum. Hist. Reg. Brit. l. 4. c. 19. Pontic. Virun. l. 4. Brit. Hist.

Matth. Westm.
an. gratia 124.
Manuscrip. An-
tiquit. in the
Church of S. Pe-
ter in Cornhill
in London.
Matth. Westm.
supr. & an. 201.

Io. Bal. l. de
script. Britan.
centur. 3. in
Matth. Floriger.

Hist. Cantabrig.
Accadem. Auth.
Ioanne Caio. ex
edibus Io. Daij.
An. Dom. 1574.
pag. 22.

hours, or most of them, that this messadge was sent to Eleutherius, it cannot be but that name is in them mistaken, Eleutherius being neither Pope, nor probably Preist when by these Authours, these men and messadge was sent to Rome by king Lucius a young man and newly crowned: for Matthew of Westminster, the Antiquitie in S. Peters Church in Cornhill in London, with others witnesse, that Lucius was crowned King in the yeare of Christ 124. *The yeare of our Lord God (saith the Antiquitie of S. Peters Church) 124. Lucius was crowned King, and the yeares of his Reigne were 77. yeares. To which the Monke of Westminster iustly agreeth, crowning him King in the yeare 124. Anno gratia 124. Lucius Regni diademate insignitus est; And recording his death in the yeare 201. Anno gratia 201. Inclitus Britannorum Rex Lucius ab hac Vita migravit ad Christum.* This Monke is stiled by our Protestant Antiquaries, to be most exquisite in the true Supputation of yeares: *Matthew Florigerus quantum ad Historiam, in recta annorum supputatione singularis.* And of all writers of such matters, we may lawfully Iudge, that the auncient Authour, or Authours of the Manuscript preserved in that Church dedicated to S. Peter, to testifie to all Posteritie, how that Church was founded by king Lucius, and was the first Archiepiscopall See or Church in Britaine, as is contained in that Antiquitie, was most diligent, and industrious in searching out the truth of such things, so publikly to be receaved. Such likely were the reasons which moued the Cambridge Antiquarie, to affirme so resolutely as he hath done, that king Lucius sent Eluanus and Meduvinus to Rome about his, and this Countreys Conuersion, so long before the dayes of the Papacie of Eleutherius, and they returned hither againe in his time, to help to effect that holy worke. And I hope such an Vniuersitie as Cambridge would still be accompted, and in Catholike times hath bene, would not without greate warrant from their owne, or some other Antiquities, which they remember not in particular, suffer it to be published, and printed as the generall saying and testimony of their whole Vniuersities; *That King Lucius when the question of Religion was in hand, came purposely to Cambridge about it, and there being resolved by the holy learned Christians, which were students in Cambridge, that the Religion which they professed was true, he sent Eluanus & Meduvinus to the Pope of Rome in the 156. yeare of Christ, and the 18. of his owne Reigne, for the receauing of Christian Religion in Britaine: Cantabrigiam Lucius, pius & moderatus Princeps clementissimusque Britannorum Rex venit. Cui cum ex Sanctorum Virorum, qui Christum professi sunt, & Cantabrigia studebant, predicatione persuasum est, non fuisse vana quae de Deo, deque Trinitate diuulgata sunt, fidei Christianae cupidus, a Pontifice Romano, ut ad Christi fidem reciperetur per Legatos Eluanum & Meduvinum petijt: id egit Anno Domini 156. & regni sui 18.*



THE VII. CHAPTER.

DECLARING MANY HUMANE LETS
and Impediments, hindering King Lucius, and his Noble Britans
some yeares from publikely professing Christian Religion,
which secretly they embraced : and the occasions
of diuers mistakings eyther of Historians,
or their Scribes, in the Date, Times,
and Titles of letters written
about the Conuerſion of
Britaine to the faith
of Christ.

1. **W**HEN the Estate of Ecclesiasticall affaires in Britaine had taken
so happy proceedings, and effect, that both our king heare and
many principall men were thus conuerted to the faith of Christ,
from their former errors, and superstitions, and so greate hope,
and forwardnes there was, to haue that faith publikely professed, which they
priuately embraced, and acknowledged for the onely truth : many wordly
temptations and oppositions did presently arise, to hinder these new and vn-
trayned Souldiers of Christ, to make so bold and open Profession of their holy
Religion, as many holy Martyrs at that time, and they themselues not long
after did, and the glory of that required. For as we may probably with many
Antiquities affirme, that the fauourable Edicts of diuers Emperours, and a-
mong them Antoninus surnamed Pius yet reigning had some what encoura-
ged them in temporall respects, actually to be baptized in that Religion,
which their internall vnderstanding, and Iudgment was by many inuincible
motiues, and Arguments conuincd before to be onely true : So now by like
contrary wordly euent, and lets, they were for some time more slowe and
dull to professe it openly. They did perfectly vnderstand that notwithstanding
the pretended and expected fauour of the present Emperour, eyther by
his commande or permission, two holy Popes (to omit many others in other
places) S. Telesphorus, and S. Higinus, procures of their Conuerſion, cruelly
were putte to death for that Religion, euen in Rome itselſe vnder the Empe-
rours sight, within the space of foure yeares or litle more by all accompts.
And because present and home daungers doe most terrifie, they did see, and ta-
sted, that the present Emperour Antoninus was at this time incensed against
the Britans, and had already sent Lollius Vrbicus with forces hither, and he
had fought some Battailles against the Britans : As both our owne, and the
Roman Historians testifie. *Pius Antoninus id temporis Imperator, Lollium Vr-
bicum Legatum in Britanniam misit, qui factis aliquot praelijs, Insulanos in officio
manere coegit.*

2. And to maintayne, and foster these conceiued and ingendered humane
feares, and Impressions to liue and continue longer then Antoninus Pius was
like to liue, now being old and long time Emperour, when he came first to

*Diuers humane
feares and Impe-
diments now
chancing, and
hindering King
Lucius from open
profession of Chri-
stian Religion in
Britaine.*

*The Martyrdome
of the holy Popes
S. Telesphorus,
and S. Higinus.*

*Antoninus Pius
Emperour incen-
sed against the
Britans.*

*Polydor. Virgil.
Vrb. Anglic.
Hist. l. 2. pag. 42.
Iulius. Capitol.
in Antonin.
Nichol. Vignier
Biblioth. Histor.
and An. 143.*

*The superstitious
education and dis-
position of Marcus
Aurelius Anto-
ninus adopted
Successour in the
Empire.*

Iul. Capitolin.
in Marco Aure-
lio Antonino.

*Marcus Aurelius
Antoninus his
Persecutio against
Christians.*

Act. S. Praxed.
per S. Pastor.
Martyr. Rom.
die 26. Maij. Bed.
Vsuard. & Ado,
eodem die.
Petr. Catal. l.
5. c. 58. Baron.
Tom. 2. Annal.
an. 164.

Pius 1. Papa Ep.
ad Iustū Vienn.
Episc. To. 1. Bibl.
Sanct. & Baron.
To. 2. Annal. an.
166.

Iul. Capitolin. in
Marco Aurelio
Antonin. Polyd.
Virgil. Anglic.
Hist. l. 2. p. 42.

*Marcus Aurel.
Anton. Emperour
miraculously con-
verted to beleue
in Christ, or at the
least, to be a Protec-
tor of Christians.*

Tertull. Apol. c. 6
Euseb. Eccl. hist.
l. 5. cap. 5. Matth.
Westm. an. 174.

the Empyre by the Adoption of Hadrian, he was commanded or directed by him that Marcus Aurelius Antoninus, whom from his Infancy he had trayned vp in the Gentils superstitions, should succeed him in the Empire. When he was but 8. yeares old he was putt by Adrian into the Colledge of the Salij most superstitious Preists of Mars, and was made a Preist, a cheife Prelate, or Ruler, a Southsayer, and Master among them: *octauo sue etatis anno ab Adriano in Saliorum Collegium relatus est, & in Salia functus Sacerdotio, & Prasul & Vates, & Magister, & nonnullos inaugurauit, & exaugurauit, ne- mine praeunte, quod ipse carmina didicisset.* So that there could be litle hope, but this man; so superstitiously brought vp, and such a maker, and vnmaker of their Sacrificers, and Enchaunter, would still continue in the same, and professe himselfe an enemy to all Impugners of such proceedings, such as all Chrstians were, which he performed when he came to be Emperour, ray- sing a generall Persecution against Christians; which to omitt, but as it con- cerned this kingdome, and Christians thereof, the holy house of our glorious Countrywoman S. Praxedes in Rome, which vntill then both in the time of S. Nouatus her brother, her holy parents S. Pudens, and S. Claudia Sabinella or Priscilla, and likely as before vnder her parents also Christian Britans, had bene a safe refuge, and as a Sanctuarie for persecuted Christians, was now cruelly ransaked, and 22. holy Christian Martyrs together with the sa- cred Preist S. Simitrius most barbarously without any triall, question, or Iudgment presently putt to death, of which blessed company, we may not but thinke diuers of this kingdome to haue bene. And S. Timothie himselfe returning from hence to Rome vpon the death of his brother, and Sister, S. Nouatus, and S. Pudentiana was martyred there, and before the 62. yeare of Christ, if we will allowe of Matthew of Westminster his computation, who saith that S. Iustus Bishop of Vienna after long exile was martyred that yeare: *Annogratia 162. in Gallijs plurimi pro Christo sanguinem gloriose fuderunt. Inter quos Iustus Viennensis Episcopus, longo tempore exilio maceratus, Martyr efficitur.* For S. Pius Pope of Rome in his Epistle to this S. Iustus, writeth of the Mar- tyrdome of our S. Timothie. And by no accompt he liued not aboue 4. yeares longer, but was Martyred in this time. So by some accompts our glorious Countryman S. Marcellus, so diligent a procurer of the Conuersion of king Lucius, as I haue declared, was martyred in this Persecution. And to heape vp the measure of fears for Christian Britans, this Emperour did not onely thus persecute vs abroade, but sent Calphurnius Agricola hither into Britaine, with armed Troopes to keepe the Britans in subiection, as Roman Pagan Writers terme it, but Britans may say, in a kinde of flauery.

3. These and such were the worldly Temptations which allured king Lu- cius, and many noble Britans, to be more timorous, and lingering to professe the Christian faith with such constancy openly, as inwardly they firmly be- leeued, and honored, vntill the Emperour himselfe conuicted by the written Apologies, and Miracles wrought by Christians, was enforced to yeeld the honour to Christ, and abstayne from Persecution, and many of his noble Pa- gans embraced Christian Religion. *Imperator Victoriam suam Christo gauden- ter attribuit.* And this I take to be the cheifest occasion of the mistakings in some Historians, or their Scribes, setting downe so many and seuerall times when king Lucius receaued the faith of Christ, or professed it. Many saying it was in the yeare of Christ 156. according as I haue before related. Others in the yeare 164. others 165. as William of Malmesbury with others. Henry

of Hartford in the yeare 169: And others in other and later times. All which be true, if we speake of the Religion of Christ which he held, and beleueed from the very first of these assigned times, but for his, and his Nobles publike profession thereof, and the kingdome generall receauing it, with building of Churches, placing Christian Bishops and Preists in them, and abandoning the superstitious Rites of the Pagan Gentils, we must expect a later date, in the time of Pope Eleutherius. And the honour this holy Pope had, long before he was Pope, and the often occasion of King Lucius, and others heare writing and sending to Rome about this holy worke, might occasion some error in the Titles of letters to Pope Eleutherius, when he was not yet Pope, but in high estimation with the Popes there, as a principall learned and holy Preist of the Church of Rome, as appeareth in the first Epistle of S. Pius Pope to S. Iustus Bishop of Vienna: wherein he onely sendeth him salutations from S. Soter after Pope and S. Eleutherius as the cheifest Preists then in Rome, and so he recommendeth them: *salutant te Soter & Eleutherius, digni presbyteri*. Which Epistle was written, and this honour giuen to Eleutherius by that holy Pope, almost twenty yeares before Eleutherius was Pope. And yet he must needs be a renowned man long before that time, and so no maruaile if diuers letters were written to him from Britaine, and from him hither before his Papacie: especially if we reflect, to consider how probable a thing it is, that he was most resident with our Christian Britans there and the Popes of that time committed vnto him, to haue a peculiar care of this Country, which his greate credit and familiaritie with Pope Pius conuersing so much with our Britans there, and with such principall men as were sent into these parts, such as S. Iustus of Vienna, then was, will induce to thinke: *Iustus Viennensium Episcopus & Lugdunensium Phorinus, in Ecclesia Christi clari habentur*. And our owne Annals doe sufficiently witnes, that the fame and renowne of S. Eleutherius was greate heare in Britaine before he was chosen Pope: *ab ortu solis vsque ad occasum exiuit sancta opinio eius*. And that this his glory was so greate in Britaine before he was Pope, those our both auncient and later Historians prooue, which say that King Lucius wrote vnto him the first yeare of his Consecration, to take Order for the generall Conuersion of this kingdome: So doth the most authentick and approued Relation of this History testifie, that it was in the very beginning of his Papacie that king Lucius sent those letters and solemne Ambassadge vnto him about this Busines: *Huic initio Pontificatus supplices littere venerunt à Lucio Britannorum Rege, Vt se, ac suos in Christianorum numerum reciperet*. Which plainly proueth, this fame and honour of S. Eleutherius so well knowne in Britaine, did not now begin heare, with his Papacie; but was of farre more auncient continuance, and Antiquitie. For the very beginning of any Ruler, or Gouvernour, cannot giue him so singular a commendation so soone, especially where his Regiment is so greate, and ample, that in so short a time he can hardly take notice of the state of those things which belong vnto his charge, much lesse take so good Order for them all, that his fame and honour should be for that doing, reported in all the world. And king Lucius sending vnto him in the first yeare of his Papacie, and the very beginning thereof *initio Pontificatus*, could not possibly haue notice of his so renowned carriadge therein, consult with all his Nobles, Flamens, and Archflamens so dispersed in this so large a kingdome, and haue their generall consent, for a generall Conuersion, and send notice of this, by solemne Ambassadors so long a Iorney, to be there in the beginning of his

Occasions of so oft
mistaking the
name Pope Eleu-
therius in letters
written to and
from Rome by Hi-
storians, or their
Scribes.

Pius I. Epist. I. ad
Iustum Vienn.
Episc. Tom. I. Bi-
blioth. Sanct.

Euseb. Hist. &
Chronic. Matth.
Westm. an. 157.

Ethelwerd.
Chronic.

Marian. Scot. a-
tat. 6. in Eleuthe-
rio Papa. Harris
in Theatro. to. 2.

Vita S. Eleuthe-
rij in Breu. Rom.
26. die Maij.

Papacy, but that this greate honour, and fame of S. Eleutherius was renowned heare long before, and this publike and generall assent to forsake Idolatrie and embrace Christian Religion had bene formerly concluded, & agreed vpon in Britaine; and very probably, as our Cambridge Antiquaries haue told vs before, not onely S. Timothie was sent, or returned to Rome about this busines, but Eluanus and Meduinus also, as they write, being but Catechumens to be instructed and consecrated there, towards the performing so great a worke in this kingdome.

4. Neyther can we with equalitie of Iudgment thinke that among so many Britans now conuerted, or so disposed heare, these two onely went now from hence thither to such end, and purpose, but although these be the onely men remembred in Histories to haue bene therein imployed, as more worthie, or els designed and sent by king Lucius: yet there went many others about this time from Britaine thither, the better to enable themselues for a generall Conuersion of this their Country: and there continued to able themselues with learning and Religion, to be made fitt Instruments and workemen in so holy labours, and were therein assisted both by the Popes of these times, (much conuersant with our Christian Britans, and in their houses at Rome) and others the most renowned in the Roman Clergie at that time: Among whome S. Eleutherius, after Pope, and happie Conuerter of this Nation, was a cheife man. And in their opinion (which hold the Title, *Cardinall*, was giuen to that holy Preist which was the cheife, and most eminent commanding Preist in euery Church, or *Titulus* in Rome, according to the Institution and ordinance of the holy Popes S. Cletus, S. Euaristus, and S. Higinus, in whose time we now are) I cannot but probably thinke, that S. Eleutherius so high in credit, and renowne, both with S. Higinus, and Pope Pius, and his brother S. Pastor, (to whose disposing and distribution the first Titles or Churches in Rome, (founded by our Christian Britans, and still called by their names, S. Pudentiana, and S. Praxedes, and to this daye giuing the names of honour to the Roman Cardinals so stiled) was left,) was an eminent, *Cardinall*, and cheife Preist presently after this time, in one of those our British Churches or *Tituli* in Rome: which among other bondes, tied him so firmly in loue to this Nation, and this Nation to him, that he is so often honoured in Titles of letters, and otherwise by our Antiquaries aboue other Popes. Some add an other testimonie, which if it be true, it greatly maketh, for the especiall honour, wherewith our Historians adorne him, thinking that S. Eleutherius came personally into Britaine, and preached heare. And this is that opinion which M. Foxe the Protestant writer, thus remembreth: *Timotheus in his storie thinketh that Eleutherius came himselfe*: Which wanteth not probable Arguments, by that is said before, if they speake of his preaching heare before he was Pope, sent hither with S. Timothie our Countryman, or some others sent by any of those Popes before him.

Onuphrius Panuin. l. de Episcop. Titul. & Diacon. Cardinal. Damasus. Et alij in Cleto, Euarist. & Higinio. S. Pastor Epist. ad S. Timotheu. Timoth. Epist. ad Pastorem. To. 1. Biblioth. Sæct. & Tom. 1. Ann. Baron. Pius Ep. ad S. Iustum Viennen.

Foxe Act. and Mon. l. 1. p. 56.

THE VIII. CHAPTER.

OF THE HOLY POPE S. PIUS, AND OUR
renowned Christian Britans by their Mother S. Claudia, S.
Pudentia, S. Novatus, S. Timotheus and S.
Praxedes with their holy families and
friends in Rome.

1.



Higinus having now gloriously ended his course by Martyrdome, S. Pius the first of that name succeeded him in the See Apostolike, by the more receaved opinion in the yeare of Christ 158. the 15. day of Ianuary, and the 19. yeare of the Empire of Antoninus Pius, and gouerned that holy See vntill the 11. day of Iuly in the 167. yeare of Christ, and 5. of Marcus Aurelius Antoninus Emperour, in whose Persecution he then suffered Martyrdome. All which time, and long after King Lucius still reigned in Britaine. Concerning this Pope, we are told by our Protestant Censurers of their liues and doctrine, that as he was then called *Pius*, godly, so he was in act and deed: he wrought many works of true pietie in the feild of Christs Church and obtained the glory of Martyrdome by effusion of his blood vnder Antoninus Verus: *Pius Aquiliensis sub Antonino Vero, multa verae pietatis opera, in agro Christianae Ecclesiae fecesse perhibetur: Martyrij gloriam in sui sanguinis effusione adeptus.* Touching the seede of doctrine which this so holy a workeman did sowe in the feild of the Christian Church, they thus informe vs: *Pascha die Dominica esse celebrandum, per reuelationem Hermeti facta statuit. Sacerdotibus negligentius Missae sacra facientibus, penas statuit, vt si quis per imprudentiam, de sanguine Christi, effunderet in terram, penitentiam ageret dies 40. si super altare, dies 3. si super lintheum substratum calici, 4. dies: si super aliud lintheum, dies 9. sanguinem Christi effusum lambere, vel si id fieri non possit, aut radere, aut eluere: & rasum, aut lotum, vel comburi, vel in sacrarium repositum seruari: Thermas Nouati templo dedicauit. Sacrilegij reos fecit, qui fundos, aliaue bona religioni dicata, in prophanos vsus conferunt. Virgines ante annum 25. non esse consecrandas praecipit. Quae ad Religionem spectant, a sua Diaceseos Synodis audienda esse statuit: salua tamen Pontificia autoritate: he decreed that Easter day should be kept vpon the Sondag, according as it was reuealed to Hermes. He ordained punishments for Preists which should negligently offer the sacrifice of Masse, as if any should by improuidence spill any of the blood of Christ vpon the ground, he should doe penance 40. dayes; if vpon the Altar, 3. dayes: if vpon the linnen cloath which is spredd vnder the chalice 4. dayes: if vpon the other linnen cloath 9. dayes. That they should licke vp the blood of Christ that was spilt, or if that could not be done, either pare it, or washe it: and so pared or washed to be burnt, or layed in the Sacrary, and preserued. He dedicated the Bath of Novatus for a Church. He made them guiltie of Sacriledge, which conuerted lands or other goods that were dedicated to Religion, to prophaine vses. He commanded that Virgins should not be consecrated before they were 25. yeares olde. He decreed that matters which belonged to Religion, should be heard by the Synods of their*

Vita S. Pij Papae
11. Iulij in Brev.
Ro. Baron. To.
2. Annal. in Pio.
Seuerin. Binn.
Tom. 1. Concil.
in S. Pio.

The pietie and Religion of Pope Pius, by Protestants Iudgment.

Io. Bal. l. 1. de act.
Rom. Pontificiu
in Pio Aquileien.
Rob. Barns l. de
Vit. Pontif. Ro.
in Pio 1.

Diocesse, euer reseruing the Popes Authoritie. This is our Protestants Relation of this holy Popes pietie, and doctrine, concerning the whole Church of Christ: In which Narration there is one Act, and practise of his, more peculiar to this kingdome; which is his conuerting and dedicating the house of S. Nouatus, which these men terme *Thermas Nouati*, Nouatus his Bathes some time belonging to him, and adioyning neare his house, to be a Church. Of which, and this holy man, Sonne of our Noble Countrywoman S. Claudia, his Brother S. Timothie of whome I haue spoken before and their holy Sisters S. Pudentiana and S. Praxedes, their due time and place now call vpon mee, to make some more memory of them, which so honorably deserued of this Nation, and the whole Church of Christ, in their dayes.

2. And because we are better assured, which of them died, then liued, first, I will begin with S. Pudentiana, who as S. Pastor or Hermes which well knew them all, and is supposed to haue written their Acts, in his Epistle to S. Timothie, as it seemeth by the Tenor thereof in Britaine sent to him from Rome by Eusebius a Subdeacon of the Roman Church was the first of them, which happily changed this transitory for immortall life. This holy Virgin by her holy Mother S. Claudia of our British Nation borne in that her happy house in Rome, which by the Roman Tradition, gaue the first lodging and entertaynement in that Citie to the glorious Apostle S. Peter, was baptized and instructed in the faith by him, and probably some time by S. Paule often making his abode, and residence in her parents house. As her holy Mother had before both in the presence and long absence of her Husband S. Pudens in Cappadocia and other remote places made her house, *domus amplissima*, a most ample and honourable house, as the Roman Historians terme it, the prime and cheife Harbour and lodging of Christians then, and there, *primum ac precipuum hospitium Christianorum*. So that it being, in *Monte Viminali* the auncient Poet of that time taketh notice, that it was the ordinary place of Entertayning the Pilgrims which came to Rome in those dayes: *dictumque petunt a vimine collem viscera magnarum domuum*: And founded that euer memorable monumēt reuerently to intombe and bury the sacred bodies and Reliks of holy Martyrs and other holy Christians: So this her blessed daughter following the example of so worthie a Mother persisted in the like works of pietie. And although that honorable Liuing and reuenewe of her noble parents was now diuided to the Children into foure parts, and the farre greatest by the Roman Imperiall Lawes vnto their sonnes, her brothers S. Nouatus and Tymotheus, yet wonderfull was that charitie she extended to all Christians both Britans, and others, both for spirituall and temporall releife, in this time. She caused an Altar to be erected in her house, for the holy Popes to whom the greatest resort and concourse of people was to offer the holy Sacrifice of Masse, and the holy communicants there to receaue the most venerable Sacrament of Christs blessed body: And kept those Apostolike Popes, as S. Pius & others there, with temporall maintenance to thē and those which resorted to them, or continually remayned there with thē, to those Religious purposes and intents. *Pius Pontifex in aedibus Pudentianæ cum Christianis sacra celebrabat.* There she and her family with these holy Popes and others serued God in all exercises of pietie day and night: *in omni exercitatione pietatis ita excreuit, vt nocte dieque incessanter hymnis & orationibus cum familia sua Domino inserviret, Beatissimo Pio Urbis Episcopo cum ea in laudibus Dei participante.* And to testifie her long time spent in this Religeous conuersation, in enter-

taying

S. Pastor Epist. ad
S. Timotheum
fratrem S. Noua-
ti. Tom. 1. Bi-
blioth. Sanct. &
Tom. 2. Annal.
Baron.

*The Religious ho-
nor of the house of
our British Lady
Saint Claudia in
Rome. The lod-
ging and place of
entertainment of
S. Peter, S. Paul,
Popes, and other
Saints.*

Baron. Tom. 2.
Annal. an. 159. &
Tom. 1. & not.
ad Martyrol. Iu-
uenal. Satyra 3.

*S. Pudentiana her
daughter insisteth
in her Parents
example of Pietie.*

Vit. S. Pudentia-
næ in Breu. Ro.
die 19. Maij.
Ado in Martyr.
die 18. Maij. Su-
rius eod. die & al.

tayning the Popes, Preists, and other Christians ministring vnto them, in all necessaries, the worthie writers of her life doe witnesse, that she kept this Order euen from the death of her Father S. Pudens, when she was first at her owne disposition, euen to her dying day: *post obitum sancti Patris*, probably the space of 60. yeares or more: for her Father by common opinion died in the time of Domitian slayne in his Pallace in Rome in or about the yeare of Christ 98. And for the greater increasing the number of Christs people, she caused a Font to be made in this her house, for the baptizing of new Christians, and the more to persuade all people to Christian Religion, it seemeth she redeemed many slaues and Bondmen from the Pagans, and causing them to be catechized and baptized in her owne house, made them free. For we reade in her life in Ado, Surius, and others, that at one time S. Pius the Pope baptized 96. such parsons in the Baptistery or Font belonging to her house, which she had made. *Ad nonaginta sex numero manumissos Beatus Pius aquis salutaribus abluit*. In this manner she spent all her ample Noble Wealth and substance, and after very many afflictions for her holy Religion, and pietie, after she had reuerently buried many Martyrs, and spent all her Riches vpon the poore seruants of Christ, and his honour, she changed earthly life & things for heauenly, and was buried neare her holy Father S. Pudens, in the funerall place mentioned before, founded by her renowned Mother. *Post Innumeros Agones, post multorum Martyrum venerabiliter exhibitas sepulturas, post omnes facultates suas in visceribus pauperum inclusas, Christoque fideliter commendatas, tandem de terris ad Christum migravit, quartodecimo Calendas Augusti, & iuxta Patrem, sanctum Pudentem sepulta*. About the yeare of Christ 160. Baronius seemeth to hold it was in the next yeare 161. And by all accompts it must needs be in a little before, or after this time, for all writers of her life affirme, she died in the dayes of the Papacie of S. Pius, and Empire of Antoninus Pius, who by all recknings of his Imperiall Government died a litle before, or soone after this yeare.

3. Very soone after the death of S. Pudentiana died also her brother S. Nouatus, as among other testimonies, we reade in that Epistle which S. Pastor or Hermes sent to their Brother S. Timothie then farre out of Rome, and probably by the circumstances of time and others, heare in Britaine, where he thus writeth that S. Praxedes being afflicted much for the death of S. Pudentiana, Pope Pius, many Noble Christians and her Brother S. Nouatus came to comfort her, and within a moneth and 28. dayes after his returne from her S. Nouatus fell sicke, and about 13. dayes after died of that sicknes. *Post mensem & dies viginti octo aegritudine detentus est Nouatus, postquam abcesserat a conspectu Virginis Praxedis*. And *tertio decimo die transiit ad Dominum*. It seemeth by S. Pastor in this his Epistle to S. Timothie of his happy death and disposing his temporall Riches, that he was a Preist, a Sacrificing Massing Preist, as it is euident before S. Pius then Pope was, for S. Pastor there plainely testifieth, that both Pope Pius, and Nouatus did often remember S. Timothie at the Altar of our Lord. *Idemque (Nouatus) vos frequenter cum Beatissimo Pio Episcopo ad altare Domini commemorabat*. The cheife cause of this so often their remembering S. Timothie in the holy Sacrifice of Masse, especially by S. Pius the Pope, I cannot ascribe, but to the greate care that holy Pope had of the greate chardge he with his Predecessour had committed to S. Timothie, about his preaching and labours in Britaine, so much concerning the Apostolike See, and Church of Christ, that an holy Pope and Pastor could not but often re-

Matth. Westm.
an. 98. Martial.
in Epigram. God-
wyn. Conuers. of
Brit. c. 3.

Ado. & Sur. supr.
& die 21. Iulij in
S. Praxede. Lipe-
lous aut Corne-
lius Gracius die
21. Iul. in S. Pra-
xede.

Baron. Tom. 2.
Annal. an. 162.

S. Pastor Epist.
ad S. Timoth.
supr.

S. Nouatus Preist
a Brittan by his
Brittish Mother
S. Claudia.

S. Timothie our
Brittish Preist,
preaching heare
in Britaine is of-
ten remembred in
the Masses of S.
Pius Pope, and S.
Nouatus.

member

Martyrol. Rom.
20. die Iunij.
Bed. V fuard. &
Ado eod. die.

The house of S.
Nouatus an other
Harbour for the
Popes and Saints
in Rome.

A& S. Nouati.
&c. in Antiq.
cod. Baron. tom.
2. Annal. an. 159.

S. Nouatus dying
leaueth all to S.
Timothie and S.
Praxedes, to be
employed for re-
leife of Christians.

member and commend it, in his best office of Sacrifice to God. And S. Nouatus so holy a man, as all Antiquities of him giue euidence, so louing a Brother and carefull of his Countries Conuersion, and good of the Christians then distressed, that he left all his worldly wealth to be disposed by this his Brother S. Timothie, diligently labouring in the Haruest of Christ in Britaine, and S. Praxedes his Sister, the cheifest Nurse and Releuer of Gods seruants in Rome, to be imployed to such holy ends, and vses, could not be vnmindefull in his prayers and Sacrifice of such a Brother, and his Countries most important business which he had in hand. This holy Saint was, as also his Father, Mother, Brother, and Sisters instructed in the faith by the holy Apostles S. Peter and S. Paule; *Roma Depositio Sancti Nouati, filij Beati Pudentis Senatoris, & fratris sancti Timothei Presbyteri, & Sanctarum Christi Virginum Pudentiana, & Praxedis, qui ab Apostolis eruditi sunt in fide.* That he was a Preist, the Martyrologe is silent, but that which I haue before cited from his renowned acquaintance and friend S. Pastor giueth vs sufficient warrant to be of that opinion. How he inherited his parents vertues in exercising all works of pietie, harbouring and releuying the persecuted and distressed Seruants of God, that his house which had bene the first lodging of S. Peter, and harbour to diuers his Successours and a Receptracle & fosterer of all Christians resorting thither both for spirituall and temporall comforts, was so continued all his time. *Se suaeque Christianorum obsequio mancipasse constat.* And his most Noble house was open to all Christians. *Nobilissima Christianis patens, apud quam & Therma Nouati.* This was a distinct house and place from that where his holy Sisters formerly liued as both the two auncient Cardinals Titles in Rome S. Pudentiana and S. Praxedes still continued from that time, as I haue shewed before, and the visitation which saint Nouatus going from his owne house to his Sister saint Praxedes after saint Pudentiana her death registred by saint Pastor then present in an other distinct house where she then continued in Harbouring and releuying the Saints of Christ abundantly testifie. S. Pastor to the greate honour of saint Nouatus and Praxedes also thus relateth it.

4. That saint Nouatus accompanied with S. Pius the Pope and many Noble Christians went to saint Praxedes her house to comfort her about her Sisters death: *Multi nobiles Christiani ad eam veniebant, & consolabantur eam una cum Episcopo Pio, venitque ad eam Germanus Vester Nouatus.* And saint Pius together with saint Praxedes and saint Pastor, went from saint Praxedes her house to the house of saint Nouatus when and where he was sick, and staid with him there 8. dayes. *eamus ad eum fuimus in domo eius diebus ac noctibus octo.* And vntill after the death of saint Nouatus who gaue all his substance to saint Timothie and saint Praxedes, she had no Interest in that house. How charitable and munificent saint Nouatus was to the poore Christians, may some what appeare by saint Pastor his Relation of him, when he went to comfort his Sister, where he saith of him to saint Timothie, *Germanus Vester Nouatus, qui est frater noster in Domino, multos Christianos pauperes donis suis refecit, & ministravit omnibus de facultatibus suis:* Your naturall Brother Nouatus who is our Brother in our Lord did releue many poore Christians with his gifts, and ministred to them all out of his substance. And as in his life he had euer an especiall care of the spirituall good of this kingdome, his Country, so at his death he was not vnmindefull of it, but gaue all he had to his Brother saint Timothie then labouring and preaching heare, and to his Sister saint Praxedes as mindefull of it though she was at Rome. *Hoc placuit ei, vt vobis*

una cum beata Praxede omnem substantiam suam relinqueret. And made as it were *Supervisors* of this his last Will and Testament to see it performed, the holy Pope saint Pius and his renowned Brother saint Pastor, as appeareth by that Epistle, the two most powerable and honourable then in the Church of Christ, and most louing of this Nation of Britaine, and spirituall good thereof, as already appeareth, and will be more manifest in the next Chapter following.

THE IX. CHAPTER.

OF S. TIMOTHIE STILL PREACHING IN Britaine, his disposing his temporall goods in Rome for entertaining and releuing persecuted Preists and Christians, his house there being dedicated a cheife Church, most Christians resorting to it. And other Apostolike men sent from Rome into Britaine in this time.

r.



Have spoaken before of the preaching and Apostolike holy labors of S. Timothie Brother to S. Nouatus in this their Country of Britaine. And it (more then probably) appeareth euen by the Epistle of S. Pastor to S. Timothie, presently vpon S. Nouatus his death, that he the both still continued heare wholly imploying his Trauailes for the Conuersion of his Country Britaine, and S. Pius yet continuing Pope continued also the auncient fatherly care of his Predecessors to vs, sent hither at this time, a new Mission and supply of Clergie me to encrease the number of them, which with so greate spirituall fruite trauailed in the worke of our Conuersion. The first, of S. Timothie being still in Britaine at this time, supposing what is proued before of his preaching heare a litle before, and no memory made in Histories of his departing hence, or preaching in any other place but Italy and Britaine before this time, we must needs yeeld so much to the testimonie of S. Pastor, that it conuinceth his still continuance in this place so remote from Rome, that he did not, nor could take notice of things there done, and nearely concerning S. Timothie, but by letters and Messengers to be sent vnto him, a long Iorney. For in this Epistle of S. Pastor to S. Timothie, he doth aduertise him, of the death of his Sister S. Pudenciana, which was before S. Pius, S. Nouatus, and the Christian Nobilitie of Rome came to, her Sister S. Praxedes to comfort her in her sorrowes for so greate a losse, and yet maketh it almost two moneths after, *post menssem et dies viginti octo*, before S. Nouatus fell like, who died not vntill aboute twenty dayes after this, *diebus ac noctibus octo*, and *tertio decimo die*, all this together with that S. Nouatus had left S. Timothie and S. Praxedes his Heirs, he writeth to S. Timothie for Newes and late accidents whereof he had no Intelligence before: This requiring so greate a distance from Rome where these things were presently knowne and acted to make them concealed from S. Timothie, whome they so concerned vntill they were now after diuers

moneths

*S. Timothie our
Apostolike Britan
preaching in Bri-
taine at the death
of S. Nouatus his
Brother in Rome.*

moneths written vnto him by a man of such worthines and Authoritie, as S. Pastor was, doth giue mee allowance to be of opinion, that S. Timothie was all this while heare in Britaine.

S. Pius sent with
Eusebius a Deaco
of Rome, and other
Apostolike men
into Britaine at
this time.

Galfr. Monum.
Hist. Reg. Brit. l.
4. c. 20. Pontic.
Virun. l. 4. hist. in
fine. Matth.
Westm. an 186.

2. The second, of a new mission of Cleargie men to be sent hither at this time by Pope Pius hath sufficient warrant in the later end of the same Epistle from S. Pastor at Rome to S. Timothie in Britaine, where the same Epistle is said to be sent by Eusebius a Subdeacon of the Roman Church. *Missæ per Eusebium Subdiaconum sanctæ Romanæ Ecclesiæ.* Wherefore when I finde in so worthy an eye witnes that a Subdeacon of the holy Roman Church, whose office is to be subordinate and attendant vpon sacred Preists and Bishops in their holy Sacrifice, and function, and hath no power committed vnto him of himselfe in such affaires, was sent into Britaine so farre distant, and then for the most part, a Pagan Nation, and thus to be sent from that Apostolike See which euer sent holy Preists and Bishops into all these parts of the worlde, I may not make my selfe so ignorant in Ecclesiasticall Histories, silent of such examples, and vnskillfull in Diuinitie, which vtterly disableth such men to intermedle in reconciling people to Christ, and minister his Sacraments, to haue the least conceipt this Subdeacon Eusebius was sent hither alone, but some reuered Preists and Bishops, or Bishop at the least, on whome he with others was to attend, were sent hither by Pope Pius at that time, to exercise those powerable spirituall offices which Britaine needed, and he could not performe. Their names in particular I doe not finde, no more then of others sent in later times by S. Eleutherius, & S. Gregory, whose sixt part is not to be found in any of our Histories, except the auncient true Gildas relating the names of those S. Eleutherius sent, as the Brittish History, Virunnius, and Matthew of Westminster testifie, can be produced. Yet I haue set downe the name of one, their Subdeacon Eusebius, which probably is as much as any doth for S. Eleutherius, or S. Gregorie their Missions, if we consider how farre for number these by common opinion did exceede this Mission of S. Pius. And although iniquitie of times hath buried both the names, & labours of most of these Apostolike men in obliuion, for their particulars, yet we cannot but consider it was a great comfort to the Christians heare, and motiue to others to embrace the faith, when they did so certainly vnderstand by such approued warrant, that many Noble men in Rome were become Christians, and boldly professed that Religion. And among other matters concerning Britaine certified to S. Timothie by S. Pastor, this was an other, that S. Pius Pope, S. Pastor and S. Praxedes being present in the likenes of S. Nouatus, he bequeathed all his Ritches and substance to his Brother S. Timothie and Sister S. Praxedes: *his diebus cum ibi essemus, hoc placuit ei, ut vobis vna cum beata Praxede omnem substantiam suam relinqueret.* And S. Pastor by the consent of Pope Pius and S. Praxedes wrote hither into Britaine vnto him to know what order he would giue in this affaire: *de quo facto nos literas huius textus ad vos direximus vna cum beato Pio Episcopo Sedis Apostolicæ, & Virgine Praxede, ut, quid tibi placuerit de substantia Germani tui Nouati, facias nos certiores, ut tua ordinatio in omnibus custodiatur.* That they might certainly know from him, what order he would set downe for the disposing of so greate wealth; for they vndoubtedly assured themselves, that he who had forsaken his holy Brother and Sisters, his Fathers Country and friends, and his owne temporall Estate there, for the ardent loue & desire he had to preach the Ghospell in this kingdome his Mothers Country, and to wine his Countrimen and friends heare to Christ, would not giue

ouer so holy a worke to take so long a Iorney to dispose of temporall things, which he had so contemned before, in respect of Religeous and heauenly busines.

3. And thus it proued true, for S. Timothie writing againe to S. Pastor, his brother in holy Preisthood, and his most holy Sister S. Praxedes: *Timotheus confratri presbitero Pastori, & sanctissima Sorori Praxedi in Domino salutem*: desiring to be remembered at the memory of the holy Apostles, and to S. Pius Pope, and all Saints there, referreth the disposition of all that temporall substance to S. Pastor and Praxedes, giuing them full power and Authoritie to dispose thereof. *Oramus sanctimonium vestrum, ut nos commendare dignemini memoriae sanctorum Apostolorum, & sancto Pio Episcopo, sanctae Sedis Apostolicae Praesuli, & omnibus sanctis. Agnoscat Sanctitas vestra, quia quod germano suo Nouato placuit, & nobis famulis vestris placet: ut in arbitrio sanctae virginis sit, quod mihi dereliquit, & quod vobis, & sanctae Virgini placuerit, ex eo faciendi plenam per omnia habeatis potestatem.* This power and Epistle being receaued by S. Pastor at Rome from S. Timothie in Britaine, he deliuered the Epistle to Pope Pius to reade, who gaue thanks to God to see so greate pietie in our holy Countriman: *accepta hac Epistola gaudio repleti sumus, & tradidimus eam legendam sancto Pio Episcopo. Tunc beatus Pius Episcopus gratias egit Deo omnipotenti.* And saint Praxedes so soone as she had receaued this warrant from saint Timothie, entreated saint Pius the Pope to dedicate that house of Nouatus, for a Church, because the building was greate, and spacious, which saint Pius performed dedicating a Church there at Nouatus Bathes, and constituted it a Roman Title, consecrating a Baptisterie, or Font there, the fourth of the Ids of May, *Eodem tempore Virgo Domini Praxedis, accepta Potestate, rogauit beatum Pium Episcopum ut in Thermis Nouati, quae iam in vsu non erant, Ecclesiam dedicaret, quia in eis edificium magnum & spatiosum videbatur esse: quod & placuit Pio Episcopo, & dedicauit Ecclesiam in Thermis Nouati, in vrbe, in loco qui appellatur Vicus Lateriorum, vbi & constituit Titulum Romanum, in quo & Baptisterium, consecrauit quarto Idus Maias.* This Title or Church decayed with oldnes was decently reedified and renewed by Henry Cardinall Caietan, Preist, and Cardinall of that auncient Title, when Caesar Baronius wrote his Historie of this Age, *anno, quo haec scribimus.* Ado Archbishop of Treuers, and others write, that this Church or Title was dedicated in her parents time, *in titulo quem Pater earum Pudens dedicauit*: Which may be well said, in respect of the continuall residence and continuance of the holy Apostles, or their Disciples and other Apostolike facted Preists and Christians there continually seruing God. And after this solemne dedication by saint Pius, our holy Countrywoman saint Praxedes continued there in greate holines both in time of quiet and Persecution entetayning all Christians, and releeuing such of them as were needy there. In so much that soone after this time Antoninus Pius being departed out of this life and Marcus Aurelius Antoninus succeeding him in the Empire, and persecuting Christians, and our blessed Countrywoman notwithstanding the terror of Persecution continuing her auncient Religeous charitie in harbouring and maintayning the persecuted Christians, the Emperour being informed of such meetings and assemblies to be vsed, and continued in the house of saint Praxedes, sent his persecuting Instruments thither, who apprehended many, among whome he commanded saint Simitrius an holy Preist, and 22. others without any examination or Processe of lawe barbarously to be put to death

S. Timothie committerh the disposing of his temporall Ritches in Rome to S. Pius Pope, S. Praxedes his Sister, and S. Pastor to Ecclesiasticall uses.

His house that was S. Nouatus house dedicated a Church by Pope S. Pius.

Baron. Annal. Ecclesiast. Tom. 2. an. 162. Ado Treueren. Martyr. 12. Cal. Aug. Sur. die 21. Iulij in S. Praxede.

The honour of this our Britas Church in Rome, S. Praxedes, Martyrs and other holy Saints there.

S. Pastor in Act. S. Praxed. Ado. Treu. 12. cal. August. Sur. & alij 21. Iulij. Bed. V. suard. & Rom. Martyrol. die 26. Maij. Petr. Cat. l. 5. c. 58.

in the same Church. *Vulgatum est Antonino Imperatori, quod conuentus fieret, in domo Praxedi: qui misit & tenuit multos, inter quos Simitrium Presbyterum cum alijs viginti duobus, quos sine interrogatione, gladio puniri praecepit in eodem Titulo.* Whose bodies saint Praxedes carefully gathered together and reuerently in the night time buried them in her holy Mothers funerall place. And she herselfe soone after, within 34. dayes of this greate Martyrdome, departed this life to receaue her eternall happines and reward in heauen, and was buried there also, neare her holy Father by saint Pastor the reuerend Preist and Martyr, who also wrote her life. In which place faith he the prayers of Saints doe flourish at this day. *Vbi florent bodie orationes Sanctorum.*

4. Neyther did this holy Britrish Receptacle and Nursery of sacred Preists and Christians, departe frō this so long continued Religion, deuotion, & charitie vsed there by the death of saint Praxedes, nor she, saint Pius and saint Pastor vpon that warrant or Relignation of saint Timothie, spoken of before, so transferre the dominion and Rule thereof from him though erecting a Title or Church there, but they still reserued a commande thereof to him, and it bore his name *Balneum Timotheum, Therma Timothina, Timothies Bath*, after saint Praxedes death, and saint Timothies also, keeping long the name of the last Britrish owner thereof. Baronius freely confesseth after this time that this Britrish house was then, and had bene the common and vsuall lodging place of Christians in Rome from the first coming of saint Peter thither, *patebat Pudens Senatoris domus, ut alias meminimus, ab initio Petri Romam aduentus hospitio Christianorum*: And he very often times reiterats the like. And to make this good, we haue many worthie Writers, some in the life of S. Iustine the renowned Christian Philosopher and Martyr, who as the Authours testifie, did offer his second Booke for the Defence of Christian Religion to Marcus Antoninus Verus, and Lucius Aurelius Commodus the persecuting Emperours, and defended it publikely in disputation, after this time: *secundum librum pro Religionis nostrae defensione praefatus Imperatoribus Marco Antonino Vero, & Lucio Aurelio Commodo porrexisset*. This renowned man being openly, together with the holy Christians *Gariton, Caritina, Euelpistius, Hierax, Pean, and Valerian, or Librian*, conuented and examined by Rusticus, Praefect of the Citie of Rome, vnder the named Emperours, in what place the Christians there vsed to assemble, and his schollers came together to heare him: Iustine answered, that he euer continued at *Timothies Bath*, neare the house of one named Martius, and hauing bene now twice in Rome, knew no other place, and there he preached to all, that resorted to him, *Respondit Iustinus: Ego prope domum Marty cuiusdam, ad balneum cognomento Timothinum, hactenus mansi. Veni autem in urbem Romanam secundo, neque alium quempiam locum, nisi quem dixi, cognosco. Ac si quis ad me venire voluit, communicavi cum illo veritatis doctrinam*. By which it is euident, that this our Christian Britrish house in Rome after the death of S. Praxedes, and S. Timothie, his warrant to dispose of it, was employed to such holy vses as formerly it was, and that it now continued notwithstanding the greates troubles and Persecution against it, the most famous and renowned place in Rome, for entertayning & maintaining afflicted Christians, there preaching, ministring Sacraments, and other holy exercises. And that it still continued at our Countymen S. Timothie his disposition, as the still bearing his name as owner or cheife commander thereof, *Balneum cognomento Timothinum* proueth, which it could not truly beare vntill after the

This Church bore the name of S. Timothie, and euen by the Romans confession was from S. Peters first coming to Rome the greatest receptacle of Christians there.

Baron. Annal.
Eccl. Tom. 2. an.
165.

Martyrol. Rom.
die 13. Aprilis.
Bed. Vuard. A.
do.

Menol. Græcor.
cal. Iunij. Meta-
phrastes die 1. Iu-
nij. Sur. & Lipol.
cod. die.

death

death of S. Nouatus, the immediate and onely Possessor of it, from his parents before. And it seemeth that although S. Timothie had left it in the power of S. Pius, Praxedes and Pastor to dispose of it, they still reserved the Right and Interest thereof to S. Timothie, and though at the Consecration of it, for a Church it was termed *Titulus Pastoris*, the Title or Church where S. Pastor was ordinary and cheife Preist, yet S. Pastor dying presently after S. Praxedes, as Baronius writeth, and by S. Pius Epistle to S. Iustus Bishop of Vienna, where he saith of S. Pastor, that S. Pastor hauing this Title or Church conferred on him, deceased, *presbiter Pastortitulum condidit, & dignè in Domino obiit*. And so preserved the hereditarie Right together with the Title and Church thereto S. Timothie the true heire and owner thereof, from his Ancestors, by lawfull and lineall descent.

Baron. Tom. 2.
Annal. ann. 164.
Martyrol. Rom.
die 26. Iulij. Pius
Pap. Epist. ad Iu-
stum Episcop.
Viennen.

THE X. CHAPTER.

OF THE LAST HOLY LABOVSRS OF S. TIMOTHIE in Britaine, his honour with S. Denys the Arcopagite, his returne from hence to Rome, and Martyrdome there, and Martyrdome of S. Pius Pope in the same place.

Left saint Timothie diligently labouring in Christs Haruest in Britaine, and now I must attend to doe him honour at his glorious death, and Martyrdome at Rome: but before we bring him hither, to take his heavenly rewarde for his sufferings and trauailes there, we must for the greater glory of him, and our Nation by him, make some esteeme how farre he profited, and preuailed in that imployment. We haue heard before, that by the paynes and preaching of him, and our Countryman saint Marcellus, both our King Lucius became a Christian, and a great part of Britaine began to professe the faith of Christ: *S. Lucius Britannia Rex S. Timothei eruditione ad Religionem Christi inductus est. Britannia magnam ex parte fidem Christi profiteri capit*: And the persevering of saint Timothie so seriously and with such intentiue seruour, that no thing could separate him from that most Heroicall Enterprise, not the death of his dearest Sister and Brother S. Pudentiana and Nouatus, nor so ample and Noble a Patrimoine now fallen vnto him, assureth vs, if we had no other testimonie to adheare vnto, that he was now Father of many spirituall children, had many such Brothers and Sisters, and by labouring long heare among the stones and Rocks of Britaine, had founde out and procured to this kingdome greater and more enduring Mines of Treasure, then all saint Pudens and Claudia his parents, or saint Nouatus his Brother their wordly Riches could yeeld vnto him. I can hardly be drawne to other opinion, finding no reason to warrant mee, but his inflamed loue to the spirituall good, and happines of Britaine bounde and fixed him heare, with the chaines thereof vntill with vnexpressible Ioy he did see and reape that fruite of his holy works (my Authours before haue told vs of) that by his meanes king Lucius

S. Timothie his effectuall last labours in Britaine for the Conuersion thereof.

*His returne to
Rome, and occasiō
thereof.*

was induced to Christian Religion, and a greate parte of Britaine professed it. And this was the occasion of his returne from hence and going to Rome, hoping by that Iorney to be the happy Messenger and Instrument of relating and procuring that, which was reserved for the honour of saint Eluanus, Meduinus, Damianus, Fugatianus and their Associates after, to see, and effect, the generall and publickly warranted, both by Pope and Prince, Conuersion of this Britaine, now hindered for a time by a sodden and new rayfed storme of Persecution vnder new Emperours. For although at the time of saint Timothie his beginning his Iorney from Britaine to Rome the Church of Christ was at some ease, and quiet, Antoninus Pius that friend to Christians, yet continuing his Empire, or if Marcus Aurelius Antoninus the persecuting Emperour had begun his Empire, yet he had not begun his Persecution at that time, or the knowledge thereof had not yet trauailed so farre as Britaine, to giue warning and notice to king Lucius, of any such thinge, eyther acted or intended. But when he, and his new Christian people heare had for certaintie learned what barbarous and cruell Persecutions were now in hand, as all Antiquities of that time doe witnes, and to be silent in others, that our Noble Brittish Christian house in Rome, which had continued so long quiet, and bene such a Seminary of Religion for this kingdome, was now so cruelly afflicted, 23. renowned Martyrs tyrannically and without all tryall putt to death in the place and house itselfe, as I haue related, and saint Iustine and his sacred company after that, carryed also from thence to durance and Martyrdome, and saint Timothie our Apostle Countryman and owner of that holy house together with saint Marke his happy companion in Martyrdome, and likely in his Trauailes in Britaine, were taken from that place to Martyrdome, and Pope Pius also which much conuersed there, and should haue bene a cheife meanes in directing and assisting our generall Conuersion, if it had then taken effect putt to death by these Emperours for that cause.

2. These and such cruelties euen against the Christians of this kingdome by these persecuting Emperours being now knowne in Britaine, there was no hope left of our generall Conuersion to be compassed at this time, so many principall Agents therein violently putt to death, and the Emperours, without whose permission or conniuecie it could not probably be brought to passe, so enraged and cruell against vs, for such things. Yet cannot this stay and adiourning of this greatest publike good of this Nation be imputed to pusillanimitie of minde, or want of Heroicall Christian fortitude, and magnanimitie in our Christian king, and diuers of his people and Nobles among them, who, as before, had receaued the Christian faith, and priuately professed it, but to the Iniquitie of the violent and ouerswaying times and Pagan Emperours with their Lieutenants, Imperiales, or Proimperatours, Proconsuls, Propretours hindering that holy worke. For although the state of Britaine was not so seruile to the Romans as the condition of many kingdomes was but we euer had our owne Kings both by inheritance and discent of our former auncient Brittish regall Race, and with the desired allowance and agreement of the Roman Emperours after the marriadge of king Aruiragus with Genuissa daughter of Claudius, and the greatest dutie they could demande, was their Tribute: yet because in a publike and authoritiue change of Religion in a whole kingdome, there must also be a change of such lawes, and customes, as were contradicting and repugnant vnto the Religion to be receaued, this could not be done in such persecuting dayes without greate ielousie

in the Persecutours Emperours, of an vtter reuolt from them in all respects. And therefore our old Manuscripts both of Nennius, and S. Gildas also, as they are commonly reputed, doe tell vs, that when our generall and publike Conuerſion was, there was also an Imperiall allowance, permission, or tolleration for it, from the Roman Emperours or their Lieutenants heare. *Missale legatione ab Imperatore Romanorum*: saith Nennius. *Missale legatione ab Imperatoribus Romanorum*: writeth Gildas in two Seuerall Manuscripts, one in the publike Library of Cambridge, the other in saint Benets Colledge there. The reasons hereof I shall deliuer in due place hereafter.

3. That which is wanting yet, and to be added to the honour of our Apostle and Countryman saint Timothie, is his glorious Martyrdome, so honoured of saint Pius the Pope then, and soone after also martyred, that writing to the renowned Bishop of Vienna not long vnmartyred, and exhorting him to constancy and perseuerance in afflictions and Persecution in Christ, proposeth onely vnto him for the most worthie examples this saint Timothie, and his holy companion at Martyrdome, and probably of his labours in Britaine saint Marke, saying they were Preists, brought vp by the Apostles, continuing vntill this time, with whome he had imparted the word of faith, men called of God and now liuing in euerlasting Ioyes in heauen. *S. Timothie and Marke haue ended their course by a good Combatt. O Brother remember thou imitatest them in following them, and be not bound with the bands of the world: presbyteri illi, qui ab Apostolis educati vsque ad nos perueniunt; cum quibus simul verbum fidei partiti sumus, a Domino vocati, in cubilibus aternis clausi tenentur. Sanctus Timotheus & Marcus per bonum certamen transierunt. Vide frater, ut illos imiteris sequendo, ne vinculis mundi illigeris.* This is that greate honour of Britaine, and Gods Church, whome saint Dionisius the Areopagite, that wonderfull Diuine and glory of saint Paules Schollers honored so much, as euery Reader may see in his diuine Bookes, *de diuinis nominibus & Ecclesiastica Hierarchia*, of diuine names & the Ecclesiasticall Hierarchie, calling him most holy, *sanctissime*, and the like, and dedicated them to him as the auncient Title, *Compresbytero Timotheo Dionisius Presbyter, Denys Preist to his fellow Preist, Timothie*; and in his booke *de diuinis nominibus* citing an Epistle of saint Ignatius, written after the other saint Timothie Bishop of Ephesus his death, doe witnes, Baronius and others so acknowledging: How before his death he disposed his wordly wealth to the glory of Gods Church, and recommended the care of his Country Britaine to the most glorious lights then of Christs Church saint Pius Pope and his worthie friends and familiars saint Soter and saint Eleutherus or Eleutherius after Popes, we may gather by his former loue and labours for this Nation. And so after so many yeares of most holy life & trauailes for the Church of Christ, after his releuing and maintenance of so many Saints, lodged, fedd, clothed, and fostered both with temporall and spirituall sustenance, his chardges and prouision in his holy house, many of them also martyred there, he was also martyred with his worthie Associate and fellow Preist saint Marke at Rome the 24. day of March an. 165. And saint Pius the Pope of Rome was martyred also soone after vnder the same persecuting Emperours, his death at hand being reuealed vnto him as he writeth in an other Epistle to saint Iustus of Vienna in France, and Bishop there. *Reuelatum mihi esse scias, collega beatissime, citius me finem huius vite esse facturum.*

Nennius in M. S. Hist. Gildas in Hist. M. S. in publica Biblioth. Cantabr. & in Colleg. S. Benedicti.

S. Pius Epist. ad Iustum Vienn. Episcop. Tom. 1. Biblioth. Sanct. & apud Baron. Tom. 2. Annal. an. 166.

Has honor with S. Denis the Areopagite.

Baron. Tom. 2. Annal. an. 109.

Pius Pap. Epist. ad S. Iust. tom. 1. Bibliot. Sanct. & Baron. an. 166.

The Martyrdome of S. Timothy and S. Pius Pope.

Manuscr. Antiq. in Monast. S. Ciri.

Martyrol. Rom. die 24. Martij. & Tabul. Ant. apud Baron. Tom. 2. ann. 162. Pius Pap. 1. Epist. ad S. Iustum. supr. 1. Epist. 2. ad eund.

THE XI. CHAPTER.

OF THE HOLY POPES NEXT SUCCEEDING

S. Pius, and their Religion. The favorable Edict of Marcus

Aurelius Emperour for defence and protection of Christians,

and the Christian Lieutenants Trebellius and Per-

tinax, with the forbidding the Druids Re-

ligion, occasions of the publike recea-

ving and profession of Chri-

stianitie in Britayne by

King Lucius and

his subiects.

I.



Pius hauing thus gloriously ended his holy life and Papacie, saint Anicetus by the more common opinion after many Auncients, Iræneus, Tertullian, Hegesippus, Eusebius, Epiphanius, with others teacheth that saint Anicetus succeeded him in this hihest charge. Yet there be very auncient and worthie Authours as saint Hierome, Optatus,

saint Augustine, with others which hold that saint Anicetus was Pope betweene saint Higinus and saint Pius. And an English Protestant writer though he followeth the first and more common opinion for the Order of his Succession, next after saint Pius, yet saying of him that he was Pope in Antoninus Pius his Empire, *sub Antonino Pio vixit*, he must fall to the second opinion by that I haue spoken before of the time of Antoninus Pius his Empire, and contradict himselfe, as also he is singular when he saith of saint Anicetus, that he was Pope but two yeares, foure moneths, & three dayes, *Annos 2. menses 4. dies 3.* others commonly tripling that time in his Papacie. Therefore to auoide all the least inconuenience and exception, I will ioyn also in this place saint Soter in all opinions vndoubtedlie Pope immediately before saint Eleutherus or Eleutherius, and next to saint Anicetus by the more receaued, and to saint Pius by the other, opinion. The space of his Papacie is not agreed vpon, the liues of Popes ascribed to Damasus, ascribeth to him nine yeares, seuen moneths, and 21. dayes. Martinus alloweth him so many yeares and dayes but detracteth foure moneths: *Sedit annis nouem, mensibus tribus, diebus viginti vno.* The verie same hath Matthew of Westminster: *Sedit in Cathedra Romana, annis 9. mensibus 3. & diebus 21.* Baronius, and Binnius doe not afford him halfe so much time, saying he was not Pope fully and compleatly foure yeares, but wanted twelue dayes of that terme: *defunctus habetur Soter die 22. mensis Aprilis, cum sedisset annos quatuor, minus diebus duodecim.* And assigne the yeare of his death 199. from the Natiuitie of Christ, and 17. of the Empire of Marcus Aurelius, spoken of before, continuing Emperour vntill the third yeare of the next Pope saint Eleutherius: All which time and longer Lucius was still king in Britaine. These two Popes as our Protestant

Hieron. l. de Scr.
in Hegesippo.
Optat. Mileu. l.
contra. Parmen.
August. Epist.
161.

Rober Barnes l.
de Vit. Pontif.
Ro. in Aniceto.

Damasus Pont.
in Sotere.
Martin. Polon.
Suppu. in Soter.

Matth. Westm.
an. gratiæ 175.

Baron. Tom. 2.
Annal. ann. 179.
Seuerin. Binnius
Tom. 1. Concl.
in Sotere.

Writers of their liues, are witneses, were holy men and Martyrs. Saint Anicetus painefully gouerned the Roman Church in the holy ministry of the word, and in greate constancie in the Christian faith, shedd his blood for Gods truth. *Anicetus Romana Ecclesia in Verbi ministerio sacro laboriosè præfuit, & in magna Christiana fidei constantia pro Dei Veritate sanguinem postremò fudit.* The like they testifie of saint Soter: *In armis Spiritualibus Christo fideliter militauit: hoc vnum agens præcipuè, vt animas per Baptismum Christo dicatas doctrina, & exemplo, illi suo sponso saluandas adduceret: mortemque sui corporis pro Christi ipsius testimonio pertulit.* Thus we are secured that both their example and conuersation of life, as also their doctrine and Religion, which they taught and professed, was holy.

2. What this was, some what in particular these men thus deliuer vnto vs. *Anicetus*, decreed that if an Archbishop were accused by a Bishop, it should be done eyther before the Primate or Pope of Rome. He appointed that Archbishops should not be called Primats, but Metropolitans, except this prerogatiue of name was granted to any by the Pope of Rome. He commanded that the crowne of Preists heads should be shaued round: *Anicetus Archiepiscopum à suo Episcopo, aut coram Primæ, aut Romano Pontifice accusandum esse statuit. Archiepiscopos non Primates, sed Metropolitanos appellandos esse dixit, nisi ista prærogatiua Nomenclaturæ ei à Romano Pontifice concederetur. Capitis Verticem spherulæ instar radendum sacerdotibus præcepit.* Soter appointed against that errour of the Gnostiks, that a Nunne should not handle the Pall, nor put incense into the Censor: and ordained that a Preist should not say Masse except two at the least were present: *Ne Monacha Pallam contrectaret, neue Thus in Acerram poneret, statuit. Ne sacerdos celebraret, nisi vt minimum duo adessent ordinauit.* In these times the persecuting Emperours still reigning, and Persecution raging, not onely in the Easterne parts, but in Italy, France, and Countreyes in the continent neate vnto vs. This our Iland as an other world, was almost quite free thereof both now before, and after vntill the generall Persecution of Dioclesian, as saint Gildas and others after him doe witnes: *Usque ad persecutionem Diocletiani Tyranni nouennem*, both in respect of the scituation, remote distance and separation from the cheife commanding place of the Empire, and that it euer had kings not so depending of the persecuting Emperours, and so farre from the name and nature of Persecutours, that they euer were friends, and fauourers of Christians, and now the king and many both of his Nobilitie and other subiects had receaued Christian Religion. This, as our Protestant Antiquaries and others haue told vs of like former times, drew many worthie and learned Christians among others hither, where for themselves they might more quietly enioy the libertie of their conscience and Religion, and for others desirous to be instructed in the truth thereof, and not kept back with such terrours of Persecution as in other Countreyes, they might with more confidence and boldnes, and with greate hope of fruite, and increase, preach and teach it vnto them. And so this Persecution in other Nations, not sayling ouer it selfe but sending Apostolike men vnto vs eyther to conuert, or by their holy doctrine, conuersation, and miracles which they wrought, at the least so to dispose the minds and wills of many men in all degrees, that it made our generall Conuersion now at hand, more easie to be so speedely and vniuersally performed.

3. That such was the state of Britaine for spirituall affaires in this Idolatry and superstition, daily diminishing and decaying, and Christiā Religion in all places and persons encreasing, and multiplying both Authoritie, and the

Io. Bal. l. i. de Act.
Pontif. Rom. in
Aniceto.

Robert. Barns l.
de Vir. Pontif.
Rom. in Anicet.

The Doctrine and
Religion of S. A-
nicetus and So-
ter.

Robert. Barns.
supr. in Sotere.

Gildas l. de Ex-
cid. & conq. Brit.
c. 7.

British Kings
euer fauourers &
friends of Chri-
stians, drew
many persecuted
Christians hither.

Literæ Marci
Aurelij Anton.
ad Senatum. in
fine operum S.
Iustini. Baron.
To. 2. Annal. an.
176. Mat. West.
an. gratiæ 174.
Tertull. Apol. c.
5. Euseb. l. 5. c. 5.
Oros. l. 7. c. 15.
Florent. Wigor.
Chronic. an. 161.
vel 184.

knowne certaine effect it selfe, the surest testimonie in such cases shall witnes hereafter. And this was the condition thereof, vntill about the beginning of the Papacie of S. Soter, or the end of the first yeare thereof about the yeare of our Redemption 175. when as it appeareth by the Edict of Marcus Aurelius Emperour before the strange deliury of him and his Army by the Christians miraculous prayers, he suffered many Christians to liue in quiet, and had a great number of them about him, *inuenique magnam eorum multitudinem*. And seeing himselfe and his Army in distresse, sent for them and entreated them to pray for his deliury: *eos qui apud nos Christiani dicuntur, accersui, ac rogavi*. Which he would not haue done, being a wise and learned Emperour, but that either by the Apologie of Athenagoras, the vertues and Miracles of many Christians, or some other inuincible Argumēt, his Iudgment was then wholly or almost conuicted that their Religion was holy and they also, and thereby likely to be powerable with God to procure his safety, which his owne prayers & Sacrifices to his Pagan Gods were not able to doe, *Deos Patrios votis susceptis rogavi, sed cum ab eis negligerer*. As he himselfe publicly professed, and therefore preferring the prayers of the Christians, appealed vnto them. But after God by the prayers of the Christians which he procured them to make, had so Miraculously deliuered him and his Army consisting but of foure Legions, not 27. thousand men, enuironed almost with a thousand thousands of Enemies, as the common reading is, *hostium Nongentorum & septuaginta septem millia*, and his people distressed with thirst and hunger, not hauing drunke in fīue dayes, by sending a most cooling and comforting Raine in the Campe of the distressed Emperour, and Haile like fier, and lightnings among his Enemyes confounding and discomfiting them, he presently sent out his Imperiall letters and Edict, chardging the Senate of Rome, to confirme them with their Decree, wherein wholly ascribing this deliury of his Army and himselfe, and confusion of his Enemyes to the God of the Christians, & their prayers vnto him, wherein he gaue free libertie for any man to be a Christian: *concedamus talibus, vt sint Christiani*: and no man should be molested for being a Christian: *censeo neminem, quod Christianus sit, esse in crimen & in Iudicium vocandum*; And he that should accuse a Christian for his Religion should be burned aliue, and he that shall professe himselfe to be a Christian, shall be freed from all danger intended against him for that cause; And no gouernor of any Prouince shall punish any such for his Religion, or depriue him of libertie. *Volo eum qui Christianum accusauit, viuam exuri: Illum vero qui Christianum se esse professus fuerit, periculo omni, quod ob eam rem ei intendeatur, liberatum. Is cui Prouincia commissæ est, nequaquam ad penitentiam adigat, aut libertatem ei adimat*. And he willed these things to be confirmed by the Senats Decree, and this his Edict to be proposed in the open Marcet place, to be read; And that the Prefect of the Citie then Vetradius Pollio should cause it to be sent to all Prouinces, and no man should be forbidden to write it out. *Hæc autem Senatus consulto etiam sanciri volo, atque hoc meum Edictum in Foro diui Traiani proponi, vt legi possit. Curæ autem erit Vetratio Polioni, Prefecto Vrbi, vt ad omnes Prouincias hæc constitutio mittatur: neque quisquam qui eam exscribere, vel ipse vti voluerit, prohibeatur*. This was sent to the whole Senate and people of Rome, *Senatui populoque Romano*, and by the Emperours publike chardge, and command, as into other Prouinces, so likewise sent it into Britaine for the priuiledge of all Christiās heare, by the Emperours publike Officer in such affaires the Ruler of the City of Rome, *ad omnes Pro-*

uincias hæc constitutio mittatur. Any man that would, might freely be a Christian, and no man vnder paine of cruell death to be burnt aliue, might call any into question for that cause. And to giue greater testimony of these things in Britaine, and see this Imperiall Edi&th for the freedome of Christians heare take place and effect, where as our English Antiquaries & others tell vs, that Trebellius and Pertinax the Roman Lieutenants heare about this time were Christians, our Countriman Florentius Wigorniensis plainly affirmeth, that Pertinax was a cheife commander in the Emperours Army, when this Miraculous Victory was by the Christians prayers, and this Edi&th writen and decreed by the Emperour for their freedome and libertie, and probably was then conuerted to the Christian faith by this Miracle. *Pertinaci, & exercitui qui cum eo in Quadorum Regione pugnabat, siti oppressis, pluuia diuinitus missa est, cum è contrario Germanos & Sarmatas fulmina persequerentur, & plurimos eorum interficerent.* And the Emperour himselfe who in his publike cited Edi&th, doth say of Christians, that in equitie he must thinke them now to be defended by God, whome before he accompted for wicked men, and alienated from God, must needs be a Christian in conscience and Iudgment. *Equum est, ut, quos impios esse, & à Deo alienos opinabamur, eos existimemus Deo munitos esse.* And he most needs at least internally beleue in that true God, whome he said the Christians did beare in their conscience, *Deum in conscientia gestant.* And in no wise a learned Emperour or other would or could in Iudgment, reason, equitie, and conscience make a lawe to condemne men to so cruell death as burning aliue, which he inflicted vpon the accusers of Christians, except he knew or probably thought their accusation was vniust, and the cause of the accused Christians lawfull, iust, and holy.

Florent. Wigor.
chron. an. 159. 181

4. Wherevpon it came to passe that very many, both present at this Miracle and the Emperours change vpon it, or hearing it by so vndoubted Relation as the Emperours publike and seuered Edi&th for the quiet of Christians, began then to loue and embrace their Religion, so pleasing and powerable with God, and honored by men of greatest commande and iudgment. And this Imperiall Edi&th and Relation of these things by publike Authoritie, and warrant, both of the Emperour and the Consuls of Rome, was with all expedition sent, proclaimed and diuulged heare in Britaine, as in other Prouinces, to King Lucius and the Lieutenants for the Emperour heare, as his precept was. And this I take to be that Ambassadge or Messadge which S. Gildas and Nennius before hauespoken of, sent from the Roman Emperour, or Emperours, as the diuers readings haue, *missa Legatione ab Imperatore Romanorum, or, ab Imperatoribus Romanorum,* to exhort or warrant king Lucius to professe Christian Religion. For howsoeuer we will vnderstand these words Emperour or Emperours of the Romans, whether for the cheife Emperour, or his Substituts so sometime named by S. Gildas, so it was cōcerning the high Emperour, his Edi&th publikly proclaimed and diuulged in all Prouinces, was come to king Lucius his knowledge, so that he must needs take notice thereof by that meanes. And if we will take the phrase of speach, *Imperatores Romanorum* the Emperours of the Romans, as S. Gildas before in Claudius seemeth to vse it, when he saith: *in Tempore Claudij quieuit dari census Romanis à Britannia: sed Britannicis Imperatoribus traditur.* Tribute ceased to be giuen to the Romans from Britaine in the time of Claudius: but it is deliuered to the Brittish Emperours, which the Roman true Emperours seeme to haue deputed, as the Roman Consuls had their Proconsules, and Pretors, Propretors, and kings

Marci Aurelij
Edi&th. supr.

Gild. Histor. in
Claudio.

now

Martyrol. Ant.
apud Baron. To.
1. Annal. an. 183.
Holinshed. Hist.
of Engl. l. 4. c. 19.
Goscelin. Hist.
Eccles. Ang. in
Lucio. Matth.
Parker. Antiq.
Brit. p. 4.
Galfri. Monum.
l. 4. c. 19. Virun. l.
4. Harris theatr.
l. 2. cap. 18. Hect.
Boeth. Scot. Hi-
stor. l. 5. f. 85. Io.
Goscelin. supr. c.
de Rel. Lucij.
Matth. Parker.
Antiquit. Brit.
p. 4.

now haue their Proreges, Viceroyes in remote kingdomes subiect to them, supplying their place and power. And in this sence also king Lucius had both notice and warrant giuen vnto him of these proceedings by the Emperours or Lieutenants of the Romas in Britaine, as all Antiquaries giue testimonie herein, our Protestant Historians thus write of this matter: *King Lucius perceaued not onely some of the Roman Lieutenants in Britaine, as Trebellius and Pertinax, with others to haue submitted themselves to the Christian profession, but also the Emperour himselfe to begin to be fauourable to them that professed it. An other saith of king Lucius; comperit ex Legatis Caesaris Prapotentis atq; Illustres quosdam ex Romanis Trebellium nempe ac Pertinacem, aliosque nonnullos Christiana Religioni accessisse: immo etiam ipsum Imperatorem equum factum: King Lucius was assured by the Legats of the Emperour, that very potent and renowned me of the Romans, as Trebellius and Pertinax and others had embraced the Christian Religion; and the Emperour himselfe was become indifferent herein.* The like haue Catholike writers of this busines. And some Protestants haue published that the Roman Emperours had forbidden all vse, and profession of the Druyds Religion in their Prouinces: *Edicto cautum Romanorum fuit, ne vsus aut existimatio in Prouincijs suis Religioni Druidum vlla adhiberetur.* An other writeth that the Emperour Marcus Aurelius Antoninus, who had set out the fauourable Edi& for Christians, had set out an other vtterly to abandon the Druids Religion, which had reigned so longe with honor in Britaine, where the cheifest professors and Maisters thereof remained, & that king Lucius was at this time greate in fauour, and familiaritie with this Emperour. *Erat eodem tempore Lucius & Romanorum fautor, & Marco Antonio vero Casari summa benevolentia, ac familiaritate coniunctus cuius Authoritate & Decreto, cum profliganda esset tanta Authoritatis Religio (Druidum) quae omnium memoriam superabat.* Thus write these Protestant Historians, but neither bringing Authoritie, or reason that the Roman Emperours had made any such Edi&, particularly against the practise of the Druyds Religion in Britaine. I dare not follow them therein. For there was greate difference betweene the gouernment of Britaine, *Prouincia Regia*, gouerned by our owne king onely Tributary to the Romans, and other Countries, as France Gallia where the Druyds also ruled, immediately subiect to the Romans, *Iure belli*, by Title of Cōquest, which they neuer had ouer Britaine, and so by their owne conditions of peace could not claime any such Prerogative heare to binde the Britans, but onely their Romans and *Ciues*, heare, to what Religion they pleased to prescribe.

C. Suetonius
Tranquillus in
Claud. Plinius l.
30. cap. 1. Io. Sel-
den Anale&. c. 5. p. 37. 38. Au-
relius Victor
Hist. abbreviat.
part. 2. an. ab vr-
be condit. 794.
cap. 4. Opimer.
Chronograph. in
Tyberio. Thea-
ter of great Brit.
l. 6.

5. And therefore their owne writers as Suetonius Tranquillus and our Protestant Antiquaries also, knowing how offensive the Druids which ruled both in matters of warre and peace, and their Religion, were vnto the Roman Conquests and proceedings, and how desirous those Emperours therefore were to suppress them, doe tell vs, that before they were such Conquerours in those parts where the Druids ruled, Augustus did forbid all Citizens of Rome, and those would enioy the Immunities of being such, to professe the Druids Religion: *Druidarum Religio tantum ciuibz sub Augusto Interdicta.* And after they had made themselves Maisters of Gallia, Claudius did quite abolish it from thence what he could. And Aurelius Victor writing after this time, and of suppressing the Druids by the Roman Emperours, extendeth this suppression no further then Gallia, now France: *compressa per Galliam Druidarum famosa superstitiones.* Which Suetonius had written of Claudius before. *Druidarum Religionem apud Gallos dira immanitatis, & tantum ciuibz sub Augusto*

interdi-

interdictam, penitus aboleuit. So doth Aurelius Victor and Opimerus of Tyberius, shewing one reason among others, because when they tooke any of the Romans Prisoners they killed, and offered them in Sacrifice to their Idols: *cum Gallias possideret ea immanitas, ut Druides illorum homines immolarent, Tyberij Caesaris principatus sustulit Druidas.* Of which their sacrificing of Romans in Britaine, both the Roman and our owne Historians are witnesses; iustely calling them cruell superstitions: *In quibus Insulari cruore captiuo adolere aras, & hominum fibris consulere Deos fas habebant.* And, *Sacerdotes infando ritu humanis mactatis hostijs, Deos consulebant.* And the Druids were euer present at these cursed, cruell and most Inhuman Sacrifices: *horum erat publicis sacrificijs interesse.* For example our Protestant Historians, with others, thus write of Bunduica, directed by the Druids, when she had slayne 80000. Romans: *she exercised all kinde of crueltie on such men as she tooke. As for the Noble women that she gate, she hanged them vp, and cut of their pappes, & sewed them to their mowthes: besides this, she stretching their bodies out at length, thrust sharpe stakes cleane through them: all which things were done in despiht, when they sacrificed, and feasted in their Temples.* And whatsoeuer cruelties, outrages, reuolts, tumults, or seditions, as the Romans termed or interpreted not concurring with them by the Britans, the Druids hauing power with seuerest punishments to Order and direct all things, all these were by the Romans ascribed, and imputed vnto them.

6. Therefore of all people in Britaine these Druids were, and must needs be most odious to the Romans; and their Religion which allowed and practised such Barbarous, cruell, and execrable deuises, & was so hatefull vnto them, that as our Protestant Historians write this Emperour by his Imperiall Authoritie, and decree had forbidden the Druids Religion in Britaine: *Marci Antonij Veri autoritate & decreto profliganda esset Religio quae omnium memoriam superabat.* In which opinion there was now no euasion to be founde out, but the Druids superstition must presently be abandoned in Britaine. And not to build too much vpon these mens words, most euident it is, that although the Roman Emperours had not published any Edict, for the abolishing the Religion of the Druids in Britaine, nor without the allowance and approbation of the King of Britaine, could by the agreed conditions betweene them, so farre intermedle to make any generall lawe to binde all the Druids, or any other kinde of people in this kingdome: Yet now both our King Lucius consenting, and seeking it, and the Roman Emperours so long desiring it, and farre preferring Christian Religion before that which they professed, the way is laid wide open, and ready prepared for a common forsaking of the Druids superstition, and embracing the sacred Religion of Christ in this Nation. For although we yeeld to them which hold King Lucius did not Rule in all Britaine on this side the wall or Trench of Adrian, yet most certaine in Histories it is; that he and the Roman Emperours together possessed it all. And these Emperours and their Lieutenants had publickely, as before, giuen warrant for any man to be a Christian in all their Territories, and they desired nothing more, then the Druids utter destruction, and extirpation, and P. Suetonius not long before Lieutenant heere for the Romans had begun it when in the Ile of Anglesey, which was the resident place of the most learned and commanding Druids both for Britaine and Gallia he had vnterly destroyed them, their execrable places of Sacrifice, and scarcely left there any memory of them. By which proceedings the cheifest difficulties of the

Cornelius Tacitus H. st. l. 14. in Vit. Iulij Agricolae, Ponticus Virun. l. 4. Polidor. Virgil. Angl. Histor. lib. 1. pag. 11. Stowe Histor. in Suetonius Paulin. Holinsh. Histor. of Engl. l. 4. c. 9. Hect. Boeth. Scot. Hist. l. 3. fol. 55. & 23. Iul. Caesar. Commēt. l. 6. Robert. Cænal. Tom. 1. Gallic. Hist. Perioch. 3. Diodorus Siculus rerum ant. l. 5. Io. Xiphilin. in Epitom. Dionis. in Nerone. Iulius Cæsar Commentar. l. 6. Boeth. Theat. of Brit. supr. Matth. Parker. Antiquit. Brit. p. 4.

Anton. Sabelicus Eunead. 7. libr. 2. Hect. Boeth. Scot. Hist. l. 3. f. 55. Holinsh. Hist. of Engl. l. 4. cap. 9. Theater of great Britaine l. 6.

Hector Boeth.
Scot. Hist. l. 5. f. 55

Arnold. Merm.
Theatro conu.
gent. & alij apud
eund. ib.

Conuerſion of Britaine eſpecially in temporall reſpects were now overcome. And for ſpirituall further helps beſides ſo many holy and Apoſtolike men preaching heare them among the Britans, of whome I haue made memorie before, we finde that many among the Romans heare at that time were Chriſtians, and ſo had their ſpirituall guides to direct them; and which alſo gaue Inſtructions to King Lucius and his Britans: *Lucius Britannia Rex de Chriſtianorum pietate & miraculis à Romanis in Britannia ſub Trebellio & Pertinace merentibus permulta audiuit.* And we are further aſſured by forreyne Hiſtories, that in the time of this Pope S. Sotet and Emperour about the yeare of Chriſt 174. *Anno & quod excurrit 174. Pontifice Maximo Sotere:* diuers Biſhops were ſent into theſe parts, which theſe Antiquaries bring on their Iorney hitherward as farre as Callice, Morinis, naming diuers of them, as S. Fuſcianus, Victorius, Piaton and their companions: *Antiftitibus S. Fuſciano, Victorico, Piatone, aliſſque ſocijs.* And to put vs in minde of their coming hither, they tell vs, they had there the ſhorteſt paſſadge into Britaine, & they bring auncient witneſſes thereof. *Vnde breuiſſimus in Britanniam, nunc Angliam, eſt Traiectus, ut Tacitus, & Iulius Caſar meminere.*

THE XII. CHAPTER.

HOW THE RELIGION OF THE DRUIDES
in Britaine made ſome hinderance for the generall receauing of
the lawe of Chriſt; But conuicted to be abominable Idolatrye,
and Superſtition, the Profeſſors of it generally embraced the faith of Chriſt, deſerting their former Inſidelities
and Impieties.

WHEN matters were thus farre proceeded for the generall receauing of Chriſtian Religion in Britaine, the king and his Nobles ſeeeking it, the Roman Emperours and Lieutenants giuing conſent therevnto, and many holy Apoſtolike Biſhops and Preiſts now heare both among the Britans, and Romans which urged it, and offered themſelues dayly to maintaine and proue that to be the onely true and lawfull ſeruing of God, and way to eternall happines, and ſaluation after this life: And that profeſſion of the Druids which the Britans heare before this time, as alſo the Inhabitants of Gallia, and a greate part of Germany, had many hundreds of yeares followed, and practiſed, was impious, falſe, Idolatrous, damnable and diabolically, many of the cheife Doctours and teachers thereof were much troubled and perplexed hereat, and in temporall reſpects not without cauſe. For if a forſaking of their Rites and Ceremonies ſhould generally and with publike warrant, and regall Authoritie, enſue, their temporall honours, dignities, reuenues, Immunities and priuiledges graunted vnto them onely in regard of their teaching, and maintaining that their Profeſſion, would not onely be taken from them, but in all Iudgment be conferred and beſtowed, (as they after were) vpon the Chriſtian Biſhops and Cleargie to

ſucceed,

succeed, professed enemies of their callings. Hearevpon to giue a quiet and peaceable Introduction to the holy Lawe of Christ, which alone yeeldeth all true peace, and quietnes to the soules of men in earth and heauen, and not to bring it in with the onely temporall sway or power of the King of Britaine and Roman Emperours, as the custome of Mahumetans and some others is, which haue nothing but sword, penall Edicts, and Persecution, to vent and supporte their battardly Religions withall, diuers conflicts and disputations were had in this kingdome betweene our Christian Apostolike men, and the best learned of the Druids Lawe. These vrged many reasons and popular, for their manner and custome of worship, yet preserved in Histories. They had to pleade for themselves, that not onely Britaine and Brittish Ilāds many in number, but France, and greate parts of Germany ioyned with them in Religion: And in their worshiping for Gods, Iupiter, Apollo, Mars, Mercury, Audate, Berecynthia and some others, most of the gentiles conspired with them. Their Religion and themselves by that name had continued, and florished in the world from the time of Drius that greate king and high Preist, *Drius Germanorum Pontifex*. Who reduced the gentils Religion into this order, founded them a Colledge & gaue them their denomination about the yeare of the worlds Creation 2900. *Drius ille apud Germanorum Celtas, vir magna Authoritatis gentilitiam Religionem in ordinem redegit, atq; Druidarum Collegium Religionis ergo instituit, a quo etiam Druides apud Gallos & Germanos dicti*. And the Towne in Normandy, called *Dreux*, was also so named from him, as their Histories say, and the Ryuer *Druentia* running therby. What was the certaine time of their beginning is not so certaine. Pantaleon before saith, it was in the yeare of the world 2900. Ioannes Frisius saith, in the yeare thereof 2070. and 1892. yeares before Christ. Bernado Giunti will haue it in the 420. yeare after the flood of Noe. Nicholas Vignier ascribeth the Reigne of King Dryus or Drius to the yeare of the world 2200. Therefore I cannot be of these late writers minde, which say, they were called Druides of *δρῦς* an Oke in Greeke, because they were some times vnder Okes in the woods. For so we might call all old Idolaters Druids, for the Scripturs witnesse, they sacrificed in Groues and Woods, so doth Pliny, Lud. Cælius and others *Lucos, & nemora consecrant*. And the Greeke writers, as Eutropius, Dio, Herodian, Zosimus and the rest are silent of this Sect, as the Latins also, but when they speake of Britaine, France and some parts of Germany where onely, and no where els this Religion reigned. And Iulius Cæsar is plaine, there were no Druids in Germany, but they differed much from the Gaules in Religion. *Germani multum à Gallorum consuetudine differunt. Nam neque Druides habent, qui rebus diuinis præsunt*. And the Scottish Historians say, the auncient name of these men in the language heare, was *Durcerglys*, and they were Romans which spake not Greeke which gaue them first the name Druides of Drius, to make the strange name to take Latyne declension: *hos Romani Scriptores Druides ut peregrinum vocabulum inflexionem caperet Latinam, appellant*. And heare were no Greeks in these parts to giue them a Greeke name, neither did their Sect come neare any part of Greece, at any time, and howsoeuer we will pronounce the Greeke word *δρῦς* an Oke, *drys* or *dru*, we should by deriuing them from thence, call then *Drissets*, or *Drusssets*, as of *Cus*, and *Hus*, we call *Cussits*, and *Hussits*, and not *Druids*, or *Druids*: But for their Antiquitie they might truely make it of so greate continuance.

2. Neyther was their honour and glory in Britaine, and where els they

Henric. Pantal. l. de Vir. Illustrib. Germ. part. i. p. 40. 41. Selden A. nalect. Anglob. l. i. c. 1. c. 4. Berosus. Nichol. Vignier. Biblioth. Hist. An. mundi 2200. Hist. aggregatiue des Annales fol. 3. Bernard. Giunti Cron. in Drius. Ioa. Frisius Biblioth. Philos. Anno mundi 2070. Ante Christum 1892. Io. Bal. l. de Script. centur. i. in Samothe. Camd. Brit. p. 12. Plini. l. 12. cap. 1. Lud. Cælius. l. 7. c. 1. Tacit. lib. de morib. & popul. German. Andr. Altham. in schol. in Cornel. Tacit. supr. Iul. Cæsar lib. 6. Belli Gallic. Hector. Boeth. Scot. Hist. l. 2. f. 22. 23.

Henricus Patal.
l. de Vir. Illustr.
Germ. part. 1. p.
40. 41.

Antiquit. Eccles.
Landau. Bed. l. 1.
Hist. c. 4. Gildas
l. de excid. & cōq.
Brit. Galfr. mo-
num. Hist. l. 4. c.
19. Pont. Virun.
libr. 4. Dicitur
Hist. M. S. ann.
178. Matt. West.
Hist. an. 185. 186.
Martin. Polon.
Supput. in Eleu-
therio. Robert.
Barnes in Vit.
Pontif. Rom. in
Eleuther. Matth.
Parker Antiq.
Brit. Godwin.
Conuers. of Bri-
taine. Stow. Hist.
in King Lucius.
an. 179. Polid.
Virgil. Hist. l. 2.
Hector. Boeth.
Scot. Hist. l. 2. f. 23
Theater of great
Brit. l. 6. Selden.
Analect. Mich.
Dract. Polyolb.
Io. Hard. Chron.
c. 51.
Ammianus Mar-
cellin. l. 15. in Cō-
stantio.
Iulius Cæsar Bel-
li Gallici. l. 6. Lu-
can. l. 1.

Diodor. Sicul. l.
5. rerum antiq.

Theater of great
Brit. l. 6.

liued; of a lower degree. *Vestitus eorum valde pretiosus, atque ornatus insignis. Nam collo torques, manibus annuli, lacertis Armillæ addebantur. Vestes erant tin-ctæ, & auro pictæ*: Their apparell was very pretious, and attire singular. For they wore chaynes of gold about their necks; Rings one their hands; and bracelets one their Armes. Their garments were dyed, and embrodered with gold. And their ha- bitations and dwelling places were no lesse stately, the cheifests of them sea- ted in the cheife Cities of Britaine, and their Mansions conuerted afterward to be Archbishops, and Bishops Pallaces, sometimes they resorted to woods as all auncient Witches, Magicians, and Idolaters did, to exercise their Sorce- ries, and offer their Sacrifices, especially to such Oakes, as bore *Misseltoe*, na- turallie medicinable for diuers infirmities; and therefore to the rude people they ascribed a certaine Diuinitie to such Trees. Their houses, as themselves also had exemptions from all seruices, exactions, and troubles: They were cheife Iudges in all matters both spirituall and Temporall; hauing all men obedient to their Order, sentence and determination vnder the greatest pe- naltie of abandoning, and exilement from the Societie of men, and such like, and death it selfe at their pleasures; designing whome they listed to be cruelly sacrificed to their Deuils, and Idols, whome they termed Gods. The cheifest of them had for a singular signe of honour fier borne before him. *Ante quem ignis dignitatis, honorisque insigne deferretur*. Ammianus Marcellinus speaking of these men, giueth this praise vnto them, that they were of great wits, and liued in companies or Colledges, according as Pythagoras ordayned, they were lifted vp with questions of hiddē and high things, and despising human matters, pronounced that mens soules were Immortall. *Druidæ ingenijs celsio- res, vt authoritas Pitagoræ decreuit, sodalitijs astricti consortijs questionibus occul- tarum rerum altarumque erecti sunt: & despectantes humana, pronuntiarunt ani- mas immortales*. Which opinion of theirs of the soules immortalitie Iulius Cæ- sar with diuers others also confirmeth, but in a lewde sence of Transmigra- tion of going from one body to an other. *Hoc volunt persuadere, non interire animas, sed ab alijs post mortem transire ad alios*. And if any man was dange- rously like, in warre or perill, & would offer Sacrifice, or vowe to offer it, they vsed the Druids as Ministers to offer it. *Qui sunt affecti grauioribus morbis, quiq; in prælijs periculisque versantur, aut pro victimis homines immolant, aut se immo- laturos vouent, ministrisque ad ea sacrificia Druidibus vtuntur*. Diodorus Sicu- lus who liued in the same time with Iulius Cæsar giueth his reason, that the Druids were thus vsed for Preists in all the Sacrifices of the Gaules and Bri- tans, much to their honour in their opinion which were ruled by the Druids: because they hold that Sacrifices should be offered by them, which be ac- quainted with the diuine Nature, and are skillfull of the language of the Gods: and they thinke that by these mens intercession good things should be asked of the Gods, by whose counsaile they enioy peace and warre. *Est apud eos moris, nullum absque Philosopho Sacrificium facere. Existimant enim per diuinæ naturæ conscios sacra fieri oportere, tanquam linguæ Deorum peritos. Atque horum intercessione bona à dijs censent petenda, quorum consilio, & pace, & bello fruuntur*. Our Protestant Authours of the Theater of greate Britaine make Cæsar and auncient writers to write in this manner: The Druids office was employed about holy things: for they had the managing of publike and private Sacrifices, and to in- terpret and discusse matters of Religion. Vnto them doe resort great numbers of yōg men to learne at their hands, and they be had in greate reuerence, for they determine almost, all controuersies and matters in variance, as well publike, as priuate. And

if there happen any thing to be done amisse, if there be any murther committed, if there arise any controuersie concerning inheritance or bounds of lands, they take the matter into their power, and award eyther recompence or penalties in the case. And if there be any, be he private parson, or be it corporation, that will not stand to their Iudgment, they interdict him, which punishment amongst them is held most greivous. They that are so excommunicated, are accounted in the number of the wicked, and vngracious. All men shune them, all men eschue their company, and communication. This is one of the cheifest things that they labour most to beate into mens minds, that the soules dye not, but doe after death passe from one to an other. And hereby they thinke men should be most stirred vnto vertue, when the feare of death, is nothing regarded. Also they dispute many other things: as of the starrs, and of their mouings: of the bignes of the world, and the earth: of the nature of things, of the strength and power of the Gods Immortall: and doe therein instruct the youth. Thus we haue heard what those Druids and their followers, which had not before submitted themselves to Christ, did or could plead for the maintenance of their pretended Religion, and honour and glory which they principally enioyed by profession thereof.

3. Now lett vs a litle examine their cause by their owne Authours and their owne proceedings, for to write at lardge of their most grosse and inhuman absurdities would require a volume from mee, as the like hath done of other writers against such Pagan Gentils their superstitions. Whereas all creaturs cry out vnto vs, especially the more Noble as the Celestiall bodies (in searching whose natures and effects these men were most conuersant,) that there is an eternall and omnipotent maker and causer which created all things, who being without begining or ending was made or caused by no other: *celi enarrant gloriam Dei, & opera manuum eius annuntiat firmamentum*. And diuine worship is onely due vnto him, for his allmightie excellencie, and the benefites, which man a reasonable creature receaued, and further expecteth, and needeth to receaue from him, which we commonly call Religion, a Religeinge, Religation, or dutifull binding of man enformed with a reasonable intellectuall, and immortall soule, ordayned as it were the Lieutenant and Viceroy of God to gouerne this inferiour world, & by his better eternall part, assured that better and eternall things are ordayned for him, if he doth not depriue himselfe of them, but seeke, finde out and performe the will and commandement of so infinite good and bountifull a Creatour, Preseruer and Maintainer of all things, especially for the vse and end of man so dignified and exalted among his creaturs. Which these Druids and their Disciples were so farre from effecting, that they gaue him noe honour at all, neuer remembring him among those they worshiped, but doing the greatest dishonour they could vnto him, in giuing that glory and maiestie, which is onely proper and due to him, to his rebellious creaturs and professed enemies, damned and infernall soules hundreds of thow sands before them, and diuers of these by probable Historicall accompts of later time, and Creation, then the Authour of their owne Sect, Druius was. And if we will followe Iulius Caesar, who of all writers writeth most of their pretended Religiō, liuing in the time of their cheifest sway, and best knew what they professed, he writeth of the Germans, that they differed much from the French, and their Druids in Religion: Hauing no Sacrifices, and onely accompting them for Gods, whome they see, and by whome they are manifestly knowne to be helped, as the Sunne, Moone, and such visible things, and heard not of any other God. *Germani*

Julius Caesar l. 6.
 Belli Gallici. An-
 dreas Althamer.
 Brēzius in scho-
 lijs in Cornel.
 Tacit. l. de sit.
 Mor. Germ.
 Henric. Pantal.
 l. de Vir. Illustrib.
 part. 1. p. 40. 41.

*multum à Gallorum consuetudine differunt. Neque Sacrificijs student, Deorum nu-
 mero eos solos ducunt quos cernunt: & quorum aperte opibus innantur. Solem, Vul-
 canum, & Lunam: reliquos ne fama quidem acceperunt.* Yet the German wri-
 ters are so confident, that the Druids ruled there in Religion, that they shew
 vs to this day in Germany, as farre as Bauaria two especiall places; where they
 were wonted to assemble vnder greate Okes, to exercise their superstitions,
 and in detestation thereof, two Monasteries called *Oberaltaich* and *Nideral-
 taich*, were founded there, to blot out their memory. *In Banaria quoque infe-
 riore, sub quereu magno superiore & inferiore suam superstitionem exercebant, quæ
 loca postea in Monasteria conuersa, etiamnum Oberaltaich, & Nideraltaich appel-
 lantur.* Therefore these could not be Professours & Teachers of the true God,
 his worship and Religion, which for diuers people and Countries, and for
 themselves also had such varietie and change of Gods, and Religion, in diuers
 times and places, and yet all of them professing most grosse and stupid igno-
 rance, or willfull Idolatrie, the greatest Irreligion to God that can bee.

4. And as they thus proued themselues to be Atheists leaving no possible
 true God to be worshipped, so by their error of Transmigration of soules from
 one body to an other, they fall into one of these absurdities, that one soule might
 and should in the end informe many, euen hundreds of bodyes, or els cease at
 the last to informe, cease to be, and made mortall. And as Chimericall a fictiō
 it was of the to say, as Lucan expoundeth them, that when a soule left a body
 in this world, it went into an other world, and there informed an other body.

Luc. l. 1.

*Vobis Authoribus, Umbra
 Non tacitas Erebi sedes, Ditisque profundi
 Pallida regna petunt; Regit idem Spiritus artus
 Orbe alio longe,*

For so they must needs make more worlds, where generation and corrup-
 tion is, besides this terrestriall and sublunary, were we inhabit. And therefore
 iustly doth the same Authour call their profession Barbarous rites, a false man-
 ner of worship, and singular against all the world besides.

*Et vos barbaricos ritus moremque sinistrum
 Sacrorum, Druidæ postis repetistis ab armis
 Solis nosce Deos, & cæli sidera vobis,
 Aut solis nescire datum.*

And thus in their Religion we finde neyther true God to be worshipped,
 nor true man to worship him. And their practise both tooke away all things,
 that are required to true worship, and Religion, and they exercised in place of
 them quite contrary and vnlawfull things. Which we shall euidently perceauē
 if we examine them by the Decalogue or Ten commandments giuen by God
 in the Lawe of Moyses, commonly thought both by Dauidistie and Philoso-
 phie to be the Lawe of Nature except that of the Sabboth day to be obserued.

5. The first of, one onely God, we haue heard how they transgressed it; so
 likewise of not making any Idoll to adore or worship, hauing the Idols and
 false Gods before remembered. S. Gildas is an able witnes that the monstrous
 Idols of Britaine in this time were not inferiour in number to those of Egypt,
 commonly esteemed the most Idolatrous Nation of the world, and some of
 them with deformed lineaments remayned to be seene in his time. And this
 blinde people of Britaine gaue diuine honour euen to Mountaynes, Hills and
 Riuers. And yet besides these, had errors and Idolatries common with other
 Nations. *Non omittens præscos communesque cum omnibus gentibus errores, quibus*

Gildas l. de Ex-
 cid. Brit.

ante aduentum Christi in carne omne humanum genus obligabatur obstrictum, nec enumerans patrie portenta ipsa diabolica pene numero Egiptiaca Vincentia, quorum nonnulla lineamentis adhuc deformibus intra vel extra deserti mania solito more rigantia, toruis vultibus intuemur: neque nominatim inclamitans montes ipsos, aut colles, aut fluvios olim exitiales: nunc vero humanis v'ibus viles, quibus diuinus honor a cecotunc populo cumulabatur. The same haue others both Catholike and Protestant Antiquaries after him. And the Sacrifices which they offered to these abominable Idols, were the most detestable, and for such not vnworthily ranked both by their owne Pagan, and Christian writers, among the most cruell and Barbarous sauages of the world. Pro victimis homines immolant administrisque ad ea Sacrificia Druidibus vtuntur. Publiceque eiusdem generis habent instituta Sacrificia. They offer men for Sacrifices, and the Druids be the ministers in such Sacrifices. And such Sacrifices be instituted by publike Authoritie among them. Thus hath Caesar and others. Cicero speaking of these Druids saith: *His quicquam sanctum, ac Religiosum videri potest, qui etiam si quando aliquo metu adducti Deos placandos esse arbitrantur, humanis hostijs eorum aras, ac templa funestant? Ut ne Religionem quidem colere possint, nisi eam ipsam scelere violarint. Quis enim ignorat, eos vsque ad hunc diem retinere illam immanem, ac Barbaram consuetudinem hominum immolandum? Quamobrem quali fide, quali pietate existimatis eos esse, qui etiam Deos immortales arbitrentur hominum scelere & sanguine facile posse placari?* Can any thing be accompted holy and Religious with these men, who when they are a fraid of any thing and would haue their Gods pacified, doe propaine their Altars and Temples with sacrificed men? So that they cannot exercise their Religion, except they first violate it with wickednes. For who is ignorant, that even to this day, they retayne that sauage and Barbarous custome of sacrificing men? Therefore can you thinke those men to haue any Religion, or piety, who thinke their immortall Gods (so he a Pagan nameth their Pagan Gods and Idols) may be easily appeased with the wickednes, and blood of men? The like hath Dio Cassius, Ammianus Mercellinus, and others among the Gentils, all crying out against these most Barbarous proceedings, and yet termed with them Religion. And to fill vp the measure of this their most inhuman Irreligion, as Iulius Caesar with others testifieth, these men had Idols of an huge greatenes whose members being made of wands, they filled full of men aliue, and so setting them on fire burned them: immensi magnitudine simulachra habent, quorum contexta viminibus membra viuis hominibus complent, quibus succensis circumuenti flamma exanimantur homines. And Pliny with others is witnes, that they were so farre, from doing any homage or dutie to God, that they bestowed all such vpon the Deuills his Enemyes, and were so farre and so long time in his dayes had bene practised in Magike and Inuocation, and worshiping deuills, that he supposeth the Persians so farre distant, and giuen ouer then to that most horrible dishonoring of God, had learned and receaued it from hence, where the choise Maisters and practisers thereof remained.

6. And concerning the other commaundements of the second Table, of honoring Parents, not committing murder, adultery, theft, or wronge vnto men, which are warranted by the Lawe of Nature, these men were as farre from performing the, as those of the first Table about diuine worships, but this so termed Religion gaue either comendement or publike allowance to breake them all. Iulius Caesar writeth, that the men kept women as wyues common vnto them, and brothers the women or wyues of their brothers, and parents those of their children. *Vxores habent deni duodenique inter se com-*

Theater of great Brit. l. 6.

Caesar l. 6. Belli Gallici.

Cicero Oratio- ne pro M. Fonteio.

Dio Cass. in Epi- tom. apud Xephelin. in Nerone. Ammian.

Merceil. in eod. Iul. Caesar. lib. 6. Belli Gallici. Io. Selden Analect.

p. 27. Plinius natural Hist. l. 3. Io. Seld. Analect. Anglob. p. 35. Theater of great Britaine l. 6.

Iul. Caesar Bell. Gallici l. 6.

Io. Zonaras in
Seuero:

Būduica Regina
in orat. ad Ada-
sten apud Io. Xe-
philin. in Epitom.
Dionis. in Nero-
ne. & in Seuero.
Dio. & Xephil.
supr. Io. Zonaras
in Seuero.

Theater of great
Britaine lib. 6. S.
Io. Chrysostom.
Serm. de Pente-
cost.

Hier. aduers. Io-
ninian.

Porphir. apud
Gildam l. de ex-
cid. Britanniae
prope Initium.

inanes, & maxime fratres cum fratribus, & parentes cum liberis. The like hath Zonaras; and how in some parts of this Country the people went naked. *Nudi degunt, mulieribus promiscue vtuntur.* And this was accompted a vertue & honour among them, as their Queene Būduica did publikly professe, in her prayer to her Goddesse. *Andraſte, or Andaste: Qui cum cetera omnia, tum liberos, & vxores communes inter se putant:* The Britans did esteeme children, wyues, as all other things to be common among them. And both Xephilinus, Dio, and Zonaras say, it was as lawfull for them to steale, *libentissime latrocinantur.* If theft may be, where all things are allowed to be common. What they esteemed of murther, and corporall violence may be collected by that is sayde, when the Innocents were at commaund to be sacrificed to their deuills. And to vse S. Chrysostoms and S. Hieroms speach as our Theater Protestants translate them: *S. Iohn Chrysostome saith, the Britans fedd vpon human flesh, making no difference betwixt the blood of man, and beast. Of which barbarisme S. Hierome also complained, that some of those Nations (he expressely nameth the Scots) vsed to eate the Buttocks of Boyes, and Paps of Virgins, which in their feasts were serued for the daintiest dishes.* And this most sauadge and barbarous behauiour of this kingdome, vnder the Religion and Reignement of the Druides, was by their gouernment now become so notorious in the world, and odious, that, as S. Gildas noteth Pophyriethat greate Pagan Philosopher and maintainer of their superstitions, and so enraged against the Church of Christ, that he calleth him *the madd dogge, Porphirus rabidus orientalis aduersus Ecclesiam canis,* liuing in the East nameth this Country, the mother of Tyrants. *Britannia fertilis Provincia Tyrannorum.*

7. These and such other most grosse and hellish superstitions, errors, and execrable wickednes in practising their pretended Religion, being so inuincibly proued, that neither denyall, nor excuse would be made, and seeing how all the world had allready, or now was to forsake them, the Roman Emperours and their Lieutenants in France had bannished them, they sought their destruction heare in Britaine, and the king himselfe with his Nobilitie condemned them, and very many of their best learned men both in this and other Countreyes had abandoned their Rites, and vsadges, and now embraced and actually professed Christian Religion, thus spurred forward, and thereby more seriously, and deliberately reflecting vpon those continuing, and vnansweareable motives therevnto, which I haue remembred in the first Age, and more properly belonging to the Druides of Britaine, then any people of this or other Nation. They also with their followers and Disciples gaue a common consent to relinquish their so condemned superstitions, and receaue the lawe of Christ, and this in so generall or vniuersall manner, that within short time after, few or none were to be found, which professed their so condemned Idolatries, and Impieties. And among their owne superstitions, they had some better obseruations and directions deliuered and proposed by a better spirit, to bring them more readily into the way of truth, among which was that their auncient Tradition, which I haue spoken of before of picturing & reuerencing a Child in a Virgins Armes, which when the Mysteries of Christ were preached & proued vnto them more easely brought them publikly and plainely to professe and followe that, which figuratiuely, & prophetically in obscure manner and signes they had acknowledged long before Christs Natiuitie.

THE XIII. CHAPTER.

OF POPE S. ELEUTHERIUS, AND HOW IN
his Papacie, and by his Papall order and power Britaine had the
honour to be the first Christian kingdome in the worlde,
and eldest daughter of the mother Church of
Christ, King Lucius by his Embas-
sadors and petition to the
Pope of Rome so ob-
taining.



I. B O V T this time when matters were thus acting, or acted in Britaine, S. Soter the holy Pope of Rome was Martyred, not by the commandement, but rather against the commande and Edict of Marcus Aurelius the Emperour, hauing giuen so seuerer and strict order and chardge that no Christian should be molested or questioned for his Religion, by some malicious and false accusing Aduersaries. And S. Eleutherius, or Eleutherus succeeded him in the See Apostolike, and by the common opinion ruled the same, 15. yeares, or more. Marcus Aurelius Antoninus was yet Emperour, and after him his sonne Commodus, who though he was a most wiked man, exceeding all that went before him in impiety, as *Marius Maximus*, *Lampridius*, and in them the whole Senate of Rome with others are witnesses, yet as a scourge of God, to the Persecutors of Christiā, he oppressed them, and was fauorable vnto Christians, neuer molesting them; whether it was at the mediation of Marcia a woman, whome he exceedingly affected, and was as Dio saith, most friendly to Christians, *Christianorum studiosissima*, or otherwise, I doe not examine, he remained Emperour all Pope Eleutherius his time. And Lucius was still King in Britaine, and so by generall consent of Antiquaries continued all the time of Pope Eleutherius, who as all our English Protestant Historians, with others doe willingly and freely acknowledge, was an holy Bishop and studious to haue the word of God published, a good Maister of the household of Christ, and so adhering to the Doctrine of the Apostles that he confirmed the Britans therein. *Pius Episcopus, diuino verbo propagando studens. Bonus paterfamilias de thesauro suo noua cum veteribus proferens effecit, ut confirmatus & consolidatus Britannis in suscepta prius ab Apostolis Doctrina, totum illud regnum in eius fidei verba iuraret.* Thus write two Protestant Bishops, the one their first Archbishop to whome the rest subscribe in this opinion of S. Eleutherius.

2. What was his Religion in particular concerning matters now questioned by them, they are not so willing to vtter in expresse terms, because they are enforced by all Antiquitie to yeeld that the Religion which he professed was the same which was then by publike Authoritie generally preached and embraced in Britaine. But he established among other things, the true Obseruation, of Easter, *die Dominico a 14. vsque ad 21. celebraretur.* Acknow-

Damasus Pontif. in Eleuth. Martin. Polon. in Eleuth. Matth. Westm. an. gratia 185. Florent. Wigorn. Chron. an. 162. al. 184. Lampridius in Commod. Mar. Max. & Senat. apud eund. ib. Herodianus l. 1. Dio in Commod.

Matth. Parker. Ant. Brit. p. 4. Io. Bal. lib. 1. de Act. Pontif. Rom. in Eleutherio.

Florent. Wigor. Chron. an. 181.

Magdeb. cent. 2.
col. 133. cap. de
Scholis. Niceph.
1.3. c. 29. Pius 1.
Epist. 1. ad S. Iu-
stum. Vienn.

Magdeburgen-
ses cent. 2. c. de
primatu. col. 141.
142. Robert.
Barns l. de Vit.
Rom. Pont. in E-
leutherio.

A& Eleutherij
Papæ in Breuiar.
Rom. die 26.
Maij. Anton. Sa-
bellicus l. 5. En-
nead. 7. Platina
in Eleutherio.

ledging, as before, that he confirmed the Britans in the Doctrine of the Apostles. And further testifying from Antiquities that his mother Authia comitted him to Anicetus Pope before S. Pius, by many Authorities, to be instructed in Diuinitie: *Authia Eleutherium filium suum Aniceto tradidit erudiendum, qui sacras literas ab eo doctus, sacro Cleri numero inseritur*: and so familiar, and accepted renowned with Pope Pius, that famous Massing Pope, as is already declared, they must needs grant he was as farre a professor of that present Roman Religion, which they name Papistrie or Poperye, as they haue confessed of those holy Popes his predecessors in the See Apostolike, and Tutors in Religion. And for some cheifest particulars, they giue vs their particular warrant, that it was so. For the Popes spirituall Supreamacie they write that he claymed, and partised it, as the definition or Institution of the Apostles, and their successors to his time: *Romana sedis Primatum arrogat, cum ait ab Apostolis eorumque successoribus multorum consensu Episcoporum definitum esse*: and prouided that in Bishops cases, and accusations, nothing should be determined, but by the Pope of Rome. *Accusationem contra Episcopos intentatam; Episcopos audire permisit: sed ut nihil, nisi apud Pontificem definiretur, cauet*. But this will more plainly appeare in the planting of Christian Catholike Religion heare, in the ensuing History thereof. And this shall stand in place of a *Sea Marke* to bring mee into the true way of my British Historicall Narration againe.

3. For when matters of Religion had so farre and prosperously proceeded in Britaine, as I haue related in the former Chapter, and now nothing remained to be concluded of in those affaires, but how the true faith and Religion of Christ might be planted heare, by the most publike, powerable, warrantable, and vncontroleable Authoritie in such proceedings, it was generally agreed vpon according to those grounds and approued Rules which our Protestant Antiquaries haue proposed and prescribed vnto vs before, that so greate important and generall a busines of conuerting a whole, and so Lardge a kingdome neither lawfully might, or could be establishe in all things thereto required and necessarie, without the help, power and highest warranting prerogatiue of the Roman See Apostolike. And therefore the small determination of our king, his Nobles, and most Religious and wisest Aduisers in this Noble worke, was, to petition to the Pope of Rome by letters and Ambassadors from hence, that he would accordingly as his high Pastoral charge and office called vpon him in such affaires, to take this greate Action in hand, and effect it by such men and meanes as should be thought most fit, and approued vnto him. Whether this Resolution and Ambassadge of king Lucius was made and directed first at this time in the Papacie of S. Eleutherius, or toward the later end of Pope Soter, I dare not to determine, because we read in the best and most allowed Relation of this Ambassadge, that it was now acted in the very beginning of the Popedome of Eleutherius, and then both king Lucius letters and Ambassadors were come to Pope Eleutherius at Rome, with this suite. *Huic (Eleutherio) initio Pontificatus supplices literæ venerunt à Lucio Britannorum Rege, ut se ac suos in Christianorum numerum reciperet*. Which giueth Argument, that if such letters and Ambassadors were not sent in the life of Pope Soter, and hindered of execution by his vnexpected Martyrdom, yet at the least the Resolution heareof was made in his time, otherwise those Ambassadors and letters could not haue bene transported so farre, and so soone, if we should expect resolution to his dayes as to be there in the beginning of his Papacie. The largnes of this kingdome, the diuersitie and

manifest

manifold number of parsons, euen of cheife accompt, both in spirituall and ciuill respect commorant in distinct and much seperated places, whose consent was requisite, and many of them, thir Iudgments not presently conuicted for such a messadge, and other difficulties drawe me deeper into this opinion that this Ambassadge was attempted, or concluded, in Pope Soters time. For as our learned Protestant Antiquaries write: *hec contigerunt anno à Christi aduentu in carne 179. Vt Veriores Annales commemorant*: according to the truest accompt in Histories this Ambassadge was in the 179. yeare of Christ, in which yeare by the common accompt, S. Soter was put to death, on the 22. day of Aprill, and the See Apostolike was voide before S. Eleutherius his Election 10. dayes. So the remnant of this yeare from the second day of May is farre too short a time to assigne for the managing of so many and important affaires, especially if we add the sending hither againe, from Rome by Pope Eleutherius, *Damianus* and *Fugatianus*, which was also done in this yeare, as these men affirme: and much more if *Eluanus* and *Meduinus*, which were but Catechumens and not Baptized when they were sent from hence to Rome were so perfectly instructed, examined, and ordinarily as the course of the Roman Church was at that time proceeded in taking Ecclesiasticall Orders, *Eluanus* returning a Bishop, and *Meduinus* a cheife Preacher and Preist, these things requiring a longer time then is allotted before to be done in the Papacie of Eleutherius, if they returned hither this yeare with *S. Fugatus*, and *Damianus*, as our Antiquaries incline to deliuer, I must needs also incline to hold this Ambassadge was begun in S. Soter his time, and by his death hindered from execution vntill this beginning of S. Eleutherius Ruling in the Church of Christ.

4. But howsoeuer this Ambassadge may be questioned, when it was taken in hand, in the time of Pope Soter, or not before the entrance of S. Eleutherius into that charge, it is a confessed truth, and out of Controuersie, among all Historians, Catholiks, or Protestants, both that this Ambassadge about the publike Conuersion of Britaine was from king Lucius, king in Britaine to the Pope of Rome, as also that at this time all Countries betweene this kingdome and Rome, as France, Lorrayne, Germany, and Italy had many renowned learned Bishops, and Preists, neyther was Britaine destitute of such as I haue proued before. And this was well knowne to king Lucius as our Protestant Antiquaries thus assuer vs hereof: *Cumque cognouisset Lucius, quamplures nobiles Romanos fidem Christi à Romano Pontifice accepisse, eorumque exemplo Christianum nomen in singulis Prouincijs sparsum & diffusum, statuit in eadem fide, sub Eleuthero tunc Romano Pontifice inaugurari*: When King Lucius knew that very many noble Romans had receaued the faith of Christ from the Pope of Rome, and by their example the Christian name was dispersed and sowne into all Prouinces, he appointed to be inaugurated in the same faith by Eleutherius then Pope of Rome. Where we see it justified by the first Protestant Archbishop that euer was, whome the rest of our English Protestants doe willingly followe, that not onely the Nobles of the Romans had receaued the faith of Christ from the Pope of Rome, but all Prouinces had followed their example therein: Whereby it is euident both that there were many learned Bishops and Clergie men betweene this and Rome, of whome King Lucius with farre lesse labour and difficulties might haue receaued the faith of Christ, then from the Pope of Rome, had not the Preeminency of that Apostolike See in such cases called vpon him to appeale thither, for the generall and Iudicall settling of himselfe

Stow Hist. in Lucius. Matt. Park. Ant. Brit. p. 4. Io. Gosceln. Eccles. Hist. Io. Balæus l. de Script. cent. 1. in Lucio Pio. Act. S. Soteris in Breu. Rom. 22. April. Baron. Tom. 2. an. 179. in Sotere & Eleuther. Seuer. Bin. notat. in to. 1. Concil. in Vita Soteris & Eleut. Anton. Sabellic. l. 5. Ennead. 7. Goscelin. & Bal. supr.

Bal. l. de Script. cent. 1. in Lucio. Matth. Parker. Antiq. Brit. p. 5. Stowe Hist. in Lucius. Io. Goscel. Hist. Eccl.

Matth. Parker. Antiq. Brit. p. 4. All Nations in the west part of the world as well as Britaine by all antiquaries receaued the Christian faith from Rome.

and

and kingdome in the Christian faith. And by this narration it selfe, without further Authoritie in this place, it is manifest, that if King Lucius had not vsed the Roman Popes power, and direction herein, he had bene singular, hauing no example to warrant him, but the example of all Prouinces *singulas Prouincias* in this part of the world, receauing the faith from the Pope of Rome to condemne him, euen in the Iudgment of Protestants themselues, if he had otherwise proceeded in this busines.

5. Therefore I can but maruayle what a Protestant Bishop meaneth, first to extoll with greate praise our king Lucius for this Action: and after as much condemne him in the same respect. He commendeth him in this manner: *great cause haue we with all thankfullnes to celebrate the memory of this excellent Prince, by whome God did not onely blesse this Land with the knowledge of his truth, but in such sort did it, as thereby he hath purchased vnto the same the Title of Primogenita Ecclesie, the most auncient, and first begotten of all the Churches in the world, for that as Sabellicus hath well noted although Christ was preached elsewhere privately in many other Nations, long before, yet, omnium Prouinciarum prima publicitus Christi nomen recepit. Of all Nations it was the first that with publike approbation of Prince and State receaued the Profession of Christian Religion.* Thus farre he commendeth king Lucius for the carriage of this busines, afterward insinuating first to his Readers, that there were Christian Preists and Preachers heare in Britaine, when king Lucius sent to Pope Eleutherius about the generall Conuersion of this kingdome, and (to vse his words) *there is no doubt to be made, that at their hands (if he were not) he might haue bene baptised, that were the Instruments of his Conuersion:* And then he immediately thus addeth to dishonour this Noble king, for this his most honorable Ambassadge: *But what shall I say? humanitus aliquid passus est: he thought happily it would be some litle glory vnto him, and a countenance also to the action, to fetch them that might seeme to be the Authors of this designe from Rome, the Seate of the Empire, the Mistresse of the world, yea and also happily the vpholders of his Crowne, and Authoritie regall.* Thus farre this Protestant Bishop and Antiquarie: all which I haue answered before, and now breifely repeate, if King Lucius was or might haue bene baptised by any heare, (all they as I haue proued before of S. Timothie, Marcellus, Mansuetus, and others sent hither, or conuerted being cōsecrated Preists, or Bishops heare, by Authoritie from the Apostolike Roman See,) he must needs also be baptised by power from thence, if he had not sent this solemne Ambassadge thither. So likewise if he stayed the returne of his Ambassadors, Eluan and Medwin, if the Pope had sent no others hither, seeing by all Antiquities, these were but Cathecumens, and not baptised, when they were sent to Rome, but there perfectly instructed, baptised, and cōsecrated, the one a Preist, the other a Preist and Bishop, if these or eyther of them baptised him, and his people, (if they alone had bene able to performe so generall and greate a worke,) it had bene done by the power of the Pope of Rome, who consecrated them, and by Authoritie sent them hither, to that end.

6. So if king Lucius had appealed in this busines to the Bishops of France or any Country betweene Rome and vs, and if they had harkened vnto him herein without consulting with the Pope of Rome, yet all they being consecrated, and directed thither by his Authoritie, as we haue scene before, King Lucius and his subiects resolued to be Christians, must become such by the labour, power and warrant of the Pope of Rome. And by that which is saide before, by the warrant of our Protestants, of the both claymed and practised

supreame

Godwin conu.
of Brit. p. 35.

Britaine the first
Kingdome in the
world which pub-
likely, and gene-
rally receaued the
faith of Christ.

supreame spirituall power of all Popes from S. Peter, to this time of S. Eleutherius, and of him also, it is euident that this kingdome nor any other could be in such solemne and publike manner conuerted, and all Ecclesiasticall matters with change of Temporall lawes be established, without the warrant and approbation of the Apostolike See of Rome, and Church thereof: in which respect and noe other Sabellicus and others which truly call this our Britaine, *the eldest daughter of the Church; primogenita Ecclesia*, so terme it in respect of the Church of Rome, our holy Mother, which brought forth this Country generally, and publikly to Christ before any other in the world, by sending holy Preachers and Apostolike men hither, which so brought it to passe to the greate honour of this Nation. *Eleutherius Græcia oriundus, sed Neapoli in Italia ortus successit Soteri. Cum hoc nuper dignitatem adepto Lucius Britannia Rex per litteras egit: Ut se & suos vellet Christianorum numero addicere. Missi sunt eo Fugatius & Damianus viri pietate insigni, hi Regem cum tota domo populoque vniuerso Baptismi Sacramento insignauerunt: sublatoque malorum demonum cultu, vera in gente pietas constituta est. Sic Britannia omnium Prouinciæ primæ publicitus Christi nomen recepit.* Where it is euident, that Sabellicus this Protestant Bishops Authour giueth this dignitie to Britaine, to be the eldest and first borne daughter of the Church, because the Roman Church, first, and before all other Nations, did bringe it wholly forth to Christ, wholly conuerting it: in which sence the king of France accompteth and stileth himselfe, *primogenitus Ecclesiæ*, the first begotten child of the Church among kings, because Stephen a king in France rather a Duke, was in their opinion in the time of Claudius the Emperour conuerted to the faith of Christ, by Apostolike men sent from the See of Rome. And our king Iames whome our Protestants would haue to be the fourth such supreame heade of their Church in England after king Henry the eight, the younge child king Edward the sixt, and Elizabeth a woman and Queene, plainly and publikly in open parliament hath thus confessed: *I acknowledge the Roman Church to be our Mother Church.* Therefore except Mother and Daughter be not correlatiues, and vnseperable, Britaine was the Daughter, & hauing no elder Sister, Daughter of that Church, was the first borne Daughter of the Church, by this prerogatiue, *primogenita Ecclesiæ*.

7. And the Arguments which this Protestant Bishop would haue to accuse or condemne King Lucius of vaine glory, for sending to Rome to establish the Conuersion of Britaine, because Rome was then, *the Seate of the Empire, Mistresse of the world, and happily vpholder of his crowne and regall Authoritie* doe aduance the honour of King Lucius his zeale in Religion, and Durie to the Roman Church. For if the Conuersion of Britaine in so vniuersall & established order, could haue bene compassed without allowance of the Pope of Rome, it had bene more secure for him, to haue abstayned from that Ambassage, sent vnto the Pope liuing in state of Persecution for his Christian Religion, and cheife office therein by the temporall and Imperiall Rome, temporall Seate of persecuting Emperours, their times of conniuecy onely excepted, temporall Mistresse of the world & temporall Vpholder, or friend to the Regall crowne of Britaine, so farre as it did nothing which tasted of alienation from the Roman Pagan Emperours will, and dignitie, with which king Lucius his professing a Religion persecuted by them, and suing for establishing and confirmation thereof by the Authoritie of the Pope of Rome, which aboue all other things was most distastfull to the Roman Empire, and

had

Anton. Sabellicus l. 5. Ennead. 7

Annal. Gallia. in Claudio.

King Iames speech in his 1. Parliament.

Godwin Conu. of Brit. supr. p. 35.

Io. Funccius l. 6.
commentarior.
in Chronolog.
ad An. 178.

had for that cause put all the Popes hitherto to death, did most tw harte, and disagree. And therefore among diuers others Ihon Funccius the Protestant Antiquary doth thus freely acknowledge: That at this time there were many most renowned Bishops in France whose help and assistance for the Conuersion of Britaine king Lucius might farre more easily haue vsed then to haue sent so farre as Rome for Preachers to be sent hither, and order to be giuen from thence for effecting that worke, but that the dignitie and prerogatiue of the Pope of Rome called vpon him to appeale to him, for ordering and settling these affaires, and giueth this Act and example of king Lucius the most potent king of the Britains as he stileth him, for a sure and certaine signe and Argument of the Popes of Rome true honour at that time, when they were so dishonored by the Emperours and worldly proceedings: *Quo in honore Romani Pontifices eo tempore fuerint, ex hoc satis apparet, quod potētissimus Britanniarum Rex, Lucius, qui ea tempestate Christi fidem primitus ex continenti ultra Germanicum Oceanum in Britannicam Insulam publicè vocauit, non ab alio quodam Episcopo Doctores Veritatis petijt, quam à Romano, cum tamen eodem tempore multi per Gallias clarissimi haberentur Episcopi.* And in this, all Antiquaries doe or ought to agree.

THE XIV. CHAPTER.

WHEREIN IS RELATED, HOW KING

Lucius did not onely sue vnto the Pope of Rome by his Embassadges,
for the generall setting of Christian Religion in Britaine,
bur for ciuill and temporall lawes also to be
allowed by him to rule heare in
Temporall affaires.



1. V R auncient Historian Ethelwerdus, warranted as some thinke by S. Gildas, and Nennius before cited, writeth that Pope Eleutherius sent letters, and a Legate to king Lucius of Britaine, admonishing and calling vpon him, to make profession of the holy Christian faith, and Catholike Baptisme:

Ethelwerdus in
Chronico in E-
leutherio. Gildas
& Nennius in
M.S. Historijs
supr.

Eleutherius beatissimus Christi famulus per Nuntium & literas Lucium adijt Insula Regem, ammonens eum de fide, & Baptismo Catholico, qui tum Britannia Regni potestate pollebat. To which Legacie and letters king Lucius did very soone after send as pleasing and contenting an answere, both by Ambassadors and letters to Pope Eleutherius, as the letters and Legacie of the Pope about so greate and holy busines, which he had so much and long desired, were well-come and gratefull vnto him, for allthough he most affected the accomplishing of this blessed worke before this incitation giuen him by this renowned Pope according to this auncient Authour of our Nation, who also say the fame of this Pope was greate in all the worlde, *ab ortu solis vsque ad occasum exijt sancta opinio eius*: yet now receauing new couradge, warrant, and direction, without any further delay, or procrastination, as this Authour writeth, yeeldeth to the counsayle and exhortation of Pope Eleutherius: *Qui*

concessit

concessit verisimili ratione Christianum se esse futurum. And by the aduise and consent of his Nobles, and others of this kingdome whome it most concerned, sent two Ambassadors with suppliant and humble letters to this holy Pastor of the Flocke of Christ, to giue him thanks for that fatherly care, he had of his spirituall children so farre off, & to signifie his most willing assent to godly Admonition, and entreate his further and speedy care and prouision for the effecting thereof.

2. The most Authorised Historie of S. Eleutherius, and these letters warranted vnto vs by the Church of Christ in the Feast of this holy Pope, deliuereth the manner and tenure of them in this order: *Huic Initio Pontificatus supplices literæ venerant, à Lucio Britannorum Rege, vt se ac suos in Christianorum numerum reciperet.* In the beginning of the Popedome of S. Eleutherius, humble letters came vnto him from Lucius King of the Britans to receaue him, and his people into the number of Christians. The old Pontificall ascribed to S. Damasus saith of this Pope and this busines: *hic accepit Epistolam à Lucio Britannico Rege, vt Christianus efficeretur per eius mandatum.* Pope Eleutherius receaued an Epistle from Lucius a Brittainish king, that by his commandement he might be made a Christian. The auncient Ecclesiasticall Annals or Martyrologes doe thus expresse it: *Lucius Legationem misit ad Eleutherum Romanum Pontificem, per Eluanum & Meduinum Britannos: rogans per eos Eleutherum, vt per se suosque ministros ad Christianam Religionem suscipiendam, aditum patefaceret:* King Lucius sent an ambassadage to Eleutherius Pope of Rome by two Britans Eluan and Medwine; entreating Eleutherius by them, that by himselfe and such as he should please to employ therein, he would make prouision that his kingdome might receaue Christian Religion. I haue cited Sabellicus before, that king Lucius wrote to Pope Eleutherius to this purpose in the beginning of his Papacie: *Cum Eleutherio nuper dignitatem adepto Lucius Britannia Rex per literas egit: vt se & suos vellet Christianorum numero addicere.* Martinus Polonus saith: Pope Eleutherius receaued an Epistle from Lucius a Britan king, that by his commandement he might be made a Christian. *Hic accepit Epistolam a Lucio Rege Britanno, vt Christianus per eius mandatum fieret.* Hartmannus Schedel writeth, that Eleutherius receaued an Epistle from Lucius a Britan king to receaue him and his subiects into the number of Christians. *Eleutherius Papa a Lucio Rege Britanno Epistolam accepit, vt se, ac suos in Christianorum numerum susciperet.* The like hath Verunnius, and other forreine Catholike Historians, as also their Protestants writing of Brittainish affaires; among which the Magdeburgians witnesse: That Lucius king of Britaine did send Eluan and Meduin very Learned Britans, to Eleutherius Pope of Rome, entreating him to send some Doctores from thence; that might renewe Christian Religion, and abolish Ethnicisme in his kingdome. *Ad Eleutherium Romanæ Ecclesiæ Episcopum, Eluanum & Meduinum Britannos doctrina præstantes, mittit, ac rogat, vt inde Doctores quosdam accipiat, qui Christianam Religionem in suo Regno abolito toto Ethnismo instaurent.* And if we come home into Britaine, our most auncient & approved Historiâs both Britans, and Saxons make the same Relation vnto vs; S. Gildas and Nennius haue before told vs, how the Pope of Rome wrote to king Lucius to haue Christian Religion planted heare; & he consented thereto. The old Manuscript Brittainish Antiquitie of the first State of the Church of Ladaffe thus recordeth it: *Lucius Britannorum Rex ad Eleutherium Apostolicæ Sedis Papam Legatos suos scilicet Eluanum & Meduinum misit, implorans vt iuxta eius Ammonitionem Christianus fieret.* Lucius king of the Britans sent his Ambassadors, Eluan and

Act. Eleutherij
in Breuiar. Rom.
in festo eius. 26.
die Maij.

Damas. Pontif. in
To. i. Concil. in
Eleutherio.

Antiq. Tabulæ
Ecclesiæ apud Ba-
ron. To. 2. Ann.
an. 183.

Anton. Sabellic.
l. 3. Ennead. 7.

Martin Polon.
Supput. in Eleut.
Hartm. Schedel.
Chronic. chro-
nicorum f. 114. p.
2.
Ponticus Virun.
Brit. Hist. l. 4.
Magdeb. Cent.
2. c. 2. col. 8.

Manuscr. Perue-
tustum de primo
statu Landauen.
Ecclesiæ.

Galfrid. monum.
Hist. Reg. Brit. l.
4. c. 19.
Antiquit. Glasc.
Tabulis affixæ.
& Capgr. in S.
Patric.

Bed. l. i. Eccles.
Hist. c. 4. Theat.
of Brit. l. 6. Ra-
dulphus de Di-
ceto Hist. in E-
leutherio. an. 188
Abbreniat. tēp.
inter an. 170. &
180.

Marian. Scot. l. 2.
stat. 6. an. 177.
Florent. Wigor.
Chron. an. 162.
& 184.
Sigebert. Gēbi.
Chronogr. in
Regno Britan.
Matth. Westm.
an. gratiæ 185.

Henricus Hun-
tingt. Hist. l. i. in
Marco Antoni-
no Vero & Au-
relino Lucio Cō-
modo.
Harding Croni-
cle in King Lu-
cius c. 51. f. 43.
Manuscr. Antiq.
de Vita S. Dubri-
tij. Io. Capgra-
uius Catal. 157
cod.

M. S. in Vita S.
Helenæ. Et Cap-
grau. in ead.

Ado in Chron.
inter an. 163. &
181.

Medwne to Eleutherius Pope of the Apostolike See, beseeching him, that according to his admonition, he might be made a Christian. The Authour of the old British History saith: *Lucius Epistolas suas Eleutherio Papæ direxit, petens ut ab eo Christianismum reciperet*: king Lucius directed his Epistles to Pope Eleutherius, desiring to receive Christianitie from him. The old Antiquities of Glastenbury citing other British Authours, doe tell vs; that very credible Antiquities deliuer, that *Lucius King of the Britans did send to Pope Eleutherius to pray him, that he would illuminate the darknes of Britaine with the light of Christian preaching*: *Tradunt bonæ credulitatis Annales, quod Lucius Rex Britannorum ad Eleutherium Papam miserit oratum, ut Britannia tenebras luce Christianæ Prædicationis illustraret*. S. Bede saith: king Lucius did entreate Pope Eleutherius by his letters, that by his commandement, he might be made a Christian: *obsecrans ut per eius mandatum Christianus efficeretur*. Dicetus in his auncient Manuscript History writeth: king Lucius of Britaine obtained of Pope Eleutherius by his Epistle written vnto him, to be made a Christian. *Ad Eleutherium Papam Lucius Rex Britannia missa Epistola se fieri Christianum impetrat*. The old Authour of the Manuscript History termed, *Abbreniatio Temporum*, (if it was not the same Radulphus de Diceto) hath the same words, though not precisely at the same yeare (wherein the copie of Dicetus in the Kings Library, as our Theater Protestants cite him) but as I haue alledged him. Marianus saith the very same also: *Lucius Britannia Rex ab Eleutherio Papæ per Epistolam Christianum se fieri impetrat*. Florentius wigorniensis writeth in the same words. Sigibertus saith, *King Lucius request was the cause that the Britans receaued the Mysteries of Christian Religion by the Legats of Pope Eleutherius*: *Britanni instantia Lucij Britanniarum Regis per Legatos Eleutherij Papæ Mysteria Christianitatis perceperunt*. Matthew of Westminster giueth the like testimony to this petition of king Lucius to Pope Eleutherius: *Lucius Britannorum Rex ad Papam Eleutherium Epistolas direxit, petens ab eo, ut Christianus efficeretur*. Henry Archdeacon of Huntington saith: *When Eleutherius was Pope of Rome, Lucius King of the Britains sent an Epistle vnto him, beseeching him that by his commandement he might be made a Christian*: *Cum Eleutherius Pontificatus Romane Ecclesie præesset, misit ad eum Lucius Britanniarum Rex Epistolam, obsecrans ut per eius mandatum Christianus efficeretur*. Harding saith this was done, at the supplication of Lucius. The old Manuscript of the life of S. Dubritius, which Capgrau and others followe, witnesseth, that King Lucius sent two Ambassadors Eluan and Medwine to Pope Eleutherius that he might be made a Christian according to his direction: *Lucius Britannorum Rex ad Eleutherium Papam Legatos misit, scilicet Eluanum & Meduinum, ut iuxta eius ammonitionem Christianus fieret*. And in the life of S. Helen the Empresse our Country woman: *Lucius Epistolas Eleutherio Papæ humiliter direxit, petens ut ab eo fidem Christianam recipere mereretur*, king Lucius did humbly direct Epistles to Pope Eleutherius, desiring that he might be thought worthie to receive the Christian faith from him. The like hath Ado: *Lucius Britannorum Rex missa ad Eleutherium Romæ Episcopum Epistolâ, ut Christianus efficeretur, petijt*. Many others (and they auncient Catholike writers of greate credit) there be, both of this and other Nations, which thus confidently for most certaine deliuer this History vnto vs, which for auoiding tediousnes I omit, as I might haue ouerpasse many of these: but to shew to my Readers, that the mistakings of some Scribes before remembred, and reconciled, about times and Titles doe nothing hinder the vndoubted, and vnquestionable truth of the Relation hereof. That the

generall

generall Conuersion of this kingdome to Christ was happily brought to passe in the time of Pope Eleutherius, by his direction, warrant and Papall Authoritie:

311 For confirmation whereof by all manner of Antiquaries, euen our Protestants most aduerse to the prerogatiues of the holy Apostolike Roman See, they generally consent vnto it in this Order. Matthias Flaccus, Illiricus, Ioannes Vungandus, Matthæus Index, and Basilius Faber the Magdeburgian Protestant Historians haue thus of this matter: *Lucius ad Eleutherium Romanæ Ecclesiæ Episcopum, Eluanum & Meduvinum Britannos doctrina præstantes mittit, & rogat, vt inde Doctores quosdam accipiat, qui Christianam Religionem in suo Regno, abolito toto Ethnicismo instaurent.* king Lucius of Britaine sent two excellently learned Britans, Eluanus, and Meduvinus, to Eleutherius Bishop of the Church of Rome, and desired him, that he might receaue some Doctours from thence, that might establish Christian Religion in his kingdome, and abolish Heathen superstition out of it. And they alledge Gildas Albanus, that this king was addicted to Christian Religion euen from the beginnig of his Reigne: *Non erat omnino iniquus Lucius Christianorum Religioni, statim initio sui Imperij mouebatur enim nonnihil miraculis illustribus quæ à Christianis in testimonium & ornamentum sue doctrinæ passim edebantur: Vt Gildas Albanus in libro de victoria Aurelij Ambrosij refert.* A Protestant Bishop of England, whome these Magdeburgians cite and follow, writeth in like manner: *cum audisset per Cesaris Legatos Trebellium & Pertinacem Romanorum illustres aliquot, quiescente Persecutione, Christianam Religionem admisisse, statim per eruditos Britannos, Eluanum & Meduvinum, ad Eleutherium Romanorum Pontificem misit ac scripsit pro suscipiendo Baptismo Epistolam.* When King Lucius vnderstood by the Emperours Ambassadors, Trebellius and Pertinax, that Persecution against Christians was ceased, and some of the renowned of the Romans had embraced Christian Religion, he presently sent and wrote an Epistle to Eleutherius Pope of Rome by learned Britas Eluanus & Meduvinus, to haue Baptisme receaued heare. And he sufficiently insinuateth there as the Magdeburgians before haue done, that he would haue done this sooner but for feare of the Roman Emperours, by whose permission and Authoritie, as this man saith, he was king in Britaine, making him litle better then a king by courtesie onely: *Lucius Pius, Coilli Regis filius vnicus, Romanorum fautor, Cesaris Marci Antonini Veri & beneuolentia & auctoritate, Britannis post patrem imperabat.* The first Protestant Archbishop of Canterbury setting downe the same motiue, and how by the Romans example the Christian faith was now receaued in all Prouinces, addeth for king Lucius: *Ad Eleutherium Romanum Pontificem illustres & facundos viros Eluanum Aualonium, & Meduvinum Belgam, cum literis & mandatis legauit: In quibus petijt, vt ad se iam doctrina Christiana imbutum Nuncios ac Legatos, à quibus Baptismate lauaretur, mitteret: King Lucius sent renowned men Eluan of Aualonia, and Medwin a Belgian to Eleutherius Pope of Rome with letters, and commandements, in which he requested, that he would send Messengers and Legats to baptise him already instructed in Christian doctrine.* His Protestant Successours Whitegift against the Puretans and George Abbot directour of Francis Mason in their Booke of Consecration, as they followed him in place, so in this opinion: So their Protestant Bishops Iewell, and Godwine: So teacheth the whole company of Protestant Antiquaries in their Theater of Britaine: So their particular Historians and writers Barnes, Selden, Stowe with others: *Lucius Britannia Rex Christiano cœtui cum suis subditis adiungi petijt,*

Centur. 2. cap. 2.
col. 8.

Io. Bal. l. de Scrip-
tor. Brit. cent. 1. in
Lucio & El-
uano, & Medu-
uino.

Bal. supr.

Matth. Parker.
Antiq. Brit. p. 4.

Iewell against
Harding. 119.
Godwin conu. of
Britan. Catal. of
Bishop. Theater
of great Britaine
l. 6. Selden Ama-
lect. Rob. Barn. l.
de vit. Pontif.
Rom. in Eleuthe-
rio. Stow Hist. in
Lucius.

King Lucius did not onely send to the Pope, to obtaine the settling of Religion heare, but to establish the temporall state and Lawes of this kingdome, as our Protestant Antiquaries with others acknowledge.

Matth. Parker, Antiq. Brit. p. 4.

Godwin. Conu. of Brit. p. 29. 30.

Cæsar com. l. 6.

Foxe. Jewell contra Hard. p. 119.

This motion and request of King Lucius to the Pope about the temporall Lawes, was after his first Ambassage and receauing Christian Religio.

per litteras. An other saith: King Lucius sent his two Ambassadors Eluanus and Meduinus, two learned men in the Scriptures, with his louing letters to Eleutherius Bishop of Rome, desiring him to send some deuoute and learned men, by whose Instructiō both he and his people might be taught the faith and Religion of Christ. And these Protestants doe not stay their pens heare, in giuing this supreme prerogative and preeminēcie to the See of Rome, for the ordering & settling of spirituall affaires, but goe further enforming vs, that this holy King of Britaine Lucius, foreknowned in all Antiquities, did appeale to the same Pope of Rome to haue the temporall and Ciuile Lawes of this Nation to be framed, and enacted, and so settled by his Authoritie. And diuers of them are so earnest herein that they say king Lucius sent at this time, and by these Ambassadors for obtayning thereof. Their first Protestant Archbishop is playne in this opinion, for hauing, as before, sett downe the Ambassage our king sent to Pope Eleutherius, desiring to haue Instructours sent hither to settle Christian Religion; he immediately addeth with a connectiue phrase of speech, entreating that those Legats this Pope should send hither for establishing Religion, should also bring with them the Roman Lawes by which he might describe and establish the state of Religion, and common wealth in his kingdome: *Quique una deferrent Romanas leges, quibus Religionis & Reipublicæ statum in Regno suo describeret, atque stabiliret.* This mans opinion together with diuers others of the Protestant profession concerning this matter, is related by a Protestant Bishop and Antiquarie, in this manner: *Lucius some time after his Conuersion (but whether before or after his Baptisme appeareth not) made request vnto Eleutherius to send him some kind of abstract of the Roman Lawes, whereby he might establish a settled Order of Government in his Dominions.*

4. Now whereas the Druids were the Iudges of all matters both in spirituall and temporall government: *ferē de omnibus controuersijs publicis priuatisque constituunt, & si quod est admissum facinus, si cades facta, si de hereditate, de finibus controuersia est, iidem decernunt præmia, pœnasque constituunt.* The abolishing of these Druids made an alteration, in politick matters as well as Ecclesiasticall, or concerning Religion, so that the cause of reformation in both kindes being one and the selfe same, I see no reason why we should not thinke, that the remedie of both was likewise sought at once. And true it is, that the Authour of the booke called *Antiquitates Britannicæ* (Matthew Parker their Protestant first Archbishop last cited) affirmeth, how that Eluan and Medwin made the foresaid motion for the Roman Lawes, at their being with Eleutherius before the Baptisme of Lucius, and then receaued answere: So doth M. Foxe, and the Reuerend Father of happy memory Bishop Jewell (thus one brother commendeth an other) seemeth to be of the same opinion. Yet because the Authours of our greate Chronicle, Holinshead, and the rest deliuer that this motion was made after the Baptisme of Lucius, but also setting downe precisely the particular time, doe say it was in the third yeare of his Conuersion, I will not take vpon mee to pronounce eyther the one way, or other, but leaue it vnto the Readers Iudgment and discretion to determine of, hitherto this Protestant Bishop for himselfe and his adherents in Religion concerning this matter.

5. But because he leaueth the determination hereof to his Readers Iudgment & discretion, I being one of his Readers will take vpon me thus to determine against him, his Brethren the Protestant Bishops, and the rest by their owne testimonie & citation, for all these which he named as himselfe also cite at lardge the letter of Pope Eleutherius to king Lucius about this busines, and

it is all the light of this relation, which is left vnto vs in Histories: And there-
in Pope Eleutherius telleth vs plainly that this motion, and answere
vnto it, were after the publike Conuersion of this Country, and after it had
receaued also the holy Scripturs: *suscepistis nuper miseratione diuina in Regno
Britannia legem & fidem Christi: habetis penes vos in Regno vtramque paginam.*
And seeing they were the Apostolike men, which were sent hither by Pope
Eleutherius to conuert the kingdome to Christ, Which were principally to
be employed, for collecting and setting such lawes, as appeareth by the same
Epistle, they had worke enough of an higher nature, and greater necessitie,
the spirituall Conuersion of so greate a Country, to attend vnto, before any
leasure was left vnto them, to take the other of lesser consequence in hand.
And vntill they could both be in due manner effected, no man of ordinary
Iudgment, much lesse of happy memory may thinke, but those conuerted
Britans which had committed their soules vnto the Censure and direction of
those their spirituall guides, and relied vpon them for their eternall being and
blessednes, would and did most willingly referre themselves for ciuill debates,
vntill a settled Order could be publikely provided; to decide and end such
doubts, and difficulties. And they well knew, this was the Counsaile and di-
rection, if not commandement of S. Paule to Christians in like case.

6. And diuers of these men differ, and erre asmuch in deliuering their opi-
nion of these two Ambassadors of king Lucius, of what Country, Prouince
or place they were. Their first Protestant Archbishop before hath said, that
Eluanus was Aualonius, and Meduinus was Belga. An other Protestant Bi-
shop doth thus interpret him and others in this matter: *The Authour of the
Booke called Antiquitates Britannicae, and Bale out of Leland report, how that Med-
win was by birth a Dutchman, but as for Eluan he was a Brittain brought vp in the
Colledge or Monastery of Auallon amongst the Disciples and Successors of Ioseph
of Arimathia.* The Protestant Authours of the greate Theater of great Bri-
taine speaking of the place giuen to S. Ioseph of Arimathia *Aualon*, or *Gla-
stenbury* say: from hence were those two diuine Doctours sent to Eleutherius
by king Lucius, as by their Epithets doth appeare: one of them called *Eluanus
Aualonius*, or of *Glastenbury*: and the other *Meduinius* of *Belga*, that is *welles*,
neare vnto this place; And they note in their Margin: *Two Diuins sent by Lucius
to Rome from Glastenbury.* And thus: *welles called Belga.* But is is greate igno-
rance first, and dishonour to this Nation, to say any of these was a Dutchman.
all Antiquaries, Catholiks, and Protestants teaching they were both Britans.
And the word *Belga* there, hath reference to those people in Britaine which
were called *Belga*, and inhabited the Prouinces now named *Somersetshire*,
wilshire, and part of *Hampshire*, as Camden according to true Antiquitie rela-
teth vnto them: *Ad Belgas nostras qui longè latèque habitauerunt per Regionem Som-
merfettensem, Wiltoniensem, Hantonienfisique agri partem interiorem, accedamus.*
And for *welles*, which they say was then called *Belga*, is as farre wide from
truth, the people of those places being onely named *Belga*, and no especiall
Towne or place to giue denomination to all those Countries, and the Towne
of *welles* as the same Protestant Bishop is witnes, was a Villadge long after that
time, named *Tiddington* builded or named by the Saxons as that name decla-
reth: thus he being an inhabitant there some time writeth: *welles, that some-
times heretofore was called Tiddington, is not a Towne of any verie greate Antiquity.*
And there proueth, how king Inas in the yeare 704. and king Kentulphus 60.
yeares after, first made it of any name, and tooke the denomination *welles* of

Matth. Parker.
Antiq. Brit. supr.
p. 4. Godwin.
Conu. of Brit. p.
21.

Theater of great
Brit. l. 6.

What, and from
whence the Am-
bassadors of King
Lucius, to the
Pope, were.

Camdenus in
Belga.

Godwin. Catal.
of Bishops in
dathe and Wel-
les.

Chart. Regis
Kenulphi Mo-
nasterio de We-
luuean. D. 766.
epud Godwin.
supr. p. 358. 359.
Godwin. Bathe
and Welles p. 38.
num. 49.

Antiquitates
Glast. apud Cap-
grau. in S. Ioseph
& Patricio. Le-
land. in Archur.
Antiq. Glast. ta-
bulis ligneis af-
fixe in membr.
Guliel. Malm.
Hist. Manusc.
de Antiq. cano-
bij Glast.
Io. Pitseus l. de
viris Illustrat.
2. in Eluano. &
Meduino.

welue or *wielea* a little Ryuer or Brooke there, as appeareth often in the Char-
ter of king Kenulphus bearing date an. Dom. Incarn. 766. Indictione 12. to a
Monastery or Colledge there, being a Towne of no memory at this time, as
sayeth this Protestant Bishop & Antiquary, most likely to learne & tell the truth
therein, because, to vse his words, *Thomas Godwyn his deere and most Reuerend
Father was made Protestant Bishop there Sept. 13. 1584.* So the people *Belga* could
not take their name of this place, nor eyther of these Ambassadors of king
Lucius or any other be called *Belga*, by that imaginary Title. Neyther was,
or could eyther of them, or any other at that time be truly said to be an Auel-
lonian, for I haue proued before, and shall more plainly sett forth hereafter,
that there was no Monastery, or Residence of any Christians there at that
time, but S. Iosephs Chappell was desolate, *ferarum Latibulum*.

7. Neyther doth any Antiquitie to my reading and memory say, that these
Messengers or Ambassadors were of such places, as these men haue stiled
them by, but it is onely a new Protestant Chimericall Inuention of their owne,
and if there had bene any remnant of the Christian posteritie and Succession
from S. Ioseph left about Glastenbury, king Lucius would not haue chosen a
Catechumen from them, to send about such important busines: neyther
could this imagined Glastenbury man haue bene ignorant of the Chappell of
S. Ioseph when it was so diligently sought for, and founde out by S. *Damia-
nus*, and *Fugatianus*, as the Antiquities of that place, and some of these Prote-
stants themselues are witnesses, if he had instruction and education there. So
I cannot consent vnto these Protestants in this point: Neyther ioyne in opi-
nion with that late Catholike writer, who citing no Authoritie, affirmeth of
Eluanus that he was brought vp in the Schoole of S. Ioseph of Aramathia, and
learned the Mysteries of the Christian faith from the Disciples of the Apostles:
*Eluanus Aualonius, natione Britannus, in Schola S. Iosephi Arimatensis educatus,
ab ipsis Apostolorum Discipulis fidei Christianae mysteria didicit Iunior.* And of
Meduinus he saith: He was a *Belgian* of that part of Britaine which is about
welles, and was aunciently called *Belgia*. For to answer first to the later, all-
though the Country about *welles*, was part of those Prouinces which the *Bel-
ga* inhabited, being part of *Sommersetshire*, which with *wiltshire*, and *Hamp-
shire*, or a greate part thereof was inhabited by the *Belga*, and so all these to-
gether were, or might be named *Belgia*: Yet this doth no more proue, if he
were a *Belgian*, that he was borne neare vnto *welles*, then to any Towne or
Village els, either in *Sommersetshire*, *wiltshire*, or the parts of *Hampshire* within
that denomination, all of them being as truly and properly parts of *Belgia*, as
welles, or any part of that Country neare vnto it. Yet this Authour no more
proueth, that Eluanus was a *Belgian*, then the Protestants before, against
whome I haue shewed he could not be a *Belgian*. His other assertion of El-
uanus being brought vp in the Schoole of S. Ioseph is too manifest a mistaking,
for I haue proued in the first Age, that S. Ioseph, and all of that company, or
Schoole, as this Authour termeth it, were dead within the first hundred yeares
of Christ, long before Eluanus was borne. Neyther is it credible with mee,
that any of the immediate Disciples (for he speaketh in the plurall number *ab
ipsis Apostolorum Discipulis*) of the Apostles, were living heare in Britaine in
the Papacie of Eleutherius when this man was but a Catechumen, by them
that hold he was first sent to Rome from king Lucius after Eleutherius was
now Pope: or by those which (as before) assigne his going to Rome twenty
yeares sooner, for betweene this and the death of the Apostles S. Peter and S.

Paule,

Paule, are 87. yeares at the least, and whosoever were, or could be accompted their Disciples in proper sense, were so old at the Apostles death, that if now living, and heare in Britaine, they were an hundred yeares of age. Of which age in this Country I dare not take vpon mee to finde Disciples of the Apostles. Onely I graunt, (as I haue done before) that by the greates providence of God, one of this Nation and S. Peters Disciple S. Mansuetus, was probably then living, but he was but one, and liued most at Tullum or Treuers, where he was Bishop farre from Glaftenbury or any part of Britaine.

8. And if there had bene any probable Authoritie that these men had bene borne in that part, I would haue thought my phrase harsh in History, if I had termed the one of them an *Aualonian*, and the other a *Belgian*, for the Ile of *Aualon*, is hard by *welles*, *Glaftenbury* itselfe but three English miles from *welles*, and part of *Belgia*, as well as *welles* and soeuey *Aualonian* was a *Belgian*, and a *Belgian* borne about *welles*, in *ea circa welliam parte*, was not vnproperly an *Aualonian*, the Ile of *Aualon* there circuiting about it; & no Christian was probably in that part of the Country but in *Aualonia*, the onely Residency of S. Ioseph and his holy company, and onely allotted and enfranchised for Christians by the donation and priuiledge of our kings then *Arviragus*, *Marius*, and *Coillus*. And Eluanus brought vp and instructed where S. Ioseph liued, as this Authour & our Protestants before haue written, if it were so, could not possibly be ignorant of that very place where he liued, and was instructed in the Christian faith, neyther so neare a neighbour and companion vnto him as Meduinus was, by these writers, could be without all knowledge thereof, yet by all the Antiquities of *Glaftenbury* before, neyther of them knew this Mansion of S. Ioseph, the most memorable and reuerenced place of this kingdom, then with Christians. Therefore we must trauaile further then any part of *Belgia* to finde (but with probabilitie) where these Ambassadors, were borne and instructed in the Christian faith in Britaine before they were sent to Rome. Cambridge hath pleaded for them before with more congruitie and lesse inconuenience, then any part of the *Belge* inhabitants can doe, so perhaps might *Stamford*, *Burton* where the Cambridge Schollers are thought to haue bene baptised, so might diuers Schooles of the Druids where were many learned men such as Eluanus and Meduinus are described vnto vs, so farre remote fro the *Belge* and *Glaftenbury*, and lately instructed in the faith of Christ, that they might pleade Ignorance without sinne or shame of S. Ioseph his Chappell, and Eremiticall habitation. I may likewise so say of the Court itselfe of King *Lucius*, where so many learned Christians, and Catechumens were now, and from whence these were sent, as the custome and vsadge of kings is to send for Ambassadors such as be in grace in Court with them. In all which places many learned men then liued, but no such, no Schoole or place of learning, at this time for any thing I finde in Antiquities, was about, or neare to *welles*, or *Aualon*, then it being a Desert. From whence in particular they were, I dare not yet for want of sufficient warrant, certainly determine.

THE XV. CHAPTER.

THE MISSION OF THE HOLY LEGATS

S. Damianus, Fugatianus Bishops, and diuers others from S. Eleutherius Pope of Rome, at the request of S. Lucius King beare in Britaine, by Authoritie to plant, and seile beare the true Christian Religion.

1. **H**ere renowned British Ambassadors of king Lucius, being now arrived at Rome, with letters, Commission, and Instructions, for their proceeding, in so greate and important busines, presented themselves with their kings humble and earnest petition to the holy Pope Eleutherius: Whether they came now immediately from Britaine, as most seeme to affirme, or had bene for some, and no short time before in Rome, and in studies there and Instruction in Christian Religion to enable them for such Ecclesiasticall Degrees and functions, as they were now shortly to receaue, as our Cambridge Antiquaries and others assisted with no contemptible reasons haue already deliuered, and now receaued these letters and Commission from king Lucius about our generall Conuersion I referre my Readers to that I haue written before of this matter. But how soeuer that is to be resolued, it is generally agreed vpon among Antiquaries, that vpon the deliery of this Ambassage, the holy Pope Eleutherius appointed for his Legats S. Damianus and Fugatianus, with power and Instructions to come hither, to effect that happy busines. And some say that among others designed for worthe labourers in this renowned worke, these Ambassadors of king Lucius were presently employed about it. The old British Manuscript Antiquitie of the auncient Church of Landaffe thus relateth it: *Eleutherius gratias agens Deo suo, quod illa gens, quæ à primo Regionis inhabitatore Bruto gentilis fuerat, tam ardentem ad fidem Christi festinabat, consilio senioris Urbis Romæ placuit eosdem Legatos baptizari, & Catholica fide suscepta, ordinari Elnanum in Episcopum, Meduvinum autem in Doctorem: Et propter eloquentiam, & scientiam quam habebant in sacris Scripturis, Predicatores ad Lucium in Britanniam reuersi sunt: Pope Eleutherius giuing thanks to God, that the Nation which from Brutus the first Inhabiter of the Country had bene ever Pagan did so feruently hasten to the faith of Christ, it was agreed vpon by the Counsaile of the elder Rome, that the same Ambassadors should be baptizd, and hauing receaued the Catholike faith, Elnan should be consecrated a Bishop, and Medwin made a Doctour or Teacher: And in respect of the eloquence and knowledge which they had in holy Scripturs they returned Preachers vnto King Lucius in Britaine. The old Manuscript History of the life of S. Dubricius and Capgrau following it, haue the verie same words of that Antiquitie, so farre as it concerneth this narration.*

2. I finde few others that be auncient, which write of the consecrating any of these Ambassadors of king Lucius to be a Bishop, but speake general-

Antiquit. Eccles.
Landau. Manuscript. Peruetust.

Manuscrip. Antiq. de Vit. S. Dubricij. Capgrau. Catal. in S. Dubricio.

ly of the Roman Legats, Damianus and Fugatianus presently sent hither from Pope Eleutherius with others to be Instruments in performing this greate designment. S. Gildas, Nennius, S. Bede, Marianus, Florentius wigorniensis, Ethelwerdus, Matthew Westminster, Willia Malmesburie, Hery of Huntingto, Radulphus de Diceto, Martinus, Harding, Ado, Platina, with others writing of this Ambassadge of king Lucius, and S. Eleutherius sending his Legats hither about the effecting our kings request, are silent of this consecrating, and sending Eluanus & Meduvinus hither againe at this time, or after in such manner, as the others write. And the Roman Antiquities of this matter, which Baronius termeth the auncientest of king Lucius Acts, *Vetustiora de Lucio monumenta*, though they say King Lucius sent these two Ambassadors Eluanus and Meduvinus to Pope Eleutherius, about the Couersion of Britaine, yet they onely testifie, that king Lucius his suite was to haue it effected by Pope Eleutherius, and such as he should thinke fittest to vndertake that labour, & how he therevpon sent *Fugatius*, and *Donatianus*, otherwise called *Damianus*, to effect it as they did, neuer naming further Eluanus or Meduvinus Agent herein. *Lucius Legationem misit per Eluanum & Meduvinu Britannos: rogans per eos Eleutherum, vt per se, suosque ministros ad Christianam Religionem suscipiendam, adiutum patefaceret: quod & obtinuit. Nam Idem pontifex Fugatium & Donatianum, aliter Damianum, in Britanniam misit.* And diuers of our Protestants which relate this Historie, make no memory therein of Pope Eleutherius his consecrating, and sending Eluanus and Meduvinus hither: such be the Magdeburgian writers, Funccius, Barns, and their Bishop Bale, although in his booke of writers dedicated to king Edward the sixt, he expressly handleth this matter, both in king Lucius, Eluanus, and Meduvinus, and there speaketh of these men sent to Eleutherius at Rome, yet he is silent of their consecration there, seeming to thinke they were consecratd in Britaine before their going to Rome: *per Apostolicos viros in Christo renati, in dispensandis Dei ministerijs inter primos haberentur.* And in his booke of the liues of Popes writen after, he speaketh not of them at all, when he handleth this matter in Pope Eleutherius. And an other 4. Protestant Bishop and Antiquary though he holdeth with them that say Pope Eleutherius made Eluanus a Bishop, and sent both him, and Meduvinus hither, yet he addeth: *by most it is affirmed, how that Eleutherius sent with these two before named S. Elua, and Medwin, two other, to order the state of the Church, who had the honour of performing that office. The one of them is called by some Damianus, by others Duuanus, and by others againe Deruianus, Dimianus, Diuianus, and Donatianus. the other is sometimes termed Faganus, and sometimes Fugatius.* And the other last cited Protestant Bishop confirmeth this, telling vs, all things were ordered by those two Legats of Pope Eleutherius.

Monum. Vet.
apud Baron. To.
1. Annal. an. 183.

Magdeb. cent. 2.
col. 8. Io. Func-
cius l. 6. commē-
tar. in Chronol.
ad An. 178. Ioan.
Bal. li. de Script.
Brit. cēt. 1. in Lu-
cio, Eluano, &
Meduino. Idem
l. de vitis Pontif.
Rom. in Eleuth.
Rob. Barns l. de
Pontif. Rom. in
Eleutherio.
Godwin Conu.
of Britaine p. 21.

Bal. sup. in Lucio.
Eluan. & Medu-
uino. Matth.
Parker. Antiq.
Brit. p. 5. Stowe
Hist. & Howes
An. 179. in Lu-
cius. Io. Goscelin.
Hist. Manusc.
de Archiep. Cāt.
in Lucio.
Holinsh. Hist. of
England l. 4. c. 19.

3. This is sufficiently yeelded vnto, by their first Protestant Archbishop of Canterbury, and by most, as the other hath before acknowledgde. And Goscelin in his Manuscript History of the Archbishops of Canterbury, relating this History of king Lucius sending Eluanus and Meduvinus, is silent of any consecration or mission they receaued at Rome, but ascribeth the ordering of all Ecclesiasticall matters heare to the Legats of Pope Eleutherius: *Fugatius vna cum Damiano buc remissus Christianam Religionem in Regno instaurant, & tota Ethnicismo abolito solide constituunt.* Holinshed in his History of England is also silent in this consecration of our Ambassadors, onely saying of them: *King Lucius sent vnto Eleutherius Bishop of Rome two learned men of the*

British

Theater of great
Brit. l. 6.

Radulph. de Di-
ceto in Manusc.
Hist. inter ann.
170. & 180. lo.
Leland in assert.
Arthuri. Priseus
defens. Hist. Brit.
p. 73. 74. Selden
Analect. c. 6.
Whitg. defens.
of the Answer
p. 323. Foxe To.
1. f. 146. Mason l.
2. c. 3. p. 52. 55.
Godwin Catal.
of Bishops of
Yorke. in Pan-
linus. 1. Winche-
ster 1.

Antiq. Eccl. Lan-
daun.

Manusc. de Vit.
S. Dubricij. &
Io. Capgrau. in
cod.

Brittish Nation *Eluan* and *Medwin* requiring him to send some such Ministers as might instruct him and his people in the true faith more plentifully, and to Baptize them according to the Rules of Christian Religion. Hereupon were sent from the said *Eleutherius* two godly learned men, the one named *Fugatus*, and the other *Damianus*. How they performed this charge committed vnto them by Pope *Eleutherius* in the opinion of this Protestar, he shall with others testifie, when I come to entreate of their proceedings heare. Our Protestant Authours of the Theater of greate Britaine relying much vpon the Authoritie of the Manuscript History of *Radulphus de Diceto*, sometime Deane of S. Pauls Church in London, in the Kings library as they cite him, must be of the same minde, that the charge of this greate busines was committed by Pope *Eleutherius* to his Legats, *Faganus*, and *Damianus*, for he writeth so, and that all things heare were settled by their Legatine Authoritie. Leland in his Defence of king Authour, and Sir Ihon Prise of the Brittish History, affirmeth the like, citing diuers others for warrant. M. Selden relateth this matter as the others haue done before, that king *Lucius* craued the direction & assistance of Pope *Eleutherius* herein, *Pontificem Romanum, qui tunc fuit, Eleutherium vt cum suis Christiano nomine obsignaretur, mandatis literis consuluit.* And he sent *Fugatus* and *Damianus* very learned, and holy men to conuert this Country, *Fugatum & Damianum imprimis doctos, insignisque pietatis viros misit.* So write their two Archbishops whitegift, and Abbots, M. Foxe, & Francis Mason. And that Protestar Bishop himselfe who before would not haue this so vndoubted a truth, as these his fellowes in Religion haue made it, when afterwards he came to sounder Iudgment, and better reflected vpon this History and grounds thereof, maketh it a veritie vdeniable in this manner: *It cannot be denied but Eleutherius Bishop of Rome at the request of Lucius then King of Britaine, sent Damianus, Faganus and other learned Preachers to sowe the seed of the Gospell beare.* And in other places proueth from Antiquities, that these Legats of Pope *Eleutherius* exercised Apostolike Legatine Power by Commission from that holy Pope in this kingdome.

4. And of this their Power & Commission from Pope *Eleutherius* we are assured by all Antiquities of this matter. I will epitomate some of them to shew how euident and cleare a truth it is, and (though they be not first in prioritie of time) begin with those which haue written of the consecration, and mission of *Eluan* and *Medwin* hither, from the See Apostolike of Rome, which I doe not deny, but onely disallowe that they were the cheifest in this busines: which these very Authours also testifie. For the Antiquities of Landaffe say, that king *Lucius* made his petition to Pope *Eleutherius* to haue his Country conuerted by his direction, and obtayned it. *Implorans, vt iuxta eius ammonitionem Christianus fieret, quod ab eo impetrauit.* And it followeth in the same Antiquitie, that Ecclesiasticall matters were settled heare according to the order or commandement of Pope *Eleutherius*: *secundum iussum beati Eleutherij Papa, Ecclesiasticum ordinem constituit.* The Antiquitie of the life of S. *Dubricius*, and *Capgrau*, also the other Authours haue the same first words, which containe the second: *vt iuxta eius ammonitionem Christianus fieret.* And in the life of S. *Helen* after, he maketh it most manifest, that as the truth is, he held with all Antiquitie, that king *Lucius* did both humbly entreate Pope *Eleutherius*, to giue order & direction for the setting of Christian Religion heare in Britaine, and he sent hither his Legats, *Damianus*, and *Fugatus* with direction and power to performe it, and they accordingly effected it in all res-

pects.

peets. *Lucius Epistolas Eleutherio Papa humiliter direxit petens, ut ab eo fidem Christianam recipere mereretur. Beatus ergo Pontifex ille comperta eius maxima deuotione duos religiosissimos viros Fugacium videlicet & Damianum ad illum misit.*

5. How these Apostolike men did order and actually settle all Ecclesiasticall businesses heare, I shall deliuer from this, as other Authours in due place. Now I speake onely of their Power and Commission granted vnto them by Pope Eleutherius. The old Roman Monuments cited by Baronius, and the receaued Acts of Eleutherius, which the Church approueth, and readeth on his Festiuitie say, he sent Fugatius and Damianus to conuert Britaine. *Quamobrem Fagatium & Damianum misit in Britanniam, per quos Rex & reliqui fidem susciperent.* The worke ascribed to S. Damasus sayeth, the kings request was, to haue it done by the Popes cōmandement, *per eius mandatum.* The old Roman Martyrologe saith; this busines was effected by *Damianus*, and *Fugatius* whome Pope Eleutherius sent into Britaine to that end: *Sanctus Damianum & Fugatium in Britanniam misit, qui Lucium Regem vna cum vxore ac toto fere populo baptizarunt.* Vsuardus, Ado, and others confirme it, Ponticus Virunnius affirmeth the Pope sent these hither, and they ordered all things heare for Religion: *Pontifex Faganum & Doeuannum ad Lucium misit.* Martinus Polonus so affirmeth: *Papa misit duos religiosos viros, videlicet Faganum & Damianum.* And if Abbot Fecknam auouching it publikly in open Parliament in the first yeare of Queene Elizabeth, and there offering to make it good against them that then brought in Protestant Religion, may be admitted for a credible Authour, S. Gildas did write as much or more: for these be the words of that worthie Prelate: *The Religion, and the selfe same manner of seruing God, of the which ye are at this present in possession, did begin heare in this Realme, 1400. yeares past, and that in King Lucius his dayes by the first Christian King of this Realme, humble letters sent to the holy Father Pope Eleutherius, who sent into this Realme two holy men, the one called Damianus, and the other Fugatius. And they as Ambassadors sent frō the See Apostolike of Rome, did bring into this Realme, so many yeares past, the very same Religion, whereof we are now in possession, and that in the Latine tongue, as the auncient Historiographer D. Gildas witnesseth in the Prologue and beginning of his booke of the Britaine Histories.* And the Magdeburgian Protestants, Balanus, and others of that Religion, besides our Catholike writers, the Authour of the Britisk old History, Virunnius, and Matthew of Westminster cite S. Gildas for a witnes in these things. And those Manuscript Copies of S. Gildas, as our Protestants tell vs, which are yet extant in their custodies both in the Library of S. Bēnets Colledge, and the Vniuersitie at Cambridge doe testifie, that all matters heare in Religion were ordered by the Legats of the Pope of Rome, *missa legatione a Papa Romano.* And we haue farre more auncient British testimonies hereof, then S. Gildas time, euen the Acts themselues of those holy Legats written in their time, as both auncient Catholike writers & Protestants are witnesses, so the Epistle ascribed by Protestants and others to S. Patrick, so other British Monuments, as the old Manuscripts of Glastenbury with others affirme: *Venerunt Eleutherio mittente Prædicatores Britanniam duo viri sanctissimi Phaganus, & Deruiannus pro ut charta sancti Patricij, gesta que Britannorum testantur hi verbum vite euangelizantes, Regem cum suo populo sacro Fonte abluerunt.* And a Protestant Bishop in his booke of British writers, as he acknowledgeth all Christian affaires then to haue bene ordered by these two Legates, Fugatius and Damianus: *omnia ordinatione quadam per Fugatium & Damianum in rem Christianam permutata:* so Eluanus and Meduinus did write

Io. Capgravius
in Catalogo. in S.
Helena Regina.

Monum. Antiq.
apud Baron. To.
2. Annal. an. 183.
Damasus in E-
leutherio.
Martyrol. Rom.
26. die Maij.

Ponticus Virun.
Hist. Brit. l. 4.

Abbot Fecknam
in his oration in
Parlament an. r.
Elizab.

Magdeb. cent. 2.
c. 2. col. 8. Io. Bal.
l. de Script. cent.
1. Lucio. Galfr.
Mon. Hist. l. 4. c.
20. Virun. Hist.
Brit. l. 4. Matth.
Westm. an. 186.

Charta S. Patri-
cij apud Leland.
assert. Arthuri.
Capgrau. Catal.
in S. Patric. Ant.
Glast. Manusc.
Tabulis affixæ in
membranis.
Io. Bal. l. de Scrip-
torib. Brit. cent. 1.
in Eluano & Me-
duino.

in

Epist. S. Patricij
Antiq. Glast. 2.
apud Capgrau. in
S. Patricio.

Nennius Hist.
Manuscr.
Bed. Hist. Eccl. l.
1. c. 4. & in Mar-
tyrol. 8. cal. Iunij.
Ethelwerd chro-
nic. in Eleuther.
Marian. Scot. l. 2.
etat. 6. an. 177.
Florent. Wigor.
in Chronic. ann.
162. vel 184. Mar-
tin. Pol. supput.
an. 188. in Eleut.

Radulphus de
Diceto in Ma-
nuscr. Hist. ab-
breu. Chronic.
inter an. 170. &
180. Henricus
Huntingt. Hist.
l. 1. in Marco Au-
tonino Vero.
Manuscr. Hist.
de Romesey.
Princ. Insula ista
quæ nunc An-
glia.
Guilielm. Malm.
l. de Antiquit. ce-
nobij Glaston.
Caxton Hist.
part. 4. in King
Lucius.
Galfr. Monum.
Hist. l. 4. c. 19. 20.
Matth. Westm.
an. 185 186. Hun-
ting. Chronic.
c. 31. f. 4j.

in Parchement a Booke of the Acts of these Legats, whereby the notice of these things came to Posteritie. *Vt apud Posterios clariora perdurarent, membranis hi dederunt Acta per Legatos li. 1. Inde ad nos, & non alio medio perueniunt.*

6. And to make all sure that all things heare were effected by the Popes Authoritie, and by power of theit Commission from him; he addeth immediately, that this Conuersion of Britaine by the Popes Authoritie; was a Pat-terne and President to other succeeding Popes, to diuide other Protiuinces into Parishes and Dioces. *Ex hoc & similibus fundamentis, capere postea Romanorum Pontifices occasionem Prouincias diuidendi in Paracias, & Dioceses.* And S. Patrike (as our Protestants with others allow that Antiquitie) testifieth that he found this Legatine power of S. Faganus and Damianus, with effects thereof in other writings of the Britans betwene their time and his. *In scriptis recentioribus inueni, quod sanctus Phaganus & Deruianus ab Eleuthero Papa qui eos miserat decem annos Indulgentie impetrarunt.* Nennius writeth, as the extant Copies of S. Gildas before, that Christian Religion was setled heare by the Legats of the Pope of Rome. *Missa Legatione a Papa Romano.* S. Bede in diuers places affirmeth that Christianitie was planted heare by Pope Eleutherius com-mande or Authoritie, and this was king Lucius suite: *Vt per eius mandatum Christianus fieret, & effectum pie postulationis consecutus est.* Ethelwerdus saith, it was done by the Legats and letters of Pope Eleutherius to king Lucius: *Eleutherius beatissimus Christi famulus per Nuncium & literas Lucium adijt Insula Regem.* Marianus saith, King Lucius obtained it of Pope Eleutherius. *Lucius Britannia Rex ab Eleuthero Papa per Epistolam Christianum se fieri impetrat.* Flo-rentius Wigorniensis hath the same words. Martinus relateth it by Fuganus and Damianus hauing Mission or Commission from Pope Eleutherius. *Papa misit duos religiosos viros, videlicet Fuganum & Damianum, qui Regem & popu-lum Baptizarent.* Radulphus de Diceto in his Manuscript Historie reporteth, king Lucius petitioninge to Pope Eleutherius about this busines, the Pope sent Faganus and Diuuanus hither, and they affected it *Ad Eleutherium Lucius Rex Britannia missa Epistola se fieri Christianum impetrat: Eleuther ergo misit Faga-num & Diuuanum qui Regem Lucium baptizauerunt.* Henrie of Huntington his phrase is, that it was done by Pope Eleutherius commandement. *Per Eleuthe-ry Papa mandatum.* The old Manuscript History of Romesey saith: King Lu-cius did humbly entreate Pope Eleutherius by an Epistle, that he would send him faithfull Doctors to Baptise him and his Nation, and he obtained his suite. *Rex Britannorum Lucius sanctum Eleutherium tunc temporis Papam per Episto-lam suppliciter expetinit, & gratanter obtinuit quatenus fideles Doctores destinaret, qui se ac gentem suam in Christo regenerarent.* William of Malmesbury in his Ma-nuscript Antiquities of Glastenbury relateth, that these Legats Phaganus and deruianus came into Britaine to preach the Ghospell, & haue preached & Bap-tized through all the Iland. *Phaganus & Deruianus Venerunt in Britanniam ad pradicandum Euangelium, Baptizantes & pradicantes, & vniuersam Insulam per-agrantes.* The old English Chronicle published by Caxton ascribeth the whole managing of these affaires to the Legats of Pope Eleutherius. The British History also, the Monke of Westminster and Harding are most mani-fest for these Legats and Commissioners of Pope Eleutherius to haue dire-cted all these affaires by that Popes Authoritie.

7. Thus we haue proued by Authorities the high Apostolike Legatine Power which the holy Pope Eleutherius communicated to these his learned and renowned Legats, and Commissioners Faganus and Damianus for the

Conuerſion of this kingdome; this Power being thus granted, and ſo many Epiſcopall Acts in conſecrating Biſhops, Preiſts, and other Clergie men, and others proper to that higheſt function being to be exerciſed heare, as in all other Nations, in ſuch a ſtate and condition, and which none but Biſhops could performe, and theſe worthie Founders of our Church performed heare by all Antiquities, we muſt needs conclude they were conſecrated Biſhops by ſuch Apoſtolike Catholike manner, as I haue before related. Therefore I can but maruaile how the preſent Proteſtant Archbiſhop of Canterbury Director of M. Francis Maſon, and his ſcribe were no better directed then to write: *from Rome there came two Fagatius and Damianus, but we cannot learne what eyther of them was a Biſhop.* Which is too weake a ſaying of an Archbiſhop, or any writer directed by ſuch a man. For ſo many Epiſcopall Acts, which by all writers they effected were leſſons plaine enough to learne that they were endowed with Epiſcopall Order and power to doe ſuch things, and ſo muſt needs be Biſhops. And if we muſt ſeeke them Maiſters expreſſely to call them ſo, the old Brittiſh Hiſtory calleth them expreſſely *Antiſtites*, Biſhops, ſodoth *Virunnius*: And Matthew of Weſtmiſtet naming them the bleſſed Biſhops *Faganus and Deruuianus: beati Antiſtites Faganus & Deruuianus*. And to omitt others, that Proteſtant Biſhop which before was moſt backward in theſe things, produceth an old Manuſcript teſtifying they were Biſhops, and exerciſed the holy offices of that Function. *The Cathedrall Church of Wincheſter* (ſaith he) *as the ſame Authour of an old Manuſcript ſaith, was allowed and dedicated vnto the honour of our Saniour October 29. 189. by Faganus and Damianus Biſhops.* And diuers forrayne Hiſtorians, eſpecially of France witneſſe that the cheiſe ſuite of King Lucius, was for ſuch, hauing otherwiſe of his owne Nation many Preiſts and Preachers of the Chriſtian Religion. Many Chriſtians (ſay theſe Authours, being baptiſed and preaching the faith in Britaine, King Lucius ſendeth to Pope Eleutherius, *vn Ambaſſadeur, an Ambaſſadour to make ſuit to him to ſend Prelats of his Church to inſtruct and baptize him,* And aſſure vs the cheiſe of theſe were Damianus and Faganus, exerciſing Epiſcopall Function heare. And ſo according to their high calling and dignitie, and as the holy Popes before, euen from S. Peter had practiſed, and ordained, theſe holy Biſhops before had their ſacred Preiſts, Deacons, and other Clergie men to aſſiſt them. And the caſe and condition of ſo lardge Dominions, as Britaine comprehended, to be conuerted, required, diuers other both Preiſts and Biſhops were ſent by Pope Eleutherius with them to be workemen in this happy harueſt. And their names were diligently preſerued and left to Poſteritie in our Primatiue Church, and among others, our renowned Hiſtorian S. Gildas, as the old Authour of the Brittiſh Hiſtorie, Ponticus Virunnius, Matthew of Weſtmiſter and theſe laſt recited French Antiquaries with others teſtifie, did committ them to writing. Which being performed by him, they therefore omitt to make repetition of. *Eorum nomina & actus in libro reperiuntur, quem Gildas de victoria Aurelij Ambroſij inſcripſit. Quod autem tam lucido Tractatu parauerat; nullatenus opus fuit vt inferiori ſtylo renouaretur.* And this our moſt noble and auncient Hiſtorian, as theſe Authours teſtifie, did alſo Register the names and Acts of them, which came hither with them, at their ſecond comming hither from Pope Eleutherius, when by Apoſtolike power he confirmed that which theſe his holy Legats had done in Britaine. I haue made mention of many of them before, in the fixt Chapter of this Age, and needles to repeate them heare. Onely I wiſh now to be re-

Theſe Legats of Pope Eleutherius were Biſhops.

Franc. Maſon
Pref. to his
Books of Con-
ſecr. & l. 2. c. 3. p.
55. 56.

Galfr. Monum.
Hiſt. Brit. l. 4. c.
20. Pont. Virun.
Hiſt. l. 4. in fine.
Matth. Weſtm.
Anno gratiæ 186
Godwin Cat. of
Biſhops in Win-
ceſter. pag. 207.
edit. an. 1615.

Mere des Hiſtoi-
res & Chroni-
ques de France l.
1. pag. 91. an. 182.
Alan Bouchard
in Annales de
Bretaigne l. 1. fol.
19. p. 2.

*Many other Bi-
ſhops employed by
the Popes authori-
tie in this holy
work.*

Galfr. Monum.
Hiſt. Brit. lib. 2. c.
20. Ponticus Vi-
run. l. 4. Hiſtor.
Brit. Matth. Weſt.
an. gratiæ 186.

Mere des Hiſtoi-
res & Alan Bou-
chard ſupr.

*The ſecond Miſ-
ſion of Pope Eleu-
therius into Bri-
taine.*

Supr. Cent. 2. p.
6.

membred, that so many Bishops as were sent hither with these his Legats and most of this Nation, as Mansuetus Bishop of Tullum, Marcellus or Marcellinus Bishop of Tengers, S. Saluin Bishop of Verdune, S. Elnanus newly consecrated Bishop by Pope Eleutherius, all proued before to haue bene now Bishops, and imployed in this holy worke, besides the Legats of S. Eleutherius hauing their Preists and Clergie men with them, as the Apostolike Institutions ordered, amounted to no small number. To which if we make addition of them, which either actually then also were Bishops, though not so euidently knowne, or most certainly soone after, as S. Thean first Archbishop of London, S. Sampson, and Theodosius of Yorke which came in also with these Roman Legats, we shall (notwithstanding the losse of the help of S. Gildas, of which our Protestants by their ill handling Antiquities may be suspected to haue depriued vs) finde no improporcionable number of most fitt and worthie Ecclesiasticall labourets to vndertake and performe so memorable and greate a worke.

THE XVI. CHAPTER.

HOW THESE HOLY ROMAN LEGATS

by Power and Commission from the Pope, and Apostolike See of Rome, conuerted and confirmed vnto, and in the faith of Christ, all manner of parsons in all places of Briaine, whether the Nobilitie, Flamens, Archflamens, or of what Order or degree soeuer.

I. **W**HEN these holy Legats had thus receaued Consecration, Instruction and Commission for this greatcharge and busines remitted vnto them, they now tooke their long and tedious Iorney into Britaine, where, being associated with such worthie men to assist them in so honorable and greate a busines, as I haue related, they arriued within short time; and first with all conuenient speede both to satisfie the desire of king Lucius, and orderly to performe the charge, and trust which the holy Pope Eleutherius had recommended vnto them, they presented themselves vnto our King, and his Nobles, long time expecting and attending their desired comming. And so soone as they had deliuered the greetings of the See Apostolike, and acquainted them with their Legatine Power, and Commission, for the Conuersion of this kingdome to Christ, and establishing all things thereto belonging, they happily began this worke, and putt these things in Execution. It is almost the generall assent and Harmonie of our Antiquaries, that they conuerted the king, Queene, Peeres, and Nobilitie of Britaine: Yet I dare not affirme whether they may be said actually and first to haue conuerted and baptised king Lucius, or this was before performed by our remembred Christian Brittish Preists, and Bishops, and these onely confirmed him in the faith he had receaued, which may be, and in Histories is

*Of the preaching
of these holy Le-
gats & Assistants
beare in Britaine,
& many conuerted
by them.*

*Gildas Manuscr.
Hist. Nennius
Hist. Manuscrip.
Ant. Eccles. Lan-
daun. & alij po-
steriores.*

called

called a Conuersion, and Baptisme, because the Sacrament of Confirmation is the perfection and complement thereof, as in our owne Histories, King Cadwallader is said to be conuerted and baptised by Pope Sergius at Rome, when the British Historie onely saith he receaued Confirmation of him. *Cadwaladrus abiectis mundialibus propter Deum, Regnumque perpetuum, venit Romam, & à Sergio Papa confirmatus.* Of this Question I haue sufficiently before related, what Antiquitie hath deliuered vnto vs, thereof. And therefore passe it ouer now without further repetition, supposing it eyther acted before, or so much desired to haue bene presently effected by them, and so proceed to their other labours, and effects of them.

Galfrid. monum.
Hist. Reg. Brit.
l. 12. c. 18.

2. Some Protestant writers would gladly diminish the glory of these Legats, in perswading their Readers, that they ignorant of the British tongue preached not to the Britans, but committed that office to our British Preists, and Preachers, and so in this kinde they litle or nothing preuayled, or profited this Nation. A Protestant Bishop thus writeth of them: *The men that were sent from Rome were vtterly ignorant of the Brittish language, and so could not possibly preach any thing themselves, but were faine to commit that office altogether vnto others, to witt especially to Eluan and Medwin. And what is all this to the See of Rome? Surely hitherto we see litle cause to acknowledge our selues any thing at all obliged thereunto.* Thus farre hath Passion and malice carried this people, not onely against the present Roman Church, which they accuse of error: But when in their owne Iudgments and Confessions, it was most pure and vnspotted, and Commandresse of all, and to which if we neuer had bene beholding, we neuer had bene true Christians, neuer the legitimate children of Christ, and his holy spouse. And to bewray these mens follies in their owne words: if these Legats of the See Apostolike had bene so ignorant of the British language, that they could not thereby haue preached to the vulgare people ordinarily vnderstanding no other, were we not beholding vnto Pope Eleutherius for sending them, as our King desired? Then we were not beholding to that holy King, to fend so far with an humble and earnest petition for the generall good of this Nation, that it being obtayned, we receaued no benefite thereby. Were we not obliged to those Legats, that trauailed so long a Iorney to vnite vs to Christ and his holy Church? Was it worthe no thanks, but contumely and despite, if they by their Power committed the office of preaching vnto vs, vnto others which knew our language by this mans confession, and so conuerted vs? Did not dutie oblige vs, to the See of Rome in this mans Iudgment, when he himselfe thus confesseth before. *By most it is affirmed, how that Eleutherius sent Damianus and Fugatius to Order the state of the Church, who had the honour of performing that office? Doth that make no obligation, which he plainely with S. Bede and others thus confesseth? Eleutherius a holy man sitting Bishop of the Roma Church: Lucius a King of the Britans writ vnto him his letters, praying that by his appointment, and direction, he might be made a Christian. And presently he obtayned the effect of his godly desire.* Or how will this man persuade vs, that these Legats did not vnderstand our language, and so preached not themselves being strangers, but committed that office especially to Eluan and Medwin. And Pope Eleutherius appointed Medwinus a Doctour or teacher: and saith with his fellowes in Religion Parker, Bale, and Leland as he glosseth them: That Medwin was by birth a Dutchman, and thereby as vnfit a Preacher to Britans as the Italian Legats were.

Godwin Conu.
of Brit. p. 36.

Godwin supr.
p. 21.
Pag. 20.

S. Eluanus and
Medwinus with
other British
Preists & learned
Cleargymen assist
them.

3. But we are assured by better Authoritie and Antiquitie then this man

Io. Caius in Hist.
Cantabrig. p. 19.

Matth. Parker
Antiq. Britan. in
Claudia. Io. Bal.
lib. de Scriptor.
cent. 1. in Claud.
Martial. in Epigr.
Theater of great
Brit. l. 6.

can shew vs to the contrary, that both our king, his Nobles and all the cheifest heare of the Britans at that time vnderstood the Latine Roman tongue. Our Antiquaries of Cambridge and others proue vnto vs, that there was an Imperiall Constitution decreed and receaued heare in these times, that euery man that would or should beare office must learne the Latine tongue. *Institutum fuit, vt qui Magistratum gerere vellet, Latinam linguam disceret.* And long before this time the Latine tongue was so vsuall in this Nation, as these Protestants tell vs, that the Romans Latine songes were sent hither, and sung heare euen to the vulgar audience: And of this Martiall the Poet speaketh: when he saith his songes and Poems were sung in Britaine.

Dicitur & nostros cantare Britannia versus.

Therefore these Latine songes being sent from Rome to our Brittans heare, as these Protestants write to be sung & heard, both the singers and heares of them must needs be said to haue vnderstood that language of the Romans in which they were penned by the Poet. So we need not seeke any further for Auditours to vnderstand the preaching of these Roman Legats, though in the Latine tongue, when we haue founde already the king himselfe, all his Nobles and officers in Authoritie, and hauing command, all Schollers in our Vniuersities, or Schooles, besides others by probable Iudgment without number, which vnderstood them preaching, persuading, reasoning, disputing, instructing or catechizing in that speech. And we may with strong reason from hence informe and assure our selues, that this so vsuall and almost common knowledge heare of the Latine tongue, the naturall language in Rome from whence so many Apostolike Preachers were sent into these parts, was a greate help and furtherance, to that so speedy Conuersion of this kingdome, which otherwise to haue bene effected as it is deliuered in our Histories, may iustly be termed miraculous. And although both the king and very many of his Nobles learned Druids, and others were eyther actually conuerted, or conuicted in Iudgment of the vndoubted truth of Christian Religion and falsehood of their Pagan superstitions before the comming of these Legats hither, or king Lucius sent for them to Rome, as I haue shewed before: Yet no small number and of the learned among them still continuing in their old errours, and the Christian Clergie then in Britaine neyther being so greate or learned in that first Age, and Infancie of our Church, that it was able to conuert so many millions which still professed Paganisme in this kingdome, if our Ecclesiasticall Hierarchie could or might haue bene ordered, and setled without the Popes allowance, and Authoritie, which almost euery Chapter in this Historie disproueth, yet we must needs acknowledge our selues obliged, and very much in dutie obliged, to the Apostolike See of Rome, for sending vnto vs so learned, reuerend, and holy Pastors as all Histories confesse them to haue bene, to deliuer vs so happily from that most damnable infernall darknes, wherewith we were blinded, and without such spirituall Physicians help, and cure, desperately and irrecoverably ouerwhelmed, infected, and diseased at that time. Therefore these Renowned, and in all respects most honorable Legats, knowing well what chardge, Power, and trust was committed vnto them, by the Popes Authoritie and our kings entreatie, and perfectly informed heare of the state, and necessitie of this kingdome in spirituall affaires, presently disposed themselues, and the whole Christian Clergie heare vnder them for the most speedy and perfect recovery, and expelling the venime from so many almost deadly poysoned soules in Britaine. And the

cheifest

cheifest places in Britaine, where this infection principally did reigne, and was fostered, and from them dispersed into all the other parts and members of the bodie of this kingdome, next vnto the Court of the king now conuerted, being our auncient Schooles or Vniuersities, and cheise Residences of the principall Pagan Idolatrous Preists, Flamens, and Archflamens in the most auncient and commanding Cities of this Nation, they disposed and diuided themselves & our Cleargie to stop these springs, and fountains of that soule ouerflowing streame.

4. How they preuayled in our old Brittain Vniuersities or Schooles in confounding the Pagan Philosophers and conuerting them, their followers and Disciples to the Christian faith, we may take some notice by that which the Antiquaries of Cambridge propose vnto vs, performed by them in their Vniuersitie, where they say, they after long dispute with their Philosophers, they conuerted them all to Christ, and baptised both them and three thousand others there in one day. *Cantabrigiam Venerunt, vt fertur, vbi postquam multum varièque cum Philosophis disputatum est, baptizarunt vno die, & Philosophos omnes, & tria hominum millia.* And though they doe not deliuer the names of their Authours for this Relation, yet they doe sufficiently expresse, that they found this narration of the disputing with these Cambridge Philosophers, and the Baptising both of them and so many thousands at one time, there testified by diuers Antiquities, for they say expressly that some ascribe it to Eluā and Medwine after their returne frō Rome and Baptisme of king Lucius, and by others to the Legats of Pope Eleutherius: *secundum quosdam qui ista ad Faganum & Damianum, seu Fugatium & Deruvianum Eleutherij Nuncios referunt.* And record it done in the same yeare they came into Britaine: Which they hold to haue bene the 178. of Christ, *id actum fuit anno Domini 178.* And although these men stand as much as Antiquities doe warrant them, for the honour and prioritie of their Vniuersitie, yet in this place they doe not auouch this Historie, as any singular grace or prerogatiue aboue other Schooles in Britaine at that time, but doe sufficiently insinuate, that these holy Legats and their Associats did the like in all other such auncient Schooles and places, and in most of them before they came to Cambridge; *per Insulam diuulgare Verbum Dei, sementem Dei iacere.* And after this, they came to Cambridge, *Tandem Cantabrigiam Venerunt.* By which and like testimonies of many others, we may suppose they had so done at Stamford, Cricklade or Greeke-lade, and especially by these men in Glamorgan-shire where they say learning flourished, as well as at Cambridge before the coming of Iulius Caesar hither: *Ex quibus scire licet, claram fuisse scientiarum professionem in Britannia, ante Caesaris aduentum in Britanniam, præcipue vero Cantabrigie, & Glamorgantie.* And the Schoole of Glamorgan being so neare to Caerlegion vpon vske in that Country, where one of the three greate Idolatrous Temples of Britaine, and Seate of their Archflamen of those Westerne Prouinces was, and thereby a Nursery of Paganisme for that so superstitious place, it teacheth vs of it selfe without further testimonie, that a prime and principall care of the holy Legats, and our Christian Clergie then was, vtterly to roote vp, or alter the nature of the infecting feedes and plants of that offensive Seminarie. Of this, we haue some more particular testimonie out of the Bull of Pope Honorius dated the. 20. day of February in the yeare of Christs Incarnation 624. granted for the priuiledge of the Schoole or Vniuersitie (for so he termeth it) of Cambridge, which thus beginneth: *Honorius Episcopus Seruus Seruorum Dei, dilectis filiis*

Io. Caius Hist.
Cantabr. p. 35.

The Schollers of
Cambridge now
generally conuer-
ted, and 3000. o-
ther Britans there
Baptized in one
day.

So in other Schooles
and places of lear-
ning began.

Caius supr. p. 20.

S. Eleutherius
Pope granteth
Priuiledges and
immunities to the
Schoole of Cam-
bridge.

Bulla Honorij 1.
Papæ dat. Romæ
An. D. 624. die
20. Februar. apud
Caium l. 1. de An-
tiq. Cantabrigiæ
p. 75. 76. 77.

All Flamens and Archflamens of the Pagā together with their Cities conuerted.

Galfr. Monuth. l. 4. Hist. Brit. p. 19. Pont. Virun. l. 4. Hist. Mart. Pol. Supput. in Eleut. Radulp. de dicet. Hist. Manuscr. inter an. 170. & 180.

Matth. Westm. an. gratia 185. Vita S. Helenæ apud Capgra. in Catalog.

Bal. l. de Script. cent. 1. in Lucio & Eluan. & Medu. Barns l. de Vit. Pont. in Eleuth. Theater of great Brit. l. 6. Godw.

Cōu. of Britaine Selden Analect. Stowe & Howes Hist. in Lucius Harri. descript. of Brit.

Martyrol. Rom. 26. die Maij in S. Eleutherio.

A& S. Eleutherij in Breu. Rom. die 26. Maij.

The Britains here were now generally conuerted, in all places.

Galfr. Monum. Hist. Brit. l. 4. c. 19.

Ponticus Virun. Hist. Brit. lib. 4. prope finem.

Guliel. Malmesb. l. de Antiq. Cænobij Glaston.

Antiquitates Glast. Manuscr. tabulis affixæ.

Doctores & Scholaribus in Vniuersitate Cantabrigiæ sedentibus, salutem & Apostolicam benedictionem. Wherein is expressly said, that S. Eleutherius granted Immunities, and Priuiledges to that Vniuersitie, then become Christian: An Argument that he extended the like fauours, and Immunities to our other scholes or Vniuersities then in the same condition with Cambridge, but that they longe since decayed and ouerthrowne, could keepe no memory of such things, as Cambridge, clayming a neuer Interrupted cōtinuance, hath done. This will be more and inuincibly euident by that which is affirmed with the almost generall assent of all Antiquities, testifying they personally visited, preached vnto, and conuerted all, not onely the Metropolitan, but the other Cities of this kingdome: and besides them the whole Nation, in such manner that scarcely a Pagan was left to be found therein. Of our Cities, their Rulers, and Inhabitants thus conuerted by them, we haue the constant agreement both of Catholike and Protestant Historians.

5. The Brittish Historie Ponticus Virunnius and Martinus say, of these, that they deliuered the from Idolatrie, & cōuerted them to Christ. *Hos Idolatriæ eripuerunt.* Radulphus de Diceto in his Manuscript Historie proueth as much, that they cōuerted all the Cities in Britaine, as well their Flamens, and Archflamens, by whome they were directed in their Idolatrous worship, as others: so doe the other Authours before, speaking more particularly of their Flamens, or Archflamens conuerted by them, then any others. Matthew of Westminster writeth in like manner how they visited, and conuerted all the Cities of Britaine. So hath the old Writer of the life of S. Helen and other Catholike Authours. Which is seconded and confirmed by most of our Protestant Historians, Bale, Barns, the Theater writers, Godwyn, Selden, with others consenting, that all these Cities of Britaine with their Flamens or Archflamens which then ruled in them, were now conuerted by these holy Legats, and that Apostolike Mission from the Pope of Rome S. Eleutherius.

6. And the principall Stats and Members of this kingdome King Lucius, his Nobles, Vniuersities, Philosophers, Flamens, and cheife Preists, and Teachers of the Pagan subiects, and their cheife places of commorancie and commande being thus conuerted, the conquest ouer the vulgare sorte was easie and soone effected. The old Roman Martyrologe saith, that Fugatius and Damianus sent by S. Eleutherius Baptized king Lucius, his wife, and almost all his people. *Qui Lucium Regem vna cum vxore, ac toto fere populo baptizarunt.* The auncient and approued A&ts of S. Eleutherius say, that king Lucius and all his subiects receaued the faith of Christ by these Legats: *per Quos Rex & reliqui fidem suscipere.* The Authour of the Brittish Historie testifieth, that so soone as the people of Britaine knew their king was a Christian, they gathered themselues together to be catechized, and receaued Baptisme. *Nec mora, concurrentes vndique Nationum populi, Regis exemplum insequuntur, eodem lauacro mundati, caelestique regno restituuntur.* And saith, that these holy Legats did blot out Paganisme, almost through out all the Iland, then much more where King Lucius ruled. *Beati Doctores per totam fere Insulam Paganismum deleuissent.* Ponticus Virunnius affirmeth as much, or more, that they baptized all the people of Britaine. *Baptizarunt omnes gentes Britannia.* William of Malmesbury in his Manuscript History of Glastebury teacheth, that they trauailed all ouer the Iland, preaching and baptizing. *Phaganus & Deruianus venerunt in Britanniam ad prædicandum Euangelium, qui baptizantes & prædicantes & vniuersam Insulam peragrantes.* The old Manuscript Antiquities of Glastebury

written in Parchment, and fixed to broade Bords doe witnes, that these Legats baptized king Lucius, and his people preaching and baptizing through out Britaine, and cite other more auncient Histories for it. *Phaganus atque Deruianus prout charta sancti Patricij gestaue Britannorum testantur, verbum vite Euangelizantes, Regem cum suo populo sacro fonte abluerunt, huic predicando & baptizando Britannia partes peragrantes.* Matthew of Westminster is witnes, that after king Lucius was baptized, his subiects followed his example in such order that in a short time there was not heare any Infidell to be found. *Quod cum factum fuisset, concurrerunt ad Baptismum Nationes diuersa, exemplum Regis sequentes, ita vt in breui nullus inueniretur Infidelis.* Hartmannus Schedel reporteth, as others before, that these Legats baptized the king and his people: *Regem ipsum ac populum.* The Historicall Relation of S. Patrike, commonly called his Epistle, witnesseth, that they conuerted both the king & people, tra-uailing quite through Britaine. *Phaganus & Deruianus Regem cum suo populo ad fidem conuerterunt, peragrantes Britanniam.* The old Authour that wrote S. Helen her life recordeth how vpon the Baptisme of king Lucius, all the people of the whole Nation presently flocked together to be instructed in the faith of Christ and were baptized. *Nec mora concurrentes Undique totius Nationis populi Regis exemplum insequuntur, eodemque salutari lauacro mundati celesti Regno restituntur.* Harding thus setteth it downe in his olde verses:

*Eleutbery the first at supplication
Of Lucius, sent him two holy menne
That called wer Faggan and Duiyen
That baptized him, and all his Realme throughout
With hertes glad and labour deuoute.*

Sigebertus saith generally of the Britans without restriction, that they receaued Christianitie by the Legats of Pope Eleutherius, sent at the request of their king Lucius. *Britanni instantia Lucij Britanniarum Regis per Legatos Eleutherij Papae Mysteria Christianitatis perceperunt.* Walterus Rollwink in his Fasciculus, writeth that Fuganus and Damianus the Legats of Pope Eleutherius baptized both king Lucius and his people, who vpon the solemne Baptisme of their king submitted themselves to Christian Religion. *Eleutherius misit Legatos Lucio Regi Britonum, qui eum cum populo suo baptizarunt. Solemniter Rege Lucio baptizato subiectus populus eius exemplo fidei colla submisit pacifice.*

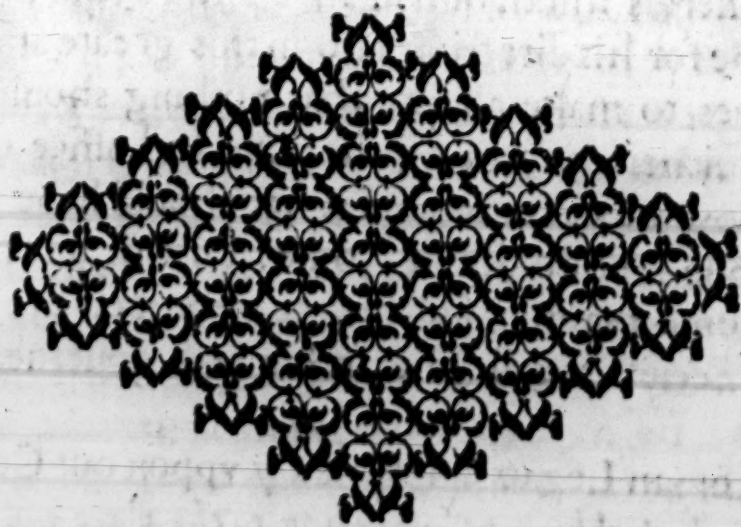
Matth. Westm.

Hartm. Scedel.
Chron. Chronic.
f. 115. p. 2. Epist.
S. Patricij apud
Capgrau. in vita
eius. Leland. as-
sert. Arthuri. &
Antiq. Glaff.
Scriptor vitæ S.
Helenæ apud
Capgrau. in Ca-
talog.

Harding Chron.
c. 51. f. 43.

Sigebert. Chron.
in Regno Brita-
norum.

Walter. Rollw.
in Fascicul. c. 6p.
an. 184.



THE XVII. CHAPTER.

HOW IN BRITAIN THESE HOLY LEGATS

placed Archbishops and Bishops in our Cyries, Archbishops in the places of Archflamens, and Bishops for Flamens.

And how by all writers, such dignities were among the auncient Pagans, both in Britaine and other Nations.

1. **W**HEN the Ecclesiasticall affaires of Britaine had thus prosperously proceeded, that the king, and all his Nobilitie were become Christians, as Gildas, Nennius, the Antiquities of Landaffe and others after them testifie. *Rex cum vniuersis Britannia Regulis Baptismum susceperunt.* And as an other Copie of Gildas agreeing with Nennius readeth: *Lucius Britannicus Rex cum vniuersis Regulis totius Britannia Baptismum susceperunt.* And in the Antiquities of Landaffe: *Lucius & totius Britannia Primates Baptismum susceperunt.* And all Scholes, Cities, Druids, Teachers and Schollers of Idolatrie were thus conuerted to Christ, as all our Antiquaries Catholiks and Protestants haue deliuered, so that all both Rulers and subiects both temporall, and such as were then called spirituall, had now embraced that Religion and worship of God, which as it was diametrically, as it were, repugnant to the superstitions of the Gentils in Britaine, about their Idols, & termed Gods, so it vterly condemned many of their barbarous and prophaine customs and obseruations in meere ciuill and human affaires, and proceedings, as I haue in very many things (intollerable to be practized, or permitted) giuen Instance before. Therefore as the state of Religion and reuerence to God was now changed, and onely heare wanted an externall Authoritative setting of an Ecclesiasticall Hierarchie of Bishops, Preists, & Clergie men to gouerne in Religion, and places or Churches for professing and publike practise of the same, which were now to be provided by these holy Legats; so king Lucius as the Vicar of Christ in this kingdome in temporall things, as S. Eleutherius stileth him in his Epistle about this busines, wrote vnto that holy Pope for his direction also in this greate affaire of changing his temporall Lawes, to make all sure that nothing should be receaued and established heare, either concerning the durie and office of man to God, or man to man, one towards another, but what should haue direction or allowance from the See Apostolike of Rome. Of this second I will speake, when I haue in some manner finished or deliuered the first, the setting or founding our Ecclesiasticall Hierarchie and gouernement in such affaires.

2. That these Roman Legats did presently vpon our Conuersion, appoint the Sees of Bishops and Archbishops, according to the place and number of the Flamens, and Archflamens of the Pagans, is so generally receaued for an vndeniable truth in Antiquities, as a Protestant Bishop singularly excepting one

other

Godwin Conu.
of Brit. p. 26.

The Ecclesiasticall
Hierarchie of
Archbishops, Bi-
shops, Preists, and
other Clergy men
now settled heare
by the Popes au-
thoritie.

other of his profession, heare naming him, that he perceiue not any that haue gaine said it, before *Maister Doctor Sutcliffe*: But contrariwise diuers both auncient and learned are to be found, that haue partly broached it, and partly applauded the same. And yet this bold faced man, against all learned Antiquitie, in his owne confession, pleaseth to call it: *a deuise so childish and ridiculous, as he cannot but wonder, that any man of Learning and Iudgment should approve it.* And bringeth no more reason then he doth Authoritie for this his singulartie. Onely he saith that *Fenestella* which directly teacheth this dignitie of Archflamens among the Gentils, is not the auncient *Fenestella* which was in the time of Tiberius the Emperour: but a man of later time then that, which may not be so shuffled ouer vpon the bare word of one Protestant of England against all his Brethren in Basile, where by their Authoritie the booke was printed and published, for a true auncient *Fenestella*. And it is a strange conceite of his to be vttered to vewe, to thinke to Father this opinion first vpon Gratian, as thus he doth: *The defendor of this conceit is Gratian, whome I doubt not we may accompt the first Authour of the same.* For I haue proued in the first chapter of this Age at lardge both by Catholiks and Protestants, that diuers lyuing and writing in the time of the Apostles were of this opinion, and proued it by the practise of the Apostles themselues, which appointed Primats for those cheife Cities of Prouinces, wherein the time of the Gentils, their Archflamens were resident, and Ruled, and gaue order this vsadge should be obserued by Posteritie. And this Protestant Bishop contradicteth himselfe in this matter, for first making Gratian Authour heareof, presently he thus addeth of him: *True it is, that hauing first deliuered it as his owne opinion, in one place: afterwards he citeth, for the same Clement a Pope: wherein, either he abuseth vs in citing that which neuer was written: or himselfe is abused by some counterfeite Clement.* Therefore whether this Clement be counterfeite or no, this Protestant must needs be a counterfeite, for if this Clement were a counterfeite he was counterfeited long before Gratiens time, being cited by him as auncient, and so the auncient counterfeiter of Clement must needs broach this opinion before Gratian. But except the auncient Popes Anacletus, Anicetus, Stephen the first, Lucius, S. Leo the second, S. Marianus Scotus and Florentius Wigorniensis our learned Countrimen all before Gratian were deceaued are counterfeiters, this was the true Clement Disciple of S. Peter, and so they cite and approve him, euen in this matter, & they confirme that not onely S. Clement, but S. Peter the Apostle thus both practized, and ordained: and how in the time of the Pagans there were *Archflamens*, and they were cheife ouer the other Flamens, as Patriarks and Primats be ouer Bishops in the Lawe of Christ.

3. And if this man had trauailed no further into Antiquities, then those of this Nation, he might haue found both Archflamens in the Pagans time, heare in Britaine, and that the Legats of Pope Eleutherius did constitute and ordaine Archbishops in their places, and this affirmed by Authoritie more auncient then Gratian was. For both Sigebertus Gēblacensis, Henricus Huntingtoniensis, and others which wrote before Gratian, doe take often and expresse notice of our Brittainish Historie, in which we reade of this matter in these words: *fuerunt tunc in Britannia octo & viginti Flamines, nec non & tres Archiflamines, quorum potestati ceteri Iudices morum atque phanatici submittebantur. Hos etiam ex precepto Apostolici Idololatriæ eripuerunt: & ubi erant Flamines, Episcopos, ubi erant Archiflamines Archiepiscopos posuerunt. Sedes autem Archi-*

flaminum

Fenestella printed & published by the Protestants of Basile.

Godwin supr. p. 27.

Cap. 1. supr.

Abbas Spanheim. l. de Script. in Sigeberto Gembl. Bal. l. de Script. cent. 2. in Henric. Huntingt. Henric. Huntingt. Histor. lib. 1. & in Prologo Hist.

Three Archbishops
placed here for
the 3. Archflamines,
in London, Yorks,
and Caerlegion.

Continuator Si-
gebert in Chron.
an. 1112.
Sigebertus Gē-
blacens. initio
Chronici c. de
Regno Britan-
norum.

Protestantium
Annotatio inter
librum 7. & 8.
Hisor. Henrici
Huntingtonien-
sis.
Ponticus Virun.
Hist. Brit. l. 6. in
fine. Ciacon. Lel.
Rossus. Bostō a-
pud Godwin. in
Assaph. Bal. l. de
Script. cent. 2. in
Galfrid. Ar. No-
tatio in Manusc.
exempl. Cantab.
Io. Bal. l. de Scrip.
Brit. cent. 2. in
Waltero Caleno.

*flaminum in tribus nobilioribus ciuitatibus fuerant, Londonijs videlicet atque Ebo-
raci, & in vrbe Legionum: quam super Oscam fluium in Glamorgantia Veteres
muri & edificia sitam fuisse testantur:* There were then (in the time of king
Lucius) 28. Flamens, and 3. Archflamens, to whose power other Iudges were subiect.
These by the commande of the Pope his Legats deliuered from Idolatrie, and where
there were Flamens they placed Bishops, and where there were Archflamens they pla-
ced Archbishops. The Seates of the Archflamens were in the three most Noble Cy-
ties, London, Yorke, and the Cytie of Legions which the old walles and buldings doe
witnessse to haue bene vpon the Ryuer Oske in Glamorgantia. Hitherto this old
Brittish Historie, which is older then Gratian by so many yeares, as were be-
tweene the end and writing thereof at the death of Gadwallader the last king
of the Britans where it endeth, about the yeare of Christs Natiuitie 689. or
690. by Sigebertus and others computation when the Brittish Authour there-
of composed it, and the writing of Gratian aboue 400. yeares after. And Sige-
bertus who endeth his Chronicle in the yeare 1112. and then dyed, as his Con-
tinuator there noteth: *Sigebertus Gemblacensis Monachus Descripto præceden-
tium in hoc libro temporum obiit, cui nos illa quæ sequuntur fidei narratione subieci-
mus,* is a sufficient witness euen in the beginning of his History that this Brit-
tish History then was an old History: *narrat antiqua Britannorum Historia,*
and vsually and cheifely citeth and followeth it for the Brittish affaires. And
Henry of Huntington, who by Baleus and others dyed before Gratian had
written, was well acquainted with this Historye, and wrote a Booke of the
kings of the Britans yet extant in the publike Library of Cambridge, and so
conformable to the Brittish History, that our Protestants which published his
workes, thereby excuse themselues for not publishing that his worke, be-
cause there is nothing in it, but what is written by S. Bede and Geffery of
Monmouth more at lardge: *quia nihil noui affert quod non in Beda & Mone-
muthensi plenius reperiatur.* And Geffery Archdeacon of Monmouth when he
translated this Booke out of the Brittish into the Latine tongue, and after Bi-
shop of Assaph, and Cardinall of the Church of Rome, as Virunnius, Ciaco-
nius, Leland, Rosseus, Bostonus, the Protestant Bishop Bale, and others say,
was an excellent Historian, *Historicus egregius,* and as the note vpon the olde
Manuscript Copie thereof in Cambridge witnesseth, translated it most truely,
simplicissime transulit. And this Booke was brought out of litle Britaine by
Walter Calenus Archdeacon of Oxford a Britaine by birth, a man most fa-
mous for learning, as our Authours say, and the Booke was, then he dying in
the yeare of Christ 1120. *anno Incarnati filij Dei 1120.* a most old Booke, *Vetu-
stissimum Britannici sermonis Codicem:* written aboue 400. yeares before: *per
quadringentos & eo amplius annos.* From which date vnto his time the same
Archdeacon of Oxoford continued the Brittish History eloquently, *non inele-
ganti sermone protraxit Britannorum Annales.*

4. So we euidently perceauē that we can hardly finde either more auncient
or credible Authoritie for any Historicall truth in our Brittish Antiquities,
then for this. For the Authour both was a Britan, and wrote in that Lan-
guadge, and the last passadges thereof written almost a thousand yeares
since. The Agents and Instruments of the translation thereof both Britans
and the best learned, and greatest Historians of that time, & this Bookew pre-
serued by the Britans of Armorica, or litle Britaine in France, driuen thither
by the Infidell Saxons, with their Antiquities and other Ritches most pre-
tious vnto them. And so the former parts of this Booke wherein the Historie

of these Archflamens is contained, carrieth sufficient Argument of a farre more auncient date. Which the Authour himselfe both in the Copie which is printed, and that which Virunnius did epitomate, and was neuer printed, as the note vpon it testifieth, doth witness: for he expressly citeth Gildas for this Historie. And Ponticus Virunnius seemeth to make Gildas Authour of that part of this Booke. For thus he writeth: *eorum nomina & actus in libro reperiuntur, quem alter Gildas de victoria Aurelij Ambrosij inscripsit*. The names and gests of them which came with Damianus, and Faganus are found in the Booke which the other Gildas did Intitle, of the *victorie of Aurelius Ambrosij*. Where the distinction, *alter Gildas*, the other Gildas, hauing spoken of no other before, but onely the Authour whome he did epitomate must needs make one Gildas Authour of that Brittish Historie, and so both the one and other Gildas to approue this narration of Archflamens in Britaine. Which he further confirmeth in the later end of his Bookes citing, for Authours of all which he had said, both the Translation of Geffery of Monmouth, whome he nameth an excellent Historian, and Cardinall, and Gildas the renoued Poet writing more then he did epitomate, which were things most concerning the Romans, he being an Italian. *Hec autem & multa alia describit idem Gaufridus Monumetensis, Historicus egregius, & Cardinalis: multis & Gildas Poeta insignis. Sed ego Ponticus Virunnius excepi, quæ ad rem Romanam attinerent plurimum.* And he speaketh of many things which Galfridus Translation hath not, which he must needs by his owne confession haue from Gildas. And for this History of our Brittish Archflamens, comprehended in the gests of the Roman Legats, the Translation of Galfridus citeth Gildas, as Virunnius did, onely omitting the distinction, *alter*, the other, of that name: and mentioneth that Gildas did write more plainely or copiously of this matter then he doth: *eorum nomina & actus in libro reperiuntur, quem Gildas de victoria Aurelij Ambrosij inscripsit. Quod autem tam lucido Tractatu parauerat, nullatenus opus fuit, ut inferiori stylo renouaretur.*

5. To this changing of Archflamens, three in number in Britaine to so many Archbishops, naming their places as before, and that Gildas in his Booke of the *victorie of Aurelius Ambrose*, wrote of this matter of King Lucius so conuer- ted then, is consented vnto by many forreine writers, as in France the Authour of the Historie Intituled, *Mere des Histoires & Chroniques de France*, Alan Bou- chard, and others; And to manifest that these Authours which cite and fol- low Gildas in this Relation, as they haue witnessed before, doe speake as plainely of this matter as the Brittish Historie, Virunnius deliuereth it, in these the same words: *fuerant enim in Britannia octo & viginti Flamines, necnon & tres Archiflamines, quorum potestati ceteri Iudices morum, atque phanatici submittebantur. Hos etiam ex præcepto Apostolico Idololatriæ eripuerunt: & vbi erant Fla- mines, Episcopos: vbi autem Archiflamines, Archiepiscopos posuerant, mira sancti- tate & incredibili deuotione. Sedis autem Archiflaminum in tribus nobilioribus ciui- tatibus fuerant, Londonijs videlicet atque Eboraci, & in vrbe Legionum, quam su- per Oscan flumini in Glamorgantia veteres muri & ædificia suam fuisse testantur.* And to leaue it without exception, that Gildas, or whatsoever other old Brit- tish Authour he followed herein, went further in this matter of Archfla- mens, the Galfridus his Translation doth, he there addeth frō this old Brittish Antiquitie, that the Religion of the Archflamens, was the most auncient Re- ligion. *Archiflaminum quæ fuit antiquissima Religio.* And Giraldus Cambrensis a most Noble Cosmographer, *Cosmographus nobilissimus*, as a Protestant Bishop

stileth

Ponticus Virun-
nius Brit. Hist. l.
4. in fine.

Brit. Hist. l. 4. c.
20.

Mere des Histo-
res l. 1. p. 91. Alan
Bauchard Anna-
les de Bretagne
l. 1. f. 19. p. 2.
Ponticus Virun.
Hist. Brit. l. 4.

Bal. l. descript.
Brit. centur. 2. in
Syluestro Giral-
do Cambren.
Galfrid. Cambr.
descript. Cambr.
c. 16.

Martin. Pol. sup-
put. in Eleuther.
Philip. Bergom.
Hist. in Eleuth.
Platina in Eleut.
Hartm. Scedel
Chron. chronic.
f. 115. p. 2. Ptole-
meus Lucens. in
Vit. Pontif. in E-
leuth. Leland. as-
sertione Arthu-
rij f. 36.

The greates nūber
of Bishops placed
here.

Godwin supr. p.
27.

Lambert. Grut.
Verenad. in Ar-
gumento 1. Epist.
Clement.

Gruter. in Ann.
Margin. in 1. Ep.
Clem. in Verb.
Archiflamines.

Wolfgang. La-
zius in Commē-
tarijs Reipublice
Romanæ. p. 151.

stileth him, himselfe a Britan maketh this calling of Archflamen so auncient, that he constantly affirmeth; Helenus sonne of Priamus was Archflamen among the Troians before the destruction of Troy. *Helenus Priami filius Archflamen eorum erat.* But I shall speake hereafter of the Antiquitie of this state from the Pagans themselves; heare I was onely to Iustifie that such men were heare in Britaine in king Lucius time, and their Residences changed into the Sees of Christian Archbishops, which I haue performed, by the best and most receaued Antiquities we haue left vnto vs. Which is confirmed by those that haue written after namely among, strangers writing of Brittish affaires, Martinus Polonus, Philippus Bergomensis, Platina, Hartmannus Schedel with others, onely this difference I finde betweene these, and most of our Brittish writers, that these of our Nation are commonly interpreted to affirme we had 28. Flamens, besides 3. Archflamens, when those strangers, I recited, doe write but of 25. Flamens besides the 3. Archflamens, which opinion will appeare the more probable, when I shall hereafter shew from our most auncient and approued Authours, that this our Britaine as it containd onely Loegria and Cambria, now England and Wales, neither king Lucius nor the Romans then Lords of more, had but 28. Cities in all to seate these 3. Archflamens and the other Flamens in, and 3. Archbishops and Bishops after them.

6. For English Historians whether Catholiks or Protestants I may passe them ouer in this busines, seeing this Protestant Bishop hath before acknowledged that he and one other onely haue opposed therein. Therefore very vnaduisedly hath this Protestant Bishop before spoken, as he hath done of this thing, and with no lesse boldnes further thus addeth: *no man I dare affirme, is able to shew out of any auncient writer or other authentick Monument, that euer there was any such office amongst the Gentils as Archflamen or Protoflamen.* Looke who list in that Volume of auncient Incriptions published of late, by Gruterus, Scaliger and others: he may there finde oftentimes mentioned Flamen, for a man, and Flaminica for a woman Priest: but of Archflamen, Protoflamen or any other like, *altum Silentium*, there is no mention. For I haue proued by auncient, and the most auncient writers we haue, that there was such an office among the Gentils euen heare in Britaine. And if there were no memory of such in auncient Incriptions, as there is not of many, which most confessedly were, this is not able to discredit the truth hereof. And his Authour Gruterus is so farre from discrediting this, that the Gentils had Archflamens, as well as Flamens, that vpon the first Epistle of S. Clement where Archiflamines be iustified both by his owne and S. Peters testimony, and that they were to be changed among Christians into Primats or Patriarkes, he plainly writeth, it is the true Epistle of S. Clement: *omnino statuo, hanc Clementis veram esse Epistolam:* And vpon the very word Archiflamines, as in his opinion Rufinus liuing in S. Hierome his time translateth S. Clement, he noteth in the Margin, that others called them the cheife Flamens Preists, or cheife Flamens. *Archiflamines. Alias primi Sacerdotes Flamines. Alias primi Flamines.* And because this man hath so peremptorily affirmed that no auncient Incription proueth Archflamen, Protoflamen or any other like. All men know Pontifex and Metropolitanus are the like and same in condition. Yet Wolfgang Lazius Historian to the king of Romans proueth it, both by the old gētile writers and Incriptions out of Transilvania; Where one C. Tercennius is inscribed Metropolitanus. And M. Coninius Pontifex Metropolitanus. And Carolus Sigonius publisheth an old Incription

of a Pagan knight of Rome, imploring the aide of the Pontifex Maximus and Flamens. *Manesque mea opem Pontificis Maximi & Flaminum, qui in Capitolio sunt implorent.* And sheweth also how Cæcilius Metellus was both Flamen Martialis, and Pontifex Maximus. Eutropius a Grecian (because the beginning of Archflamen is so) saith, that the high Preist, Archflamen or Cheife of the Preists was called with them Pontifex. ὁ γὰρ ἀρχιερεὺς ὁ καλούμενος παρ' αὐτοῖς ποντιφῆς. Zosimus saith: that in the Colledges of the Preists or Flamens at Rome, the Pontifex was Cheife. *In Collegijs Sacerdotū Romæ Pontifices primas tenebant.* And after saith, as Eutropius before, that the Pontifex Maximus and the cheifest Archflamen were all one. ποντιφῆς μάλιστα, ὅπερ ἐστὶν ἀρχιερεὺς μέγιστος. And speaketh plainly of the Archflamen, or Protoflamen: τὸν πρῶτον ἐκ αὐτοῖς. Iulius Capitolinus teacheth also, how besides the Flamens and Pontifices, there was an Archflamen, calling this, *Pontificem Maximum*, the other *Pontifices Minores*, the greatest Flamen and lesser Flamens or Pontifices. And Aelius Lampridius thus bringeth the *Pontifex Maximus* to speake in the Senate, as commanding all the Flamens or Pontifices the lesse: *Cingius Sene- rus dixit, iniuste sepultus est, quia Pontifex dico: hoc Collegium Pontificum dicit.* And this in publike Senate. Aurelius Victor is witnesse that Numa Pōpilius ordai- ned twelue Flamens or Preists of Mars, and made one of them Archflamen. And created a *Pontifex Maximus*. *Salios Martis Sacerdotes, quorum primus Præsul vocatur, 12. instituit. Pontificem Maximum creauit.* which Titus Liuius with others confirmeth, of the *Pontifex Maximus*, to whome he gaue power ouer the other Pontifices, or Flamens. And exemplifieth how whē Lucius Cantilius Scribe to the Flamens had committed sinne with Feronia a Vestall virgin, the *Pontifex Maximus* or Archflamen in publike Iudgment caused him to be bea- ten with rodds vntill he dyed, *L. Cantilius Scriba Pontificum, quos nunc Minores Pontifices appellant, qui cum Feronia Virgine Vestali stuprum fecerat, a Pontifice Maximo eoque Virgis in Concilio casus erat, ut inter verbera expiraret.* And this was by the Institution of Numa Pompilius ordaining both many Flamens, & this Pontifex Maximus or Archflamen, as their cheifest. Cornelius Tacitus re- lateth the like commande, and Authoritie of the *Pontifex Maximus* ouer the Flamens in the case of Seruius Maluginiēsis a *Flamen Dialis*, suing for the Pre- fecture of Asia, by which he was to be an Archflamen, his case was determi- ned by the *Pontifex Maximus*, who, as there is expressed, euer ruled in such censurs.

7. Besides these, it is manifest also by Aulus Gellius, Cicero and others that there were euen among the Romans, *Pontifices, Rex Sacrorum & Fla- mines*, the high Preists or Archflamens, King of holy things and Flamens. The Fla- mens were subiect to the king of Ceremonies, and he and they also were subiect to the *Pontifex Maximus*. And euident it is by Suetonius, Dionisius Ha- licarnassæus, & others that besides the *Pontifex Maximus* which was highest, there were diuers other *Pontifices* or Archflamens with the Romans, and when any of those Archflamens died, these Archflamens or *Pontifices* did choose & substitute an other in his place. *Defuncto vno Pontifice alius sufficitur non à populo creatus.* And whereas the number of the Flamens was so greate for the number of their Gods, euery one hauing a Flamen, and as this Prote- stant Bishop thinketh an hundred such in Rome, yet there were but 8. Arch- flamens or *Pontifices*, besides the *Pontifex Maximus*, and neither they nor the King of Ceremonies were of their Colledge, as *Nicholaus Grachi*us proueth at lardge. Yet they satt in Iudgment with them, as appeareth by an Oration of

Carolus Sigon.
Comentar. in
Fast. & triumph.
Rom. p. 191. p. 121

Eutropius Hist.
Rom. Breuiar. l.
2. p. 77. Zosimus
Historiar. lib. 4.
in Gratiano &
Theodosio.

Iulius Capitoli-
nus in Opilio
Macrino.
Ælius Lampri-
dus in Commo-
do Antonino.

Aurelius Victor
in Numa Pom-
pil.
Titus Liuius
hist. l. 1.

Tit. Liu. lib. 22. p.
225.

Tit. Liu. l. 4. l. 10.
l. 23.

Cornel. Tacitus
Annal. l. 3.

Aulus Gellius l.
15. c. 27.

Suetonius in Ne-
rone c. 2.

Nichol. Grach.
libris de Conitijs
Rom. f. 11. p. 2. f.
87. p. 2.
Cicero oratione
pro domo sua.

Tit. Liuius init.
l. 1. i. decad. l. 7.
decad. 3.

Valer. Maxim.
l. 6. c. 9. Lucius
Florus Epitom. l.
19.

Titus Liu. l. 7. de-
cad. 4.

Cicero lib. 2. de
legibus.

Tom. i. pandect.
lib. 1. Titul. de
Iustitia. & Iure.
Iul. Cæsar. l. 6.
belli Gallici.

Theat. of greate
Brit. l. 6.

Ammon. de gest.
Francor. l. 1. c. 6.

Henric. Pantal.
de viris Illustrib.
part. 1. cap. 41.
Magdeburgen:
centur. 2. pag. 15.
Beat. Rhenan.
Rer. Germanic.
l. 3. pag. 123. 124.

Cicero, made before them all: *discite orationem Pontifices, & vos Flamines, & tu Rex.* And how both the Flamens, and Rex were subiect to the Pontifex is, besides that is said before, expressly affirmed by Titus Liuius, where he teacheth that the Rex which was about the Flamens, was subiect to the Pontifex; *Regis sacrificuli sacerdotium Pontifici subiectum.* And in his seventh Booke he teacheth the same in plaine termes of the Flamens, when he deliuereth of the *Flamen Dialis*, Iupiter his Flamen, the greatest of that ranke was adiudged and compelled to stand to the order of P. Licinius the Pontifex: *Flaminem Dialem inuitum inaugurari coegit P. Licinius Pontifex Maximus.* Which is confirmed by Valerius Maximus, and Lucius Florus. And Titus Liuius in an other place proueth this to haue bene the Religion of the Gentils: *Religio ad postremum vicit: & dicto audiens esse Flamen pontifico iussus.* Which distinction also and subordination Cicero proued by the Roman Lawes: *Diuisque alijs Sacerdotes, omnibus Pontifices, singulis Flamines sumro.*

8. This is confirmed out of the Imperiall and Ciuill Lawe, where it is written of the time long before Christ, where the cheife Power of interpreting all their Lawes, *Tribunitian* of the twelue Tables or other belöged to the Colledge of the Pontifices or Archflamens: *omnium harum & interpretandi scientia & actiones, apud Collegium Pontificum erant: ex quibus constituebatur, quis quoquo anno præesset priuatis.* And to speake expressly of our Brittish Flamens and Druids: Iulius Cæsar as our Theater Protestants translate him, witnesseth, that in euery gouernment or Prouince: ouer all these Druids there is one Primate which bath cheife Authoritie ouer them. Where the Marginall note likewise is: *among the Druids one Primate and cheife ouer the rest.* And Ammonius speaking also in the words of Cæsar, hath the same, and addeth further, that when this Primate or Archflamen dyed, an other the most worthie was substituted in his place by voices of the Flamens or Druids, and sometime this Primacie or Principalltie was decided by armes. *Hic autem omnibus Druidibus præest vnus qui summam inter eos habet Authoritatem. Hoc mortuo si quis ex reliquis excellit, dignitati succedit: aut si sint plures pares, suffragio Druidum. Nonnunquam etiam armis de Principatu contendunt.* Which must needs be vnderstood of the Druids, and Flamens in one Prouince, where there was also one temporall Gouernor, and not of all the Druids and Flamens that were dispersed either in France, Germanye and Britaine ioyntly together, or any one of these greate Nations hauing diuers Prouinces, and seuerall temporall Regents, and Regiments at that time, as all Histories proue. After these Pagans, so write our Christian Antiquaries euen Protestants: *habebant Druides sui ordinis supremum Pontificem, quo mortuo alius, qui dignitate pollebat, eligebatur.* Which *supremus Pontifex* highest spirituall man, is as much as Archflamen or the like. The Magdeburgians say there were diuers orders of such among the Gentils, some Pontifices *Maximi*, others Flamens and the inferior Preists, *Alij Pontifices Maximi appellantur: alij Flamines.* Beatus Rhenanus deliuereth how the primatiue Christians did place Archbishops and Metropolitans according to the Prouinces of the Pagan Romans, and particularly reciteth many, saying they had Archbishops, and Metropolitans for their old Primacy in the Pagans times, *propter ciuitatum veterem primatum*, and this is that, saith he, which Pope Lucius saith: Cities and places in which Primats ought to gouerne were appointed long before Christ. *Atque hoc est, quod Lucius Papa dicit apud Gratianum dist. LXXX. Vrbes, inquit, & loca in quibus Primates præsidere debent, non a modernis sed multis ante Christi aduentum statuta sunt temporibus. Quorum Primatus etiam pro maiori-*

bus negotijs appellabant. And there acknowledgeth that both this S. Lucius which was Pope in the yeare 155. and S. Clement Successor to S. Peter directed, that these Metropolitans should be placed where Archflamens were in the time of the Pagans. The first Protestant Archbishop of Canterbury, his Successor there Whitegift, Foxe, Ihon Prise, Barnes, and other principall Protestants of England acknowledg as much, and proue it from S. Anacletus and others, that it was an Apostolicall ordination, that such should succeed in place of the Pagan Archflamens. Therefore, seeing there is so generall a consent herein of all writers, I will conclude with that auncient Noble and learned Bishop Otto Frigensis that wrote before Gratiā, or the Trāslator of the Brittish Historie, & speaketh as plainly as either Fenestella did, or any man can doe, and with the generall opinion of Christians in his time: *Vbi sub principibus gentium Flamines erant, ibi postmodum a nostris locati sunt Episcopi. Vbi illi Archflamines, nos Archiepiscopos: Vbi illi Protoflamines, nos Primates seu Patriarchas habere capimus, omnes quidem vnius ordinis, sed pro differentia ciuitatum diuersa dignitatis: where vnder the Primas of the gentils there were Flamins, there by Christians, Bishops were placed. Where they had Archflamens we began to haue Archbishops. Where they had Protoflamens, there we had Primats or Patriarks, all of one order, but of different dignitie for the diuersitie of the Cities.*

Matth. Parker
Ant. Brit. Whit-
gift against
Cartw. Pris.
def. hist. Britan.
Rob. Barnes in
Vit. Pontif. in A-
nacl.
Otto Frigenf.
Chron. l. 3. c. 2.

THE XVIII. CHAPTER.

IN WHAT PLACES OF BRITAIN THESE
cheifest commanding Archflamens were, to witt at London, Yorke
and Caerlegion, and how these Roman Legats placed for
them Archbishops, with their seuerall commands,
and Iurisdictions, some of them by the Aposto-
like power extending, and commanding
ouer Prouinces and Countreyes not
temporally subiect to King Lu-
cius of Britaine, or the Ro-
mans, but rather ene-
myes vnto them
in cyuill af-
fayres.

1.



HAVING thus inuincibly proued, by all Antiquities, that there were among the Gentils, especially in this kingdome of Britaine, not onely Flamins but Archflamens, and they seated in the principall gouerning Cities in seuerall Prouinces, and how after the comming of Christ euen from the Apostles time, and by their ordinance and Institution, their Residences were to be changed into Archiepiscopall or Metropolitan cheife commanding Sees in the Christian Religion: If we had no other particular prooffe for this, but in generall termes, S. Edwards Lawes, the testimonie of Gildas, Nennius, the Antiquities of Landaffe,

The old British
History, the Britas,
Archflamens, Fla-
mens, Archbishops,
and Bishops with
their Sees.

Leges S. Edwardi Reg. apud Gul. Lamb. l. de Priscis legib. f. 136. Gildas apud Galfr. l. i. cap. 17. Vir. l. i. Cestren. Pontic. Nenn. Hist. Ant. Land. Ecc. Isid. l. Etiml. Thom. Ebor. apud Stowe prooffe of Brute. Thaliessinus apud Prif. pag. 27. Guliel. Maimel. apud eund. Henr. Hunt. Hist. de Regib. Britan. Gualt. Oxon. apud Harding. ca. 16. & Bal. 2. cent. Sigeb. Gembl. Hist. & de Regno Brit. Mariā. apud Harding. c. 16. Literæ defensoria Eduardi Regis 1. ad Papam Rom. apud Tho. Walsing. Hist. in Eduardo 1. & Ypodig. Neustria an. 1301. Gildas apud Ran. Higeden Manusc. chron. c. 47. Galfr. Mon. l. i. Hist. Brit. c. 17. & Pontic. Virun. l. i. Sigebertus An. 437. Harum. Scedel. Chron. Chron. Ranulp. Higeden. ca. 47. Stowe histor. in Brute. Harding. Chronicl. f. 16. c.

14.

S. Isidorus, who as Pope Eleutherius also, calleth this Nation *Gens Bruti*. Thomas Archbishop of Yorke a Normā by birth in the time of king William the first, Thaliessinus aboue 1000. yeares since, William of Malmesbury, Henry of Huntington, Gualterus Calenus, Sigebertus with many others before Galfridus Monumetensis wrote, and himselfe Virunnius, and innumerable after both of this and other Nations, and publike Parlements, as that in the time of King Edward the first at Lincolne, where after most diligent search of Antiquities, and due examination, as this greatest matter of the right of a kingdome required, sent his Apologeticall letters to the Pope of Rome, sealed with an hundred scales, and witnesses. *Rex Angliæ ex deliberato apud Lincolniā convocato Consilio, pro iure suo declarando literam huius tenoris rescriptit centum sigillis signatam.* Wherein is declared, and iustified that in the time of Hely, and Samuel the Prophet, Brutus the Troian landed heare, and by his owne name, called the Country Britannia, before named Albion: *de nomine suo Britanniam, sociosque suos Britones appellavit.* And hauing three sonnes, Locrinus, Albanact, and Camber, did at his death diuide the Ilād into three parts, or Prouinces, Loegria, now England to Locrinus his eldest sonne: Albania, Scotland to Albanact the second: and Cambria Wales to Camber the youngest. *Locrino primoginito dedit illam partem quæ quondam Loegria, nunc vero Anglia nominatur. Albanacto filio nati secundo dedit Albaniam, quæ nunc Scotia vocitatur, Cambro vero tertio filio dedit Cambriam, quæ modo wallia nominatur, reseruata Locrino Regia dignitate.* This might suffice for this busines, for being testified with so many domesticall and forreine, priuate and publike witnesses, that this Tripartited diuision was heare from the beginning and first name of Britaine, we must needs for euery seuerall part and Prouince, assigne a seuerall gouernment, and order therein, as their Rulers and Gouvernours were diuers and distinct.

2. But our Antiquities carry vs further, and informe not onely that London, Yorke, and Caerlegion were the seuerall cheife Cities in this diuision, but the kings which founded them, for such, ordayned them likewise to be the Seats and Residences of three seuerall Archflamens, or Protoflamens. For the glory and Noblenes of London therevpon named Augusta, I haue spokē before, and as it is the common opinion in Antiquities, that it is the most auncient Citie of this Iland, builded by Brutus, as not onely the Brittish Historie, Galfridus, Virunnius, and our English Antiquaries after them, but Gildas, Sigebertus, and others sufficiently witnes, and except M. Stowe is deceaued in his Authours Aethicus an old Pagan Philosopher testifieth no lesse, affirming that Brutus named this kingdome Brutannia. And Ihon Harding in his plaine verse with others recordeth, how he there from the very beginning instituted an Archflamens Seate.

*And Troynouant he made full especially
An Archflaume his See Cathedrall certayne
A temple thereof, Apolyne to optaine
By Troian Lawe.*

This is commonly written to haue bene 1100. yeares before Christ. And it is a cōmon receaved opinion among our Antiquaries, that Ebrācus sonne to Mempricius about 100. yeares after, builded the Citie of Yorke, calling it after his name, *Kairbranke*, as both Britans and Saxons, Catholiks and Protestants consent. Whereas Harding, and Stowe with others affirme he seated an Archflamen. Harding saith.

*Hee made a Temple in Ebranke Citie
Of Diane, where an Archflamen he sett
To rule Temples as that time was his dett.*

Harding Chron.
c.21. f.22. Stowe
Hist.in Ebranke.

In the twētith yeare of his Reigne (writeth Stowe) he builded Kayrbranke, since by the Saxons called Euorwike, now corruptly Yorke, wherein he builded a Temple to Diana, and sett there an Archflamen, and was there buried when he had reigned 60. yeares. Thus auncient these our Historians make Archflamens in Britaine, and I haue related their very words: not that I thinke the name and worde Archflamen, but onely their office and calling among the Gentils to be so auncient, as the time assigned to our Brutus, but of youger continuance and age by diuers hundreds of yeares, the word Flamen not knowne vntill the time of Numa Pompilius, and taken from a kinde of attyre worne vppon their heads on Festiuall dayes, yet the office of Flamen, and Pontifex, and Archflamen and *summus Pontifex* was allwayes the same among the Pagans.

Ranulp. Higed.
l.1.c.24.

3. The Institution of the third Archflamen at Caerlegion vppon *Yrke* was of later time, as also the Foundation of that Citie first builded by Belinus, as the Brittainish Historie, Galfridus, Virunnius, Matthew Westm. Ranulph. Higeden, Caxton, Harding, Stowe, Hollinshed, and to write in his words, *most parte of all our writers*, haue deliuered. Galfridus calleth this Citie Kaerose. Virunnius nameth it Caerusc, the Monke of Westm. kaerusc. Higeden termeth it Caerhuth. And such name it kept vntill the comming of the Romans hither, when of their Legions wintring there, it was named Caerlegion, as also Chester was as the same Ranulphus which liued and wrote his Historie there with others, witnesse. And this Caerusc was the Metropolis of those parts. And as diuers of the Authours testifie Belinus seated an Archflamen there as he also confirmed the Archflamens of London and Yorke. Thus among others Harding relateth.

Holinshed Hist.
Engl.lib.3.cap.4.
Galfr.Mon.1.3.
Hist.c.10.Virun.
l.3.Matth.West.
at.5. Ranulph.
Higeden l.1.c.48

Harding Cron.
f.29.c.33.

*Three Archflamens he made through all Britaine
As Archbishops now in our Lawes bene:
There Temples all to gouerne and domaine
At Troynouant one Logres to ouersene
Her fals Gods to serue and to queme.
At Ebranke an other for Albany,
And at Caerleon for Cambre one souerainly.*

So hath Stowe with others. And their generall agreement is, that these were the cheife, most renowned and Metropolitan Cities in Britaine. which being so amply proued, and so many consenting that there were Archflamens in them all so long before the coming of Christ, lesse Authoritie then we haue for this matter, might serue vs to cōfesse, that seeing at the abolishing of these Pagan Rulers, and Rites they ought to be and were changed into so many Archbishops or Metropolitans in Christian Religion. And this is so euident a truth in Histories, that the Protestant Bishop himselfe, which before with one onely opposed against Archflamens freely confesseth, that at this time Archbishops were placed in those three Cities in Britaine, and in them onely, where so many haue testified, and shall testifie further hereafter, these Archflamens were resident. Thus he writeth: *At what time Christian Religion was first publicly receaued in this Island, there were established in the same 28. Sees or Cathedrall Churches, whereof three were Archbishopricks, Yorke whose Province was Scotland, and the North of England: Caerlegion, now called*

Stowe Hist.in
Belin.

Godwin Cat.of
Bishops in Lon-
don 1.p.181. edit.
an. 1615.

Carleon vpon vsk, to which the Churches of Wales were subiect: and lastly London, that had Iurisdiction ouer the rest of England.

4. Therefore this, which is the cheifest matter in this busines, being thus granted by all, and the other so sufficiently proued, I will onely add to the former, for the more euidency hereof, the testimonie of some few others, such as eyther were before the time of Geffery of Mōmouth the Translatour of the British History, or tooke their notice from other Authours then that History. Ranulphus Higeden in his Manuscript History citeh Alfridus Beuerlacen, who by a Protestant Bishop wrote an excellent History from the beginning of the Britans and coming of Brute hither to his owne time in the Reigne of king William the Bastard, allmost 100. yeares before Geffery of Monmouth could write. *Ab origine Britannorum ad suam aetatem vsque contexuit Historiam perpulchram*: And writeth, as Ranulphus citeth him, that in the time of Lucius the first Christian king of the Britans, there were in Britaine three Archbishops Sees: To witt, at London, Yorke and Caer-hurfc the Citie of Legions in Glamorgan shire, to whom there were subiect 28. Bishops then called Flamens, that is to the Metropolitan of London were subiect Cornwall, and all Loegria to the Riuer Humber. To him of Yorke all Northumberland from Humber, with all Albania. To the Citie of Legions was subiect all Cambria then adorned with seuen Bishops, now with fower Suffragans. *Sedes Archiepiscoporum in Britannia tres fuerunt tempore Lucij Regis Britannorum primi Christiani, videlicet apud London, apud Eboracum, apud Caer-hurfc urbem Legionum in Glamorgancia. Quibus tunc subiecti fuerunt 28. Episcopi Flamines tunc vocati. Videlicet Londoniensi Metropolitano Cornubia & tota Loegria vsque ad flumen Humber. Eboracensi verò tota terra Northimbrina ab arcu Humbri fluminis cum tota Albania. Vrbi Legionum subiacta tota Cambria 7. tunc Episcopus, nunc verò 4. Suffraganeis insignita: Quam flumen Sabrina tunc secernebat à Loegria.* I haue perused an old French Manuscript Historie, whose manner of writing and Characters may well giue it a greater Age then any copy of Galfridus Translation, though it be continued vntill within 400. yeares perhaps by some other, but whether so or otherwise, this differeth in very many things euen in this Historie from that Translation of the British History, whether we will follow that which our Protestants haue published, or that which Ponticus Virunnius did epitimate, and so he cannot ground what he deliuereth vpon Galfridus. First they differ in the number of the Flamens, Galfride and Ponticus number 28. in Britaine besides the Archflamens, this History saith, there were but 27. they say that king Lucius was buried at Glocester, dying by Galfridus in the yeare 156. and by Virunnius an. 159. the French History deliuereth he died in the yeare 196. So long after, and though he died at Glocester, yet he was buried at Caerlegion: Galfride calleth this Citie kaer-ose, and Virunnius Caer-usc: whereas the French Authour nameth it, the Citie of Legions which is vpon the Ryuer of Vsk, not as others terme it, And he nameth Yorke Euerwicks, as the Saxons did, and not as Geffry, Ponticus and the Britans did of Ebranke. Therefore this auncient Authour whether before or after Galfridus, cannot be saide to take his directions from that Translation, with which he crosseth so often both in these and other matters: Yet for this busines we haue now in hand, he deliuereth it in these words: *At that time there were in Britaine now called England 27. Flamins, and three Archflamins according to the manner of their Paganisme, but the aforementioned Doctours (Fagan and Damian, cast them out, and where were Flamyns, they made Bishops, and where*

Io. Bal. l. de Scrip.
cent. 2. in Alfrid.
Beuerlacen.

Alfridus Beuerl.
apud Ranulph.
Higeden. l. i. c. 52
de Episcopatu b.
in libro Manusc.

Manusc. French
Hist. very old pr.
or que nous som-
mes. c. 9. an. 180.

there

there were Archflamyns, they made Archbishops. The Sees to these three Archflamins being in the three most Noble Cities of Britaine, which were London Euerwicks, and the Citie of Legions vppon the Ryuer vsks, in the Country of Glamorgan in Wales, not farre from Seuerne, which is in a place delicious, and passing in Ritches all other Cities. To these three were subiect 27. Bishops. To the Archbishop of Euerwicks were subiect Deira, and Northumberland, Scotland and Albania divided by Dieceses beyond Humber which parteth them from Loegres which now is called England. To the Archbishop of London were subiect Loegres, and Cornwayle. And he setteth downe with the truth and common opinion, that these things were acted about the yeare of Christ 180. both in Pope Eleutherius and King Lucius time, which the published Translation of Galfridus must needs mistake, affirming King Lucius died in the yeare 156. when Eleutherius was not Pope while long after. So this Authour must needs follow others and not Galfridus in this narration. And the Manuscript History named *Abbreviatio Chronicorum*, in that copy which I follow beginning at Adam and ending in the yeare of Christ 1063. argueth the Authour farre more auncient then Geffry of Monmouth, and placing this History of planting Religion heare by Faganus and Diuuanus Pope Eleutherius Legats betweene the yeare 170. and 180. writeth more truely of this matter then our published Galfridus Translation, and could not imitate that herein: Yet this Authour plainly testifieth, that these two Legats finding heare in Britaine three Archflamins besides 28. Flamens, one of them at London, a second at Yorke, and the third at Caerlegion constituted Archbishops in their places, conformably limiting their Circuits and Iurisdctions. *Erant tunc in Britannia 28. Flamines, & tres Archiflamines, & vbi erant Flamines, Episcopus: vbi autem Archiflamines, Archiepiscopus posuerunt. Londonensi Archiepiscopo subiacti Loegria, & Cornubia. Eboracensi Deira & Albania: Vrbi autem Legionum Cambria.*

5. Vnto these I may ioine Dicitus Deane of London, or as a Protestant Bishop calleth him Radulphus de Rizeto, who though he wrote a litle after Galfridus, dying about the yeare of Christ 1200. yet he did not follow Galfridus Translation, but assigneth this labour of the Popes Legats in placing Bishops and Archbishops for Flamens and Archflamins to the yeare of Christ 178. about twenty yeares after King Lucius death by Geffery his Translation. Yet by our Protestant writers of the Theater of greate Britaine in his Manuscript in the Kings Library at the yeare remembred 178. this matter is thus registrid. *There were in Britaine eight and twenty Flamyns, and three Archflamins, in stead of which so many Bishops and Archbishops were appointed: vnder the Archbishop of London were the Prouinces of Loegria and Cornubia: vnder Yorke Deira, and Albania: vnder Vrbs Legionum Cambria.* And Harding differing about thirtie yeares in his computation from the Bishop of Asaph his Translation, and so in no manner to be thought his follower in this matter, yet thus he agreeth herein.

Of 3. Archflamins they made Archbishopricks
One at London, Troynouant that hight
For all Logres with Lawes full autentikes
To rule the Church, and Christentie in right.
An other at Carlion a Towne of might
For all Cambre, at Ebranke the third
From Trent North, for Albany is kyde.

I haue cited Martinus Polonus, Bergomensis, Ptolomeus Lucensis, Platina,

To what Archbishop what Bishops and Prouinces were subiect.

The Orchades Iles and Scotland subiect to the Archbishop of Yorke.

M.S. Françoise sup. an. 180.
Galfr. Monum. Hist. Brit. l. 5. c. 1.

Manuscr. Hist. Abbreviatio Chronicorum inter ann. 170. & an. 180.

Io. Bal. l. de Scrip. Brit. cent. 2. in Radulph. de Rizeto.

Theater of great Britaine l. 6.
Dicitus Deane of London, a Manuscript in the Kings Library ad an. 178.

Harding Chron. f. 43. c. 51.

Caxton Historie
in King Lucius.
Old Manuscript.
Engl. Chronicle
in K. Lucius. Ho-
linsh. hist. of En-
gl. lib. 4. cap. 19.
Stow. & Howes
Hist. an. 179. in
Lucius. Theater
of great Britaine
l. 6. Barnes in vit.
Pontif. Rom. in
Eleuther. Stowe
supr. Godwin
Conuerf. of Brit.
p. 26.
Io. Selden Ana-
lect. c. 6. Pomp.
Lat. de Sacerd.
Rom. c. 7. Fene-
stell. de Sacerd.
Rom. c. 5.

Polid. Virgil. l. 13.
Hist. Camden.
In Brig.

Polyd. Virgil.
Angl. Hist. l. 13.
in Henric. 2. pag.
234.

George Buc.
knight discourse
of the 3. Vniuer-
sitie. c. 6. of S. Pe-
ters in Corne-
hill.

The Schoole and
Archiepiscopall
Church of S. Peter
in Cornhill in Lon-
don how auncient.

Hartmannus Schedel and diuers French Historians before, all of them so farre differing from the Brittish Historie in their calculation, and other circumstauces, that they cannot be called followers thereof: yet they all agree, that the Flamens and Archflamens heare were now changed into Bishops and Archbishops, & the three Archflamens as also the Archbishops which were ordayned in their places were at London, Yorke, and Caerlegion in Wales. So also testifie our English Cronicles, as the old English Chronicle published by Caxton, and thereby commonly called Caxtons Chronicle: likewise doth another more auncient English Manuscript History. So testifie our Protestant Historians, Raphael Holinshed, Howes and Stowe, the Protestant Theater writers, Barnes, Whitgift, Bridges, Barlowe and others against the Puritans, and to conclude with two Protestants Stowe, and Godwine, the first saith it is the common opinion of the writers of that time: The other as before granteth it is the Iudgment of diuers both auncient and learned, and so generall, that he, a greate Searcher into Antiquities perceaueth not any that haue gaynesaid it before Doctour Sutcliffe. And he is wholly reiected therein by such Prorestant Antiquaries, as haue written since, among whome M. Ihon Selden following the generall opinion of changing Flamens and Archflamens in Britaine to Bishops and Archbishops, and placing the Archflamens and Archbishops in London, Yorke and Caerlegion, and citing both Pomponius Latus, and Feneftella, addeth: *Quemadmodum autem Episcopis apud nos Archiepiscopi, sic Flaminibus Archiflamines preponebantur.* As among vs Christians, Archbishops are aboue Bishops, so in the Pagans Lawe were Archflamens aboue Flamens. And he proueth with the rest before, that although neither king Lucius, nor the Roman Emperours had any command in Scotland, yet these Legats submitted that Country to the Archbishop of Yorke his Iurisdiction; *diuisis Parochijs subiucuit Metropolitano Eboracensi Deira & Albania, quas magnum flumen Humbri à Loegria fecerunt.* And citing Polyder, and Camden, he addeth that in auncient time the Archbishop of Yorke was Primate of Scotland, and this was reestablished in a Prouinciall Councell heare by Hugo the Popes Legate in the time of king Henry the second. *Eboracensis autem Archiepiscopus in omnes Scotiae Praesules ac Antistites iure Primatus olim fungebantur. Quod & resanctum erat sub Henrico secundo, & Hugone Legato Pontificio.* His first Authour saith it was vrged in this Councell by Roger then Archbishop of Yorke, that the Right of that See to haue Power ouer the Scottish Bishops might be restored vnto it, for the Popes of Rome had euen from the beginning ordayned the Bishop of Yorke to be Primate of all Scotland, and the Orchades and the rest of the Ilands. Which Lawe so made, the Bishops of those places had kept many yeares. *Agitatum est ut Rogerio Archiepiscopo Eboracensi qui id temporis eam tenebat sedem, ius in Episcopos Scotiae restitueretur: Quandoquidem Romani Pontifices iam inde ab initio sanxerant ipsum Eboracensem Antistitem totius quoque Scotiae atque Orchardum, ceterarumque Insularum Primatem. Quam sanè datam legem eorum locorum Episcopi per multos deinde annos seruauerunt.* The auncient Armes of S. Peters Church one Cornhill, as our Protestat Antiquaries deliuer the, will keepe in memory from whom Religion heare receaued Foundation. Thus they write: *This most famous Schoole Church of S. Peter in Chornill, by right of prioritie and precedencie, which belongeth to Antiquitie, should haue the first place, for it is held by our best Antiquaries to be the most auncient Christian Church of London, being founded about the yeare of Christ 160. and it is recorded, to be the most auncient See both of the Archbishops, and also Bishops of London. The Ar-*

mes of this Church and Schoole of S. Peter in Cornhill, be Argent a Crosse gules, empaled with S. Peters keyes, or, the feild Azure. But Sulchardus a Monke of Westminster writing there in or about the yeare of Christ 1060. testifieth, with others after him, that S. Lucius King founded the first Metropolitan See of London at Westminster, out of the Ruines of a Temple there, formerly erected to Apollo.

Sulchard. Monach. Westm. an. 1061. Richard. Vit. Hist. l. 5.

THE XVIV. CHAPTER.

OF THE EPISCOPALL SEES AND CITIES, of the Inferiour Bishops subordinate to the Archbishops, which, where, and how many they were, or dayned by these Roman Legats, and continued Bishops Sees in the Romans and Britans time.

I.



HAVING thus seated, and disposed of our holy Primative Arche, Cheife, Higher and commanding Bishops in their severall Sees and Iurisdctions, Method and Order by relative and mutuall connexion betweene such, and Ordinary, Lower, Suffragan and Inferiour Bishops, calleth vppon mee to setle these also, so well as a desolation of our Antiquities will permitt in their Cities, Dioceses, and Gouvernements. We haue had two Rules from Antiquitie deliuered vnto vs before, to help vs in this labour; One, that they were placed, as the custome was from the beginning, in our Brittish Cities; The other, that they were ordayned where the Pagan Flamens were before. Gildas writeth that Britaine had eight and twenty Cities besides strong Castles, but nameth them not. *Bu denis, buque quaternis ciuitatibus instructa*. So do many others, among whom Nennius or Nenius is one, and he deliuereth both the number, and names of our Brittish Cities in this Order. *Hæc sunt nomina omnium ciuitatum quæ sunt in tota Britannia, quarum numerus est 28.* These are the names of all the Cities which be in all Britaine, being 28. in number: Cair Gnoricon. Cair Guerthigirn. Cair Municip. Cair Megnod. Cair Eboranc. Cair Caratanc. Cair Mauchguid. Cair Caint. Cair Peris. Cair Legion. Cair Regent. Cair Guerit. Cair Lerion. Cair Pensanelcoit. Cair Celermont. Cair Guntung. Cair Luordys. Cair Colan. Cair Custemt. Cair Granth. Cair Lunden. Cair Guoirangon. Cair Danu. Cair Legion. Cair Britto. Cair Droitban. Cair Vrnach. Cair Luitcoit. Thus they are recompted by Nennius in one Copy. In an other more auncient, they are related thus. Cair Guntgme. Cair miuncip. Cair Licalid. Meguard, or, Meguid. Colun. Ebranc. Custemt. Carntanc. Grantb. Manuguid. Lunden. Guorchigirn. Gumigon. Peris. Claun. Legion. Guricon. Segemt. Cair Legion. Guar Vfic. Guent. Brithon. Lerion. Draithon. Cair Pensa Vell Coit. Vrnach. Celennon. Cair Luit Coit. Thus they are severally written in those two severall Manuscript Copies, of Nennius, as I could with my best diligence obserue. Onely with this further difference, that the note of their number to be 28. in all, is in the first and later Manuscript written in the end, after the Cities recited, in the last

Where other Bishops were now placed in Britaine in this time, with our auncient Cities, their Sees.

Gildas libro de conq. & exidio Brit. in initio. Nennius in proæm. hist. Manuscript.

and

and oldest, it is sett downe before the names of the Cities. And although at the first vewe these Relations will seeme to vary much, yet an indifferent Reader though but meanelly exercised in reading auncient Manuscripts, and obseruing how often and ordinarily vnlearned, or improuident Scribes doe mistake, alter, add, or detra& letters in transcribing old writings, he will reconcile them with litle or no materiall difference.

Galfr. Monum.
Hist. l. 12. c. 20.
Henricus Hun-
ting. historiar. l. 1.
§. Hucusque.
L. 1. Fere in Ini-
tio.

2. And Henry Archdeacō of Huntington, who as Geffry of Mōmouth writeth, had written his History before he translated the Brittish Historie, & had not seene it, as he relateth the cōming of Brutus hither, as he found it in other Authours, which had written it before, *in alijs Authoribus reperi*, saith, this our Britaine which he called so after his owne name, *ex nomine suo Britanniam vocauit*, besides innumerable walled & stronge Castels, had aunciently in the Britans and Romanis time 28. most Noble Cities: *erat ciuitatibus quondam 28. nobilissimis insignita, prater Castella innumera, quæ & ipsa muris, turribus, portis ac seris erant instructa firmissimis. Ciuitatum autem nomina hæc erant Britannicæ:* And these 28. Cities names in Brittish speach were these: Kair Ebrancid est Eboracum, Yorke. Kair chent i. Cantuaria, Canterbury. Kair Gorangon i. Wigornia, worcester. Kair Lundene i. Lundonia, London. Kair Legion or Lirion i. Lecestria, Leicester. Kair Collon, i. Coleceastria, Colchester. Kair Glou. i. Glouceastria, Gloucester. Cair Cei, i. Ciceastria. Kair-Briston, Kair-Ceri, i. Cicerceastria. Kair Guent, i. winceastria, winchester. Kair Grant, i. Granteceastria quæ modo dicitur Cantebrigia alius Grantebrigia, Cambridge. Kair Lion quam vocamus Carleuil, Carlile. Kair Dawri. i. Doreceastria, Dorchester. Kair, Dorm. i. Dormeceastria, quæ sita in Huntedonensi Prouincia super Flumen quod vocatur Nen penitus destruetæ est. Dormanchester (not Godmanchester or Gormanchester) in Huntington shire vpon the Riuer Nen, vtterly destroied. It was betweene Wansford and Stikton, about twelue myles North from Huntington in the Roade way to Yorke. Kair Loitchoit i. Lincolnia Lincoln. Kair Merdin, quæ nunc quoque sic vocatur. Still so called. Kair Guorcon. Kair Cucerat. Kair Guortigern. Kair Vrnac. Kair Celemion. Kair Meguaid. Kair Licelid. Kair Peris i. Porcestre. Kair Kegin al. Lerion in qua fuit Archiepiscopus tempore Britonum: nunc autem vix mania eius comparent, Vbi Vscæ cadit in Sabrinam, in which there was an Archbishops See in the time of the Britons, now scarly appeare the walls thereof where the Ryuer Vscæ falleth into Seuerne. Kair Draiton. Kair Mercipit. Kair Segent quæ fuit super Tamesin non longè a Reding & vocatur Silcestre. Hæc erant nomina Ciuitatum tempore Romanorum & Britannorum. Kair Segent which was vpon the Riuer of Themis not farre from Reding and is called Silcestre. These were the names of the Cyties in the time of the Romans and Britans. Thus this Archdeacon of Huntington:

Ranulph. Higid.
Polychronic. l. 1.
c. 47. M.S.

3. And the Monke of Chester Ranulphus Higeden citing Alfridus, thus writeth in the same manner. *Regio Britannia quondam erat ciuitatibus nobilissimis 28. insignita.* The Country of Britaine was in old times adorned with 28. Cyties besides an innumerable number of Castles defended with most stronge walls, Towers Gates and Locks. The names of the Cyties were these: Caerlud, that is London. Caer Ebranc, Yorke. CaerKent, Canterbury. Caergorangon, worcester. Caerlirion, Leicester. Caer Claw, Gloucester. Caer Golden, Colchester. Caerrei, Chichester. Which the Saxons aunciently called Cissancester. Caerceri, Cirencester. Caerwent, Winchester. Caergrant, Cambridge. Caerliel, Lugubalia, Carlile. Caerperis, Porchester. Caerdrom, Dorchester. Caerludcoit, Lincoln. Caermerthin, that is to say the Citie of Merlin. Caersegen, Silcester which is seated vpon Thames not farre from Reding. Caerbleon, or Caerlegion, that is the Citie of Legions, which first was called

Legecester, but now it is named Chester. *Caer Badon*, *Bathe*, which sometime was called the Citie of *Achamannus*. *Caer Paladur*, *Septoma* now *Sbaftesbury*. There are also others names of Cities found in *Chronicles*. Thus this Manuscript Authour speaking of *Caerlegion* vpon *Vsc* where the *Achiepiscopall* See was in the next Chapter. Diuers of these Cities had their Foundation, or at the least tooke their denomination long after this time of the generall ordaining Bishops in our Cities, as *Caer Golden*, *Colchester* tacking the name from king *Coel* Father to the holy Empreffe *S. Helena*, mother to *Constantine* the Emperour: *Cair Guortigern*, of king *Vortigern*, and *Caer Merthin* of *Merlin*: so we may not number these among our first *Episcopall* Cities. Diuers also of the others were so vnknowne in the time of *Henry of Huntington*, that he a very learned and auncient writer dareth not to take vpon him to deliuer what or where they were, as he and *Ranulphus Higeden* after him, doth of the other remembred Cities, Which we may take to be the reason that this later writer did not mention them at all. But yet if we looke into our Histories we shall finde more auncient Cities, as *Ranulphus* saith, and among them diuers which were then *Episcopall* Sees. *Inon Rous* affirmeth, that *Oxford* first called *Caier Mennip*, at building thereof, after *Bellisium*, *Caier Boffa Rhidoben* and lastly *Oxford* was founded by king *Ebranke*, as *Yorke* was. *Galfridus* calleth it *Caerpen huelgoit*, *Leland* from the *Antiquities* of *Douer* writeth, that it was a Citie before the time of king *Arviragus* that builded the Castle adioyning, and nameth it a most renowned Citie, and that king *Lucius* builded a Church in that Castle, *referunt & ijdem Annales Lucium Regem Britannorum*. And the same Authour from *Antiquities* is witnes, that there was an other auncient City of the Britans called by them *Cairbro* by the Ile of *Wight*. He writeth also, that there was aunciently a Bishops See at *S. Maus* in *Cornewayle*, by *Famouthe*, and that *S. Manditus* was Bishop there, giuing that name to the place, now a fisher Towne. It is also euident in our Histories that besides the Citie *Venta* that is *Winchester* called among other names *Venta Belgarum*, the Inhabitants in those parts being called *Belga*, there were diuers other auncient Cities of that name among the Britans: as *Venta Silurum*, by some in South wales neare *Chepstow*, quite destroyed: *Venta Simenorum*: *Venta Icenorum*: and *Verolanium* where *S. Albons* standeth was famous euen with the Pagan writer *Cornelius Tacitus*, and *Protonotarius*. So was *Barwicke*, which *Protonotarius* nameth *Tuesis*, of the Ryuer thereby passing, & diuiding *England* and *Scotland*. *Hector Boethius* saith, that *Corinimum* which now we call *Shrewsbury* was in auncient time a most famous Towne, *oppidum olim celebratissimum*. And at the comming of *S. Augustine* hither besides their Archbishop, there were seuen other Bishops of seuerall Sees, and Cities in that Iurisdiction; of which scarcely any one in probable Iudgment is before recited.

4. Therefore to trauaile no further in this enquiry, we haue found more then a sufficient number of old British Cities, to setle 3. Archbishops, and 28. Bishops in, and yet not carry any of them into *Scotland*, but onely where King *Lucius* and the Romans ruled. Now I will endeouour particularly to finde out the seuerall Cities and Sees of all, many, or most of them. A late writer in a Manuscript Historie neuer yet printed, thus recounteth them: *Winchester, Gloucester, Cilicester, Worcester, Chechester, Bangor, Hereford, Cardiffe, Landaffe, Morgan, Alclud, Canterbury, Godmanchester* in *Huntington shiere*, where *S. Machutus* was Bishop, about the yeare of our Lord 550. for

I. i. cap. 48.

Io. Rous apud Stowe Hist. Brit. in Ebranke Galfrid. Monum. Hist. l. 4. c. 16. Annales Duren: apud Leland. in comment. Antiq. Britan. v. Doris. Leland. supra. verb. Couz. & verb. Manditi Castrum.

Camd. in Brit. in Belg. Io. Leland supr. in Venta, & Verolanium. Ptolom. Cosmograph. descript. Britan. Hect. Boeth. in elucidatione Regionum, Oppid. ante Historiam.

The Episcopall Sees and Cities in particular in that Age.

Harris Manusc. Tom. 2. in Lucius.

the

William Hartison description of England. c.13. of Cities and Townes.

the rest except the three Archbishop Sees *London, Yorke and Caerlegion* he confesseth ignorance, where they were. A Protestant Historian William Harrison in his Description of England hath vsed some more diligence in this busines. And thus proceedeth herein: *in old time we reade that there were eight and twenty Flamins and Archflamins in the South part of this Isle, and so many greate Cyties, vnder their Iurisdiction.* Then to shew where they were, and where Archbishops and Bishops succeeded them, he addeth: *If any man be desirous to knowe the names of those auncient Cyties, that stood in the time of the Romans, he shall haue them beare at hand, in such wise as I haue gathered them out of our writers, obseruing euen their manner of writing of them so neare as to mee is possible, without alteration of any corruption crept vp into the same.* Then he setteth downe the names of these auncient Cyties in this order: *Lundon, Yorke, Canterbury, Colchester, Lincoln, warwicke, aunciently called Cair Guttelin, Cair Lime or Cair Leon, Cair Gwair, Cair Vmber, Cair Gwaerton, Chester or Cair Legion vpon Vsk, Carleill, S. Albons aunciently named Cair Maricipit, Cair Municip Verolanium, Verlamcester, and Cair watteling of the street whereon it stood, Winchester, Cisceter, Silcester, Bath, Shastesbury, worcester, Chichester, Bristow, Rochester, Portchester, Cair Marden, Glocester, Leircester, Cambridge, formerly stiled Grantabric, Cair Graunt.* After these 23. he addeth, *Cair Vrnach, peraduenture Burgh castle, Cair Cucurat, Cair Draiton, now a slender Villidge, Cair Celemon, Cair Megnaid,* pleading Ignorance of the fve last places, as likewise *Cair Dorman*, of which I haue spoken before, and *Alcluid*, of which more hereafter: But seeing both Britans and Saxons, Catholiks and Protestants before haue agreed vpon these Cities, and the diuision of this Iland into *Loegria, Albania, and Cambria wales*; and that in *England or Loegria* alone there were so many Cities in the Britans time, as are remembred, onely two of them *Cair Leon vpon Vsk* and *Cair Merthen* to be found in *wales*, except we will place *Cair Guorchigirn* there, we may not depriue the Archbishop there of his Suffragan Bishops nor that auncient Countrie of the old Cities, but say, these fve not to be found in any part of *Loegria* by any Authour, were Cities of *wales*, howsoeuer their names vpon many accidents be changed since Nennius time, and diuers of them were Episcopall Sees: although *Cair Draiton* bewraith itselfe to be no older then the Saxons Language heare, and so could not be a Bishops See in the Reigne of king Lucius. For most of the rest, the onely Argument of this Protestant Authour finding them called by diuers old Brittish names, if we had no other, giueth them probable title to that Honour.

Harding c. 25.
26. 27.
Harding Cron.
c. 23. 24. Stowe
and Howes Hist.
in Bladud Leir.
Harris Hist.
Galfr. l. 2. Virun.
l. 2. Annal. Win-
tomen. Manu-
Godwin Catal.
of Bishops Win-
chester 1.

5. But I shall help him with more, both reasons and Authoritie herein. For the auncient Cities of *Canterbury, Winchester, Shastesbury, Leircester, Bath, Carlisle and Alcluid*, We haue both Brittish and Saxon, Catholike and Protestant Antiquaries affirming they were the auncient Residences of Flamens, and so must, by that is said before, needs be Bishops Sees in this time. And to exemplifie in some of them, the old Manuscript Antiquitie of Winchester saith, king Lucius builded there a Cathedrall Church: *Lucius Rex fundauit Ecclesiam Wintoniensem*: dedicating it to our Sauour: which a Protestant Bishop thus also writeth from the same or like Antiquitie: *The Cathedrall Church of Winchester, according to a report that I finde in an old Manuscript, was first build and erected by king Lucius.* Seeing then a Cathedrall Church and a Bishop are knit together, we must needs acknowledg there was then a Bishop there. And to speake in this mans and his Authours words: *This Church was hallowed and dedicated October 29. 189. by Faganus and Damianus Bishops.* And he pro-

ueth

ueth from the same Antiquitie, that in the yeare 309. one Constans was Bishop there. And in S. Dubricius time by the British History Diuanius was the Bishop of that place, *Episcopatus Guintonia Diuanius decernitur*. And concerning the Bishoprike of Alclud, it was then giuen to one named Eledanins, *Pontificalis Infula Alclud Eledanio decernitur*. Elednore by Harding was Bishop there. Which proueth it was a Bishoprock from the beginning, no change of Sees, being before this time. For Canterbury it was first a Flamens seate. And the old Manuscript History *Abbreviatio Chronicorum*, saith in this time and setting Bishops in king Lucius Reigne, that the old Church of S. Martin, which liued in the Apostles time, was builded: *Tunc constructa est extra Cantuariam Ecclesia sancti Martini* and to notifie that he ment thereby a Cathedral and Episcopall Church, he addeth this when he speaketh of changing Flamens into Bishops. And all Histories testifie, that the holy Bishop Lethardus, which came hither with Queene Bertha, before S. Augustins time vsed it as his Episcopall See. And Canterbury besides the Archbishop had an other Bishop in that Church of S. Martin diuers hundreds of yeares: and M. Lambert the Protestant Antiquarie of Kent saith from Antiquities: S. Martins Church built by the Romans in Canterbury was a Bishops See, vntill the Normans came in, and so two in one Citie, this substitute to the Archbishop. Likewise we may so say of Shastesbury, Bathe, Leicester, and Carleil, by the same reason all of these as before, hauing Flamens, and being old auncient British Cities: the first named Cair Paladour, & Septonia: The second Cair Badon, *Aqua Solis*, and *Therma*, by Ptolomæus. Leicester before by Henry of Huntington, Cair Legion or Cair Lirion, *Leicestria*. Carleil Cair Lueill, Cair Leill, *Lugubalia*, Cair Doill: Which proue they were auncient Citie both to the Britans and Romans, as Harding saith:

In Britaine tongue plainly

Cair is to say a Citie in their language,

As yett in Wales is thet common vsage.

As in the time of the Pagans there was a Flamen in Cornwaile: So in exordio Christianæ fidei, in the beginning of Christianitie heere, as Capgrau and others before him write there was a Bishop, and a Synode of Bishops there. Diuers of their names be preserued Kebius, Manditus, Columbanus, Iuanus, Detharius with others in Succession: and the See some time at S. Mauns, S. Petros, Crediton, or S. Germans vppon diuers changes remembred by Antiquaries. And a Protestant Bishop hath produced an old Manuscript belonging to S. Dauids, that in these times of the Britans, there was a Bishops See and Bishop at Exeter in Deuonsbire. And that an other of these our first Primatiue Bishops was seated at Gloucester, Cair Glouy, or Glou we haue diuers Authorities: for most of our Antiquities that entreate of the death of king Lucius, say he was buried there in the Episcopall and Cathedral Church. *In urbe Gloucestria ab hac vita migravit, & in Ecclesia primæ Sedis honorifice sepultus est*. And M. Harris in his Manuscript Historie saith, he had an old written Chronicle which spake of this Church. The Table of king Lucius hanging in S. Peters Church in Cornhill in London is witness, this Church stood where the Order of S. Francis was placed in Gloucester. And no Authour speaking either of change of Sees, or new founding any there after in the Britans time, our Histories are witnesses, that one Theonius Bishop of Gloucester, was made Archbishop of London in the Britans time. So was Eldad long before Bishop of Gloucester in the Reigne of Aurelius Ambrosius. That Caer Segent, Segen

Hist. Brit. l. 9. c. 15
& l. 8. c. 17. Harding. Chron. c. 76. f. 67.

Harding. Chro. c. 24. f. 21.
Abbreviatio Chron. inter an. 170. & 180. in Lucio.

Historia Rossen. Manusc.
Lambert Perab. of Kent. p. 113.

Harding. Chro. c. 23.

Harding. sup. c. 30. f. 24. Stowe Hist. Britan. in Morg. and Cunedag. Lel. com. Brit. antiq. v. Manditi Castr.

Cap. in Catal. in S. Kebio, Meloro, Vrsula. Gul. Malm. l. 1. de Regib. c. 6. & l. 3. in Gul. i. Contin.

Flor. Wigorn. in Præful. Cridiat.

Godwin Catal. in Exeter i. Ann.

Ecel. Meneuen. apud eund. supra, in S. Dauids.

Galfr. Monum. Hist. Brit. l. 5. c. 1.

Matth. Westm. an. gratia 201.

Hist. Manusc. apud Harris Hist.

Tom. 2. c. 21.

Matth. Westm.
an. gratia. 489.

Galfr. Mon. hist.
Brit. l. 8. c. 7. Ma-
nuscript. Gallic.
antiq. an. 477. c.
47.

Galfr. Mon. hist.
Brit. l. 9. c. 15.

Manuscr. antiq.
apud Stowe hist.

Britans and Sax.
in Arthur. Galfr.

Monum. l. 9. c. 1.
Hist. Brit. & l. 6.

c. 5.
Harding Chron.

c. 76. f. 67.

Stowe sup. liber.
Elu. Records.

Dun.

Will. Harrison
descr. of Brit. c. 13

Nenn. Histor.
Hent. Hunt. hist.

l. 1.

or *Silcester* now onely there being a Farme house was a Bishops See in those dayes, besides the name, and place for a Flamen we are assured from the British History, that in the time of S. Dubritius Archbishop, and King Arthur when diuers old Bishops Sees were voide, this was one among the rest, and that Bishoprick was giuen to one named *Manganus*: *Episcopatus vero Silcestriae Mangano decernitur*. This Citie was so renowned in the Britans time, that as an old Manuscript witnesseth, Constantius sonne of Constantine was honorably buried there, and Constantine and Arthur there crowned with such Pompe and solemnitie as our Histories declare. This place is 6. miles or thereabouts from *Reading* in *Barkshire*, the remnants of the wall, with 4. places where the 4. gates were, were two myles in compasse: much Roman Money there was found in digging.

6. Ihon Harding saith, that *Chichester* was a Bishops See in the time of King Arthur, and S. Dubritius and that *Manguero* was Bishop there in those dayes. And among these, I would take *Dunwich*, to haue also bene an Episcopall See about that Age: the place in *Suffolke* no other Towne assigned for a Bishops See in that part of England, giueth way vnto it; our English Antiquaries confesse it was an auncient Citie, and in probable coniecture, that which our old Nennius expresseth among the most renowned British Cities, by the name of *Caer Dawn* or *Dunn*, after by the Saxons *Danmoeke* or *Dunwich*, no other auncient knowne Citie more answereable to that British Appellation. And to giue more life to this opinion, when the Saxons became Christians and had Bishops, it was the care of the Popes and spirituall Rulers then to place both Archbishops and Bishops where such had bene in the Britans time. The two Archbishops Sees of *London* and *Yorke* which were voide, were by S. Gregory appointed for such againe; and by this Title diuers decayed Cities, as I shall more expresse hereafter, had also Bishops, being Episcopall Sees when the Britans and Romans heere ruled. And so S. Felix by this Title was first Bishop among the East Angles, and of that Citie, so renowned, that it hath had as a Protestant Historian writeth from the Tradition and Records of that Citie, two and fyftie diuine houses, and very many of them Parish Churches. Heere I haue rather sought to settle a Bishop, then at *Colchester* as one doth, where besides the old name, *Caer*, common to very many that neuer were Episcopall Cities, besides what I haue said before, I finde no motiue at all, to say it was at any time, much lesse then a Bishops See: it is in a corner of that Country, an vnwalled thing vntill S. Helen her time, much to late to make it a Bishops Citie in King Lucius dayes, I can neither finde a Flamen there before, nor any Bishop since, either when the Britans, Romans, Saxons, or any others ruled heere. And yet to giue all to *Colchester* which the aduancers thereof require, that it was the Towne called *Camulodunum*, as also *Colonia*, of the Colonie planted there by the Romans, which is more then I dare to doe to giue two so seuerall and distinct names to one singular place by one people at one time; yet allowing it so, and a *Municipium* enioying the Romans priuiledges: yet all this doth not sufficiently able it, for being a Bishops See; for we doe not finde that the Romans were then such friends to Christian Religion in those times, as with publike allowance to place such spirituall Rulers in their priuiledged Townes, as were contrary to the priuiledges, & Immunities of them; so that of all Cities heere, those which were *Municipia* to the Romans, as *Verolanium*, *S. Albons*, & others were, they were the furthest from hauing Christian Bishops in them. And we see by ex-

perience

perience in *Verolanium* their *Municipium*, that within one hundred yeares after this in the time of Dioclesian his Persecution, when S. Alban a cheife man there was martyred for the Christian faith, the Citie of *Verolanium* was by all Histories so ignorant thereof, as if there neuer had bene any Christian there before, much lesse a Bishop, which should haue very ill intended to his greate office, to suffer himselfe, and his cheife chardge to haue so presently apostated from Christ.

7. But I must rather hold, that the rest of the Bishops Sees were where we finde Christians professing constantly euen to death their holy faith, in that most tempestuous time of persecution, & where we finde any Bishop to haue bene then, or where the first Bishops were seated when the Saxons were conuerted, then where not any of these but a manifest priuation or destitution of these is found. And we haue the old English Historie and others for witness, that many Bishopricks of the time of King Lucius were still in this Land in those dayes. So we may probably add to these Bishopricks, by these Titles, the Citie of *Lichfeild* not vnprobably that which Nennius nameth *Caer-ligalid*, so constant in Christian Religion in the Persecution of Dioclesian, that at one time it brought forth a thousand Martyrs, and thereuppō tooke in the Saxon tongue the name *Lichfeild*, a feild of blood, and in the Conuersion of the Saxons was at the first a Bishops See by the old Scottish or Brittish Bishops. The like I say of *Dorchester* now a Villadge neare *Oxford*, but aunciently a Citie *Caer Dor*, as before *Dorcestria*, and *Ciuitas Dorcestria*, and in the Primate Church of the Saxons a Bishops or the rather onely Bishops See of the kingdom of the *Mercians*, or *Middle English* diuers hundreds of yeares vntill the time of King William the first, when Remigius Bishop thereof remoued his See to *Lincoln*. That there was a Bishops See in *Huntington* shire eyther at the decayed Citie *Caer dorm*, before named, or at *Godmanchester*, we haue diuer testimonies both of late and auncient time: a late writer speaking of the Bishops ordayned by these Legats of Pope Eleutherius absolutely affirmeth: *They founded a Bishopricke in the Citie of Eboracastrum now called Godmanchester in Huntingdon shire, where S. Machutus was sometime Bishop about the yeare of our Lord 550.* So hath the old written life of S. Machutus, as our Theater writers testifie, and diuers others, and among these an old Manuscript History. Among these I may number besides the Archflamens, and Archbishops See in London, an other inferiour place of a Flamen, and Bishop after, first founded as Harding with others witnesseth by Dunwallo, S. Paules Church the Bishops See now is seated there. *He made sixe Temples, say Authours, in Logres, Cambre, and Albanie, and as many Flamens to rule them of states as Bishops now doen.*

*A Temple also in Troynouant sothely
Of peace and concorde he made verely
In which when there fell any discorde*

Emong his Lords, there were they made accorde.

And thus noteth: *This Temple was S. Paules Church in London.* How the Pagans dedicated it to Apollo, and there sacrificed to him, I haue said before. And this neuer being either the Archflamens or Archbishops See, and yet presently vpon the Conuersio of the Saxons made a Bishops seate giueth strength to this opinion: and we finde in our Histories more Archbishops of London in the time of the Britans, then of Yorke and *Caerlegion* both Ioyned together, yet was the Citie of London more subiect to tumults and alterations then ey-

Old English hist.
part. 4. in K. Lucius.

Io. Ross. & War-
wicen. l. de Epi-
scop. Wigorn.
Theater of great
Brit. lib. 6. Stowe
Hist. Romans in
Coill. Holinsh.
Hist. of Engl. l. 4.
c. 26.

Harris Theatr.
Brit. Tom. 2. in
Manuscr. Hist.
Vit. S. Machuti.
Theater of great
Brit. in descr. of
Hunting. shire.
Manuscr. Antiq.
Harding Chron.
f. 26. 27. c. 30.

ther of these was, some Argumēt that to make so greate a number both Archbishops and Bishops there be accompted together.

Godwin Catal.
in S. Davids. 1.
Roger. Houedē
Part. 2. Annal. in
Rege.

8. But though we leaue *London* onely to an Archbishops See, we shall otherwise make vp our common reckoning of 28. Bishops in that time. A Protestant Bishop writeth that *Chichester* was a Bishops See in the Britans time, and had a Bishop at the comming of S. Augustine hither, and citeth Roger Houeden for his Authour, which I doe not finde in him, but that *Chester* was then a Bishops See, he affirmeth in the life of King Ihon, the place I take it which this Protestant meaneth, Where he also plainly affirmeth the same of *Worcester*. The old Citie of *Lincolne* also to haue bene then a Bishops See, we haue the conueniencie of place, Antiquitie of the Citie both with the Britans, and Romans: *Cair Lud Coit*, *Cair Loichoit*, *Lindum*, *Lindocollinum*, and that in the Conuersion of the Saxons, next vnto *Yorke* it was made the first Bishops See in those parts.

Hardin. Chron.
f. 29. c. 23.

Sigebert. Gemb.
Chron. ann. 445.

Matth. Parker.
Antiq. Brit. p. 9.

Bishops Sees vnder
the Archbishop
of London in King
Lucius, or the
Brittans time.

Harding supr. f.
20. c. 21. Bed. Hist.
l. 1. c. 12. Galfrid.
Monum. Histor.
Brit. l. 9. c. 5. 6.

Hist. Brit. l. 2. c. 7.
Bishops Sees vnder
Yorke.

Gild. l. de excid.
Brit. Bed. Eccles.
Hist. l. 1. c. 1.

Theater of great
Brit. l. 6. Tertul.
contra Iudæos c.
7.

9. Now if we stay heare, before we proceed further, we haue probably found all the first Bishops Sees that were vnder the Iurisdiction of *London*, both in *Loegria* and *Cornewayle*, besides some others: For Harding holding there were 13. Flamens vnder the Archflamen of *London*, and others that there were 14. we haue Antiquities to direct vs, that there were but 7. Bishops vnder *Yorke*, and no more vnder *Caerlegion*, so allowing 28. with the common opinion, 14. of these must needs be vnder the Iurisdiction of the Archbishop of *London*: to witt the Bishop of *Cornwayle*, of *Exceter*, *Bathe*, *Glocester*, *Worcester*, *Silcester*, *Shastesbury*, *Winchester*, *Canterbury*, *Dunwich*, or some other place among the Ealte Angles afterward, *Godmanchester*, *Leychester* & *Leichfeild*. The other 4. *Carleyle*, *Chester*, *Lincoln*, or *Leichfeild* if we subiect *Lincoln* to *London*, and *Alcblud* were vnder *Yorke*, this Citie of *Alcblud* was very auncient, and renowned in the North parts, and by Harding and others, stood at the West end of the Picts wall, and by our Brittish History and S. Bede, not farre from thence, and as is euident before, was both vnder the Spirituall Iurisdiction of *Yorke*, and the temporall Gouernment also of our kings in this part of Britaine, distinct from Scotland long after this time. And to speake as our Brittish History doth, it was not in Scotland, *Albania*, but neare or towards it. *Constituit Ebrancus urbem Alcblud versus Albaniam*. And if it had bene in that part, which now is called Scotland, yet when this Citie was builded, and when it was also made a Bishops See, the Scots, had nothing to doe there abouts, except as Theeues and Pirats then liuing in the out Islands as both S. Gildas, S. Bede and others are ample witnesses. *duabus gentibus transmarinis* faith S. Gildas of the Scots and Picts, the like hath S. Bede, long after this time of those people. Therefore they were Britans for the most part, though not so subiect eyther to King Lucius or the Romans which there inhabited: of which Tertullian also is an Ample witness, so testifying: *Britannorum loca Romanis inaccessa*: as our Protestant Theather writers translate him, and truely: *Tertullian* (say they: who liued within 200. yeares of Christs Natiuitie, affirmed the Britans had receaued the word of life, the power whereof hath peirced into those parts whether the Romans could not come. This Testimonie of Tertullian is more auncient then the Scots receauing the faith in the third Age in the Time of Pope Victor. And by this we may be bold to seeke and setle a Bishops See euen in those parts, which were after termed Scotland, hauing allowance from Antiquitie so to doe. For our Histories tell vs, that there was a Flamen setled at *Perche* now *S. Ihons* in Scotland by our Brittish kings, diuers hūdreds of yeares

before

before any Scot sett footing there: Condage made a Flamyne, a Temple also in honour of Mars, at *Perche*, that now is *S. Ithons Towne* in Albany, that now is Scotland Region. When *Cunedagius* was King of Britaine, saith an other, about 800. yeares before Christ, he builded a Temple of Mars at *Perche* that now is *S. Ithons Towne* in Scotland, and placed there a *Flamen*. Therefore by the common consent of Antiquitie before remembred, we must needs place a Bishop there vnder the Archbishop of *Yorke*.

Harding Chron. f. 24. c. 30. Stowe Histor. Britan. in Morgan and Cunedagius.

10. And yet I grante what *Hector Boethius* writeth from the Scottish Antiquities, that *S. Amphibalus* our holy British Bishop and Martyr in Diocletian his time, was the first Bishop the Scots had mentioned in their Annals: *fuit id Templum omnium primum, Christiano ritu, ubi Pontifex sacerque Magistratus sedem haberet Primariam inter Scotos, cuius nostri meminere Scriptores, dedicatum*; for this was in the out Iland where the Scots then liued, not yet Possessed in Britaine, where this Bishop of *Perche* or *S. Ithons Towne* was seated. And although, that further part of Britaine, where the Scots now Inhabite was not so fully conuerted at this time, as that vnder King *Lucius*, and the Romans was: yet being subiected by Pope *Eleutherius* to the Archbishop of *Yorke*, it must needs haue one Bishop at the least, to maintaine the name and calling of a Bishop Suffragan, or inferiour Bishop subordinate to the Archbishop, or higher Bishop, otherwise we shall not say easily, properly, and congruously, that so greate a Country was vnder the Iurisdiction of a See, so remote, and in an other kingdome, and kings Dominion. The other two Bishopricks subordinate to *Yorke*, I cannot more probably suppose to haue bene in other places, then those, or neare vnto them, where I finde the first Bishops in those parts, which be *uiterna*, were *S. Ninian* was Bishop, being Apostle of the *Picts*, and *Lindisfarne* or *holy Iland*, where *S. Aidan* and diuers others were Bishops in the Primatiue Church of the Saxons comming out of Scotland, where a succession of Bishops had long continued, and like best knew and sought to honour those places where their British predecessors Bishops had bene before them.

Hector Boeth. Scot. Hist. l. 6. f. 102.

Capgrau. Catal. in S. Niniano.

Beda Eccl. Hist. l. 3. c. 5.

Bishops Sees vnder the Archbishop of Cambria.

11. Concerning the Bishops of *Cambria*, *wales* which were vnder their Archbishop of *Caerlegion*, vpon *Yrke*, many haue written, affirming there were seuen at the coming of *S. Augustine*, and diuers, though some what diuersly, haue set downe the names of their Sees, most of them seeming to haue bene such from the beginning. *Roger Houeden* thus recompteth them: *Landauensem, & de S. Paterno in Kardican, Bangorenssem, & de S. Asaf, Cestrensem, & Herefordensem, & Wigornensem: Landaff, S. Patern in Cardigan-shire, Bangor, S. Asaph, Chester, Hereford, and Worcester*, but granteth these three last especially *Chester* and *Worcester* did not belong to *Wales*. A Protestant Bishop from an old Antiquitie thus relateth them: *Exeter, Bath, Hereford, Landaffe, Bangor, S. Asaph, and Furnes in Ireland*. Of *Exeter* and *Bath* I haue spoken before, being subiect to *London*. But likely it is, this old Authour remembred them heare, because in the desolation of Bishops and Religion heare vnder the Saxons, these two neare vnto *Wales* kept their Bishops longer, as also *Worcester* and *Chester* did by the same reason, and thereby are remembred by *Houeden*. For *Furnes in Ireland* as it neuer did by old right belong to *Wales*, so it now as litle belongeth to our purpose to speake further of it. The first Protestant Archbishop of *Canterbury* speaking of this first Institution of Bishops heare in king *Lucius* time, and how *Loegria* had 14. vnder the Archbishop; *Yorke* 7. and *Cambria* so many: setteth downe their

Roger. Houedē Annal. part. Posterior. in Ioan. Rege. Manuscr. antiq. apud Godwine Catal. in S. Dauids. 1.

Dauid Potel an-
not. in l. 2. c. 1. Gi-
raldi Cambren.
Cambr. Itinerar.
Harpesfeld. sa-
cul. 7.
Matth. Westm.
712. Bed. l. 4. c. 23.
Hist. Eccl. Angl.
Godwin Catal.
in Worcester 1.


Fran. Godwin
Prot. Bishop of
Landaffe Catal.
of Bish. in Land.
1.

Harding Cron. f.
24. c. 30. Stowe
Hist. in Cuneda-
gius.
Harding Chron.
p. 24. c. 29. Stowe
Hist. supr. lo.
Caius Hist. Can-
tabr. acad. p. 20.

names from that time in this order : *Dioceses Cambriae haec fuerunt, Hereforden-
sis, Tauensis, Paternensis, Banchorensis, Eluiensis, Wiccensis, ac Morganensis.*
The Dioceses of Cambria besides the Archbishoprick were these : Hereford, Taffe,
Lanpatern in Cardiganshire, Bangor, Elwy, Wicce, and Morgan. Harpesfeld, Da-
uid Powell a Welch Protestant Antiquarie and others doe also so recite them.
Tauensis was that we call Landaffe : *Eluiensis* named of the Ryuer Elwy, the
same with *Asaph*; *Wiccensis* as S. Bede calleth it, *Prouincia Victiorum*, in the
kingdome of *Mertia*, in which *Worcestershire*, or part of it was. So we see
that Hereford, Landaffe, Bangor, S. Patern, Glamorgan, S. Asaph, and Wiccia
did aunciently, and in the time of the Britans belong to the Archbishop of
Cambria, and most of them euen from the beginning. For Hereford I haue cre-
dibly heard reported, that there is or lately was an old Antiquitie there, testi-
fying the Church thereof to haue bene builded in king Lucius his time. For
Landaffe the Protestant Bishop thereof thus writeth : *The Cathedrall Church of
Landaffe is reported to haue bene first built in the time of Lucius, about the yeare of
Christ 180.* The holy Bishops of Patern and Bangor, S. Patern of the first chan-
ging, and giuing name to the place for his Sanctitie, and S. Daniel of the other,
are renowned among our auncient Brittish Saints and Bishops. And as our
Antiquaries witnesse, Bangor was a Flamens seate, diuers hundreds of yeares
before Christ, and much honored by king Lucius, as more hereafter. Of the
glory and Antiquitie of Glamorgan, taking the name of a king so called *Mor-
gan*, there slayne aboue 2000. yeares since, and a Schoole among the Pagas of
no lesse continuance, as diuers writers teach, there can be litle question
in this case. For the other two, though perhaps there is not so greate testi-
mony for their Antiquitie in this kinde; yet these being ioyned with the rest
in the same degree in generall by so many Authours, we cannot be of other
minde, but Bishops were also there, or not farre from them of the like conti-
nuance, otherwise we shall hardly iustifie the common agreed vpon opinion
of seuen Bishops placed in that Prouince in king Lucius time, but wander vp
and downe among meere coniecturs. For although we reade in the life of
S. Kentegern Predecessor to S. Asaph, that in the time of S. Dauid Archbishop
in Wales, and by his consent, he built a Monastary in this place of Elgn for 960.
Monkes, and there remayned Bishop, yet this doth not improue, but rather
confirme, there was a Bishops See there or not farre from thence before. For
it is recorded in the same Authour, supposed to be S. Asaph his scholler, and
Successor, that this Bishoprick being voide, the king and Cleargie of Wales
desired him for their Bishop there : *Rex & Clerus Regionis Cambrensis cum ca-
teris Christianis ipsum in Pastorem & Episcopum eligerent.* To which, S. Dauid
their Archbishop his greate friend consented. So his erecting that Colledge,
did honour and beutifie and not alter or disgrace that Bishoprick, and it is eu-
ident before, that with this Bishops See there were but 7. besids the Arch-
bishoprike : so many there were long before as the Antiquities of Glasten-
bury and others proue, so many at the beginning as I haue shewed before,
therefore no addition of number by the foundation of S. Kentegern.

THE XX. CHAPTER.

HOW S. ELEUTHERIVS POPE DID NOT
onely by his Papall Authoritie establish and setle Religion, and
Ecclesiasticall things heare, but directed what temporall
Lawes were to be vsed, appointed the bounds and li-
mits of this kingdome, sending an hallowed
Crowne to our King: and such Lawes
and Order continued heare
in many Ages
after

1.  **HEN** these things had so farre and prosperously proceeded in Britaine, king Lucius intending a perfect Reformation in this kingdome, and knowing that Religion being thus happily changed, there must also be a change or greate alteration in the old Pagan Lawes, and, as it seemeth, obseruing, that in the Municipall Townes and Places of Britaine, which in some sort had receaued the Roman Lawes, and among the Romans which conuerfed heare, there was much more ciuill behauour and conuersation, then in many Britans, wrote vnto Pope Eleutherius among other things to haue the Roman Lawes sent hither vnto him, to be receaued heare. These letters of King Lucius are not extant, neyther the answere of Pope Eleutherius vnto him, and his Nobilitie, but in such a lame, halting, and deformed manner, as it hath pleased our Protestants, hauing possession of that old Antiquitie, to publish it to the world, without head, foote, or perfect body, wanting both beginning, end, and midle in many things, in such order as they thought it would any wise helpe, and least hinder and blemish their new Religion, when it came to vewe. And according to the diuersitie of their owne humors, they haue as diuersly put it in print, some more, some lesse, some one way, some an other, as hath best fitted their phantasies, as you may reade in there first Archbishop of Canterbury, their Bishops, Jewell, Bridges, & Godwin, M. Lambert, the Antiquarie Foxe, the Theater writers and others, differing herein one from an other: of which one of them a Protestant Bishop as mannerly as he might, thus complayneth: *The Epistle is as heare ensueth: although I must acknowledge, that I finde greate varietye in the diuersitie of Copies, some containing much more, then others. And yet he himselfe doth there further alter, chopp, and change it, both in his relation, and translation of it, as euery Reader may there easily obserue, if he vnderstandeth but a litle, the Latine tongue.*

2. The Copies which beare most credit be those, which Stowe publisheth in English, and M. William Lambert in Latine, the first out of a Booke of Constitutions belonging to the *Guildball* of London; the second as extant among, and part of King Edward the Confessor his Lawes, so called not because he made them, as Houeden and others proue, but being the old Lawes,

Matth. Parker
 Ant. Britan. p. 5.
 Bridges in K. Lucius. Godwin
 Conu. of Brit. p. 30. 31. 32. Willam
 Lamb. in Legib. S. Eduardi. Foxe
 To. 1. Act. and Mon. Theater of
 great. Brit. lib. 6. Jewell against.
 Hard. f. 119. Godw. sup. p. 30.
 Roger. Houeden Annal. part. Posterior. in Henr. 2. leg. S. Eduardi. cap. 1. apud Gul. Lamb. & Stowe Hist. an. 179. in King Lucius.

L. Const. Lond.

Psalm. 45.

Psalm. 55.

Sapient. 2.

of this kingdome, and euacuated where the Danes had ruled, he reuiued them, and were most Authentically proued, in the time of king William the first, by the solemne Oathes of Twelue Iurors out of euery County in Englād, and so not likely to deceaue vs in this point. The first Protestant Authour, thus writeth of them: I onely finde the same entered in a Booke Intituled, Constitutions, pertaining to the Guildhall of London, misdated in the Latine as the English following sheweth. The yeare after Christs birth 169. Pope Eleutherius did write to Lucius King of Britaine for the amcndement of the Kings and the Nubilitie of Britaine as followeth. You required that we should send you the Roman and Imperiall Lawes, that you might vse them in your kingdome of Britaine: But those Lawes we may disproue, and not the Lawes of God. You haue receaued lately through Gods goodnes in your kingdome both Testaments, out of them by Gods grace, and the aduise of your Realme take a Lawe, and thereby patiently gouerne the kingdome. You are the Vicar of God in your kingdome, according to the kingly Prophet. The earth is the Lords, and his fullnes is the whole worlde, and all that dwell therein: And againe, Thow hast loued Righteousnes, and hated Iniquitie, wherefore God, euen thy God, hath annoiuted thee with the oyle of gladnes aboue thy fellowes. They are the Kings children Christian Nations, and people of your kingdome that liue and consist vnder your protection, peace and kingdome according to the Scripture, as an Hen gathereth her Chikens vnder her wings, the people and Nations of the kingdome of Britaine is yours, such as are diuided you should gather them together to the Lawe of Christ, his holy Church, to peace and coneorde: and cherishe, maintaine, protect, gouern, and defend them, from the iniurions, malicious, and their enemyes. Woe be to that kingdome, the King whereof is a childe, and the Princes eate early in the morning. I doe not call a King a child, for his youth or Minoritie, but for his folly, Iniquitie, & madnes according to the kingly Prophet. The blood thirsty and deceatefull men shall not outlyue halfe their dayes. By eating, We shall vnderstand gluttonie: by glouttonie luxurie: by luxury, all filthie wickednes and Mischeise, according to King Salomon: wisdome will not enter into a Spitefull soule, nor inhabite in a body subiect to sinne. A King hath his name of gouerning, and not of his kingdome, so longe you shall be a King as you rule well, otherwise you shall not be so named, and loose that name, which God forbid. God grant that you may so rule your Realme of Britaine, that you may reigne with him euerlastingly, whose Vicar you are in the sayed kingdome. To whome with the Father &c. Thus this Epistle is related by this Protestant Historian out of the Booke of Constitutions of London. M. Lambert setteth it downe among S. Edward his Lawes in this order.

EPISTOLA DOMINI ELEUTHERIJ PAPÆ LUCIO REGI BRITANNIÆ.

Al. 156.

The Epistle, and
Order of S. Eleu-
therius Pope con-
cerning Britaine.

ANno 169. à Passione Christi, Dominus Eleutherius Papa Lucio Regi Britannia scripsit ad petitionem Regis & Procerum Regni Britannia. Petistis à nobis Leges Romanas, & Caesaris vobis transmitti, quibus in Regno Britannia vti voluistis. Leges Romanas & Caesaris semper reprobare possumus, Legem Dei nequaquam. Suscepistis enim nuper miseratione Diuina in Regno Britannia, Legem & fidem Christi, habetis penes vos in Regno vtramque Paginam, ex illis Dei gratia per Consilium Regni vestri sume Legem, & per illam Dei patientia vestrum

Reges

Reges Britannia Regnum. Vicarius verò Dei estis in Regno iuxta Prophetam Regem: Domini est terra, & plenitudo eius, Orbis terrarum, & Vniuersi qui inhabitant in eo: Et rursum iuxta Prophetam Regem, dilexisti iustitiam, & odisti iniquitatem, propterea Vnxit te Deus tuus oleo laetitiae, pra consortibus tuis: & rursum iuxta Prophetam Regem, Deus Iudicium tuum &c. non enim Iudicium neque iustitiam Caesaris. Filij enim Regis gentes Christiana, & populi Regni sunt, qui sub Vestra protectione, & pace, & Regno degant, & consistant iuxta Euangelium, quemadmodum galina congregat pullos sub alis &c. gentes verò Regni Britanniae, & populi Vestri sunt, & quos diuisos debetis in Vnum ad concordiam, & pacem, & ad fidem, & ad legem Christi, & ad sanctam Ecclesiam congregare, reuocare, fouere, manutenere, protegere, regere & ab iniurijs, & malitiosis & ab inimicis semper defendere. Va Regno cuius Rex puer est, & cuius Principes mane comedunt. No voco Regem puerum propter paruum & nimiam aetatem iuxta Prophetam Regem: Viri sanguinum & dolosi non dimidiabunt dies suos &c. per comestionem intelligimus gulam, per gulam luxuriam, per luxuriam omnia turpia, & mala iuxta Salomonem Regem, in maleuolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis. Rex dicitur à regendo, non à Regno: Rex eris dum bene regis, quod nisi feceris, nomen Regis non in te constabit, & nomen Regis perdes, quod absit. Det vobis Omnipotens Deus Regnum Britanniae sic regere, vt possitis cum eo regnare in aeternum, cuius Vicarius estis in Regno praedicto, qui cum patre & Filio &c.

THE EPISTLE OF LORD ELEUTHERIUS Pope to Lucius King of Britaine.

IN the yeare 169. from the Passion of Christ, Lord Eleutherius Pope wrote to Lucius King of Britaine, at the request of the King and Nobles of Britaine. You requested of vs to haue the Lawes of the Romans, and Caesar, to be sent ouer vnto you, which you would haue vsed in the Kingdome of Britaine. We may allwayes reprove the Roman and Imperiall, but the Lawe of God we may not reprove. For you haue lately by the diuine mercy receaued in the kingdome of Britaine, the Lawe and faith of Christ, you haue among you in the kingdome both the Partes thereof, out of them by the grace of God, with the Counsaile of your kingdome take a Lawe, and by that, with the help of God, you shall Gouverne your kingdome of Britaine: You are verily the Vicegerent of God in your kingdome according to the Prophet a King. The earth is our Lords and the fullnes thereof, and the globe of the earth, and all that dwell therein. And againe by the Prophet a King, Thou hast loued Iustice, and hated Iniquitie, therefore thy God hath annointed thee with oile of gladnes, aboue thy fellowes. And againe by the Prophet a King, o God giue thy Iudgment to the King, and thy Iustice to the Kings sonne. Not the Iudgment and Iustice of Caesar. And the sonnes of the King (there) are Christian Nations and people of the kingdome which may liue and be vnder your protection, and peace, and kingdome, according to the Ghospell: euen as an hen gathereth her chickens vnder her wings &c. for the Nations and people of the kingdome of Britaine be yours, whom now diuided, you ought to gather together, to concord, and peace, and to the faith, and to the Lawe of Christ, and to his holy Church recall them, norish them, maintaine, Gouverne and defend them allwayes from iniurious and malicious parsons, and from their enemies. Woe to the kingdome whose King is a Child, and whose Princes eat early in the morning. I call not a King

a Child

a Child for his little or greater age, but for foolishnes, and Iniquitie, and Madnes, according to the Prophet a King: men of blood, and crafty shall not live halfe their dayes. By eating we vnderstand gluttonie, by gluttonie luxurie, by luxurie all filthy things, and euill, according to Salomon a King. Wisedome will not enter into a malicious soule, nor dwell in a body subiect to sinnes. A King is named of ruling not of a kingdome: You shall be a King so long as you Gouverne well: but if you doe otherwise, the name of a King shall not remayne with you, and you shall lose the name of a King, which God forbid. God allmightie grante, you may so gouerne the kingdome of Britaine, that you may Reigne with him for euer, whose Vicegerent you are in the aforesaide kingdome, who with the Father and Sonne &c.

3. Hitherto this part of S. Eleutherius Epistle, which the Publisher in the yeare 1568. thought to haue bene written aboue five hundred yeares before, and seemeth to say it was among the old Lawes, *priscis legibus*, he then published, in the Library of Matthew Parker the first Protestant Archbishop of Canterbury: *Planè suscipio atque profiteor magna fide & Religione ex vetustissimis (ut quæ ante quingentos annos, uti coniectura autumo, Saxonice depicta sunt literis) exemplaribus fuisse desumptas, quorum pleraque in Reuerend. in Christo Patris D. Matthæi Cantuariensis Archiepiscopi Bibliotheca, alia aliorum in Librarijs visenda supersunt.* And this Protestant Archbishop writeth, this Epistle is commonly accompted among the Lawes of S. Edward: *Hæc Epistola communiter habetur inter leges diui Edwardi*: And the Protestant Lawyer which published them, maketh it a part of those Lawes. And yet this Protestant Archbishop, saying he will sett downe the whole Epistle renowned, and rare: *Cuius Epistola quia tam rara & augusta est, totam seriem inferamus*; And yet he reciteth little more then halfe of that is before related. But yet these men will not suffer vs to doubt of the credit thereof: For besides that they haue confessed, it was both in the old Booke of Constitutions, and commonly among S. Edwards Lawes, and as part of them: an other saith, it was in an old Manuscript of auncient Kings: *Ex vetusto Codice Regum Antiquorum*. The Cambridge Antiquarie found it in the old Historie called Brutus. Our Protestant writers of the Theater, doe seeme to write, that the *Autographon* and Antiquitie it selfe is in the custody of Syr Robert Cotton Baronet of Conington in Huntingdonshire: but I heare by others he onely hath an old Copy thereof. Yet a Protestant Bishop thus confidently affirmeth: *we haue seene the Bishop of Romes owne letter to King Lucius, that is reputed to be the first Christian King of Britaine.* If he saith truely, that he had seene it, it need not walke inuisible in these times, wherein he liueth, or lately liued. And of so greate credit this Antiquitie is with our Protestant Antiquaries, as the Publisher a Protestant professed, Lawyer and Antiquarie confesseth, it was receaued as part of our Lawe in England, both by our Saxon and Norman kings, as namely king William the first, who confirmed that and other auncient Lawes of this kingdome. And their Archbishop before hath acknowledged no lesse. And the Lawes themselves of S. Edward doe as expressely so proue this part of Pope Eleutherius Epistle to be a portion of them, as any part, parcell or sentence containd in any of those Lawes, making it the strongest and most warranting Authoritie for the 17. Act or Article of them, which as the Title sheweth is of this greatest point, and most materiall in a Temporall Government and Kingdome: *Of the Dutie of the King, and of the Right and Appertinences of the Crowne of the Kingdome of Britaine: De Regis officio, & de Iure & Appendicijs coronæ Regni Britannicæ.* All which so materiall and concerning, being very long is wholly

and

Matth. Parker.
Antiq. Brit. p. 5.
in Margin.
Gulielm. Lamb.
in Legib. S. Ed-
wardi.
Matth. Parker.
supr. p. 5. in Text.

Foxe Act. and
Mon. p. 107. lo.
Caius Antiq.
Cantabr. l. 1.
Theater of great
Brit. l. 6. c. 19.

Ihon Bridges def.
of the gouernm.
in the Church of
Engl. l. 16. p. 135.
Guliel. Lamb. l.
de Priscis Angl.
Legib. fol. 1. ante
præf. f. 126. 131.
Matth. Parker
antiq. Brit. supr.
p. 5. in Marg.

Leges S. Edwardi
Confessoris c. 17.

and onely warranted by the Authoritie of Pope Eleutherius, and Pope Ihon after him in the time of Pipinus and Carolus his sonne in France, prescribing the Dutie of a king to them in France, as S. Eleutherius had before done to king Lucius in Britaine: as the very beginning of that Lawe doth plainly witnesse in these words: *Rex autem quia Vicarius summi Regis est, ad hoc est constitutus, ut Regnum terrenum, & populum Domini, & super omnia sanctam veneretur Ecclesiam eius, & regat & ab iniuriis defendat, & maleficos ab ea euellat, & destruat, & penitus disperdat. Quod nisi fecerit, nec nomen Regis in eo constabit, Verum testante Papa Ioanne nomen Regis perdet.*

4. And because it is euident before that this Epistle of Pope Eleutherius did contayne more things then be deliuered in that parcell thereof, which is remembered, as the very beginning without any name of eyther the sender or to whome it was sent, greeting, or such preambles, as Popes Epistles to Princes in all Antiquitie haue, doe proue, and we finde further in this very Authentickall Lawe itselſe, and part thereof, that this holy Pope at, or about this time, did send to king Lucius an hallowed Crowne, with the Title of king of Britaine, and prescribed the very limits and precincts of his kingdome, how farre it did, and was to extend, we cannot be of other Iudgment. But these things also were, either included in that Decretall Epistle of Pope Eleutherius, or some other about that time, which the words of the Lawe rather incline vnto, testifying, the Decree of these later remembered things bore date two yeares before the other: The very words of the Lawe be these: *Debet Verò de Iure Rex omnes terras & honores, omnes dignitates, & Iura, & libertates corona Regni huius in integrum cum omni integritate, & sine diminutione obseruare, & defendere, dispersa, & dilapidata, & amissa Regni Iura in pristinum statum, & debitum viribus omnibus reuocare. Vniuersa Verò terra & tota, & Insula omnes vsque Norwegiam, & vsque Daciam pertinent ad coronam Regni eius, & sunt de Appendicijs & dignitatibus Regis, & vna est Monarchia, & vnum est Regnum, & vocabatur quondam Regnum Britannia, modo autem vocatur Regnum Anglorum. Tales enim metas & fines ut predicta sunt, constituit & imposuit Corona Regni Dominus Eleutherius Papa sententia sua, anno centesimo sexagesimo septimo post Passionem Christi, qui primo destinauit coronam benedictam Britannia, & Christianitatem Deo inspirante Lucio Regi Britonum. Debet enim Rex omnia rite facere in regno, & per iudicium Procerum regni. Debet enim Ius & iustitia magis regnare in regno quam voluntas praua: Lex est semper quod ius facit, voluntas autem, violentia & vis non est ius. Debet Verò Rex Deum timere, super omnia & diligere, & mandata eius per totum regnum suum seruare. Debet enim sanctam Ecclesiam regni sui cum omni integritate, & libertate iuxta constitutiones patrum, & predecessorum seruare, fouere, manutenere, regere, & contra inimicos defendere, ita ut Deus præ cæteris honoretur, & præ oculis semper habeatur. Debet etiam bonas leges & consuetudines approbatas erigere, prauas autem delere, & omnes à regno deponere. Debet iudicium rectum in regno facere, & iustitiam per consilium Procerum regni sui tenere. Ista Verò debet omnia Rex in propria persona, inspectis & tactis Sacrosanctis Euangelijs, & super sacras & sanctas reliquias coram regno & sacerdotio & clero iurare, antequam ab Archiepiscopis & Episcopis regni coronaretur. Tres enim Rex habere debet seruos, scilicet luxuriam, auaritiam, & cupiditatem, quos si habuerit seruos, bene, & illustrè regnabit. Regno omnia debet præmeditari, & hoc Regis est. Quia malè cuncta ministrant impetus iuxta Euangelium, omne regnum in se diuisum desolabitur: Truly a King ought of right to obserue and defend all the Lands and honours, all the dignities and rights, and liberties of the Crowne of this kingdome*

wholly

wholly with all integritie, and without diminution, and with all his power recall to the auncient state, and due all the rights of the kingdome, which were dispersed, dilapidated, and lost. And all and the whole Land, and all the Islands vnto Norway, and vnto Denmarke doe belong to the Crowne of his kingdome, and they are of the Appendences, and dignities of the King, and it is one Monarchie, and one kingdome, and aunciently was called the kingdome of Britaine, but now is called the kingdome of the English men. For our Lord Eleutherius Pope who first by inspiration of God, did send an hallowed crowne to Britaine, and Christianitie to Lucius King of the Britons did ordayne and impose to the Crowne of the kingdome, such boundes, and limits, as are spoken before by his Decree in the yeare one hundred sixtie seuen after the Passion of Christ. A King also ought to doe all things in the kingdome truely, and by the Iudgment of the Peeres of the kingdome. For Right, and iustice ought to Reigne more in a kingdome, then wicked will. That is Lawe which allwayes doth right, but will, violence and force is not right. A King ought to feare God, and loue him aboue all things, and keepe his Commandements throughout the kingdome. He ought also to preserue, foster, maintaine, gouerne, and defend against Enemies, the holy Church of his kingdome, with all integritie, and libertie, according to the Constitutions of the Fathers, and Predecessours, so that God may before all things be honoured, and euer had before his eyes. He ought also to erect good Lawes, and customes allowed, and blott them out which be wicked, and bannish them all from the kingdome. He ought to doe right iudgment in the kingdome, and keepe Iustice, by the Counsaile of the Nobles of his kingdome. All these things a King must sweare in his owne parson, looking vpon and touching the holy Ghospels, and vpon holy and sacred Reliks, before the Realme, and Priesthood, and Clergie, before he be crowned by the Archbishops and Bishops of the kingdome. For a King must haue three things slaues vnto him, to wit, luxury, auarice, and concupiscence, which if he maketh slaues, he shall reigne well, and renownedly, he must premeditate all things for the kingdome, and this is the office of a king. Because violences doe minister all things ill, according to the Ghospell, euery kingdome divided in itselfe will be desolate.

5. Hitherto this our holy and auncient Lawe, of the office and dutie of our kings, vsed and practized euen from the beginning of Christianitie, publickly receaued heare, both in the Britans and Saxons gouernment, founded, warranted and grounded vpon the Authoritie and direction of the holy Pope S. Eleutherius, as appeareth by that part of his Epistle which I first recited, immediately without any one sentence, worde, or sillable interposed betweene them, annexed and ioyned to this Lawe, as the originall cause, motiue, allowance, and confirmation thereof. Whereby we may clearly see, the great power, prerogative, and Iurisdiction the Popes of Rome euen from the beginning, and first founding Christian Religion heare, claimed, had, and exercised, in this kingdome, and from the first Christian king we enioyed, a Saint and blessed man, all our kings Britans, Saxons, or what soeuer Christians to these dayes, did with this whole kingdome allowe to the Apostolike See of Rome, as much as it claimeth now at our hands, and as any good and learned Catholiks doe yeeld vnto it. From that holy and eminent See we had by these greatest Testimonies Christian Religion planted and Iuridically settled heare. Our Episcopall and Archiepiscopall Sees assigned, our first Bishops and Archbishops to enioy them appointed, and consecrated. Direction giuen euen in temporall and ciuill affaires, what Lawes we should take, our king Possessor but of a part of this kingdome declared to be king of all Britaine, and so many adiacent Islands enioyed by his enemyes, and an hallowed Crowne

lent him to weare, as Monarch and king of them all. A Protestant Lawyer, and Antiquarie saith, that from this Popes donation our Kings had the Title, *vicarius Dei*, vicar or vicegerent of God, and citeth Bracton for his Authour, who rather denyeth, then affirmeth it: onely he saith against the sence of Protestants, that it is euident, a king ought to be vnder the Lawe, being but Gods *vicegerent*: *Quod sub lege Rex esse debeat enim sit Dei vicarius*. And Roger Houeden who reciteth this verie Lawe verbatim, hath not that Title, *Vicarius*, nor the worde, *Regere*, to Rule, which our Protestants apply to the Church, the Title is *Regis Officium*, the kings dutie, and is this: *Rex atque Vicarius eius ad hoc est constitutus, ut regnum terrenum, populum Dei, & super omnia, sanctam Ecclesiam reuereatur, & ab Iniuriatoribus defendat, & maleficos ab ea euellat, & destruat & penitus disperdat*. where, aboue all things he must reuerence the holy Church, and be ruled by it, and not Rule it. And this, all our Christian kings to king Edward the sixt a child did publikly professe before their Coronation, as the old Order thereof is witnes. And these Titles to be *Vicarius Christi* in his holy Church, is as fully before giuen to Pope Eleutherius by king Lucius, and his Christians, and *Regere* to rule it vnder Christ, made by them the Popes peculiar, as they were euer after to these Times.

6. And to speake more particularly of the ciuill and temporall Lawes, which king Lucius requested Pope Eleutherius to giue direction in, and he accordingly established in this kingdome, this holy king now a Christian, did not, and could not by his Religion demand the Roman Pagan Lawes, without alteration or correction, of S. Eleutherius, but according to such moderation, change, or alteration he should vse in them, to speake in a Protestant Bishops words: *Lucius made request vnto Eleutherius to send him some Kinde of Abstract of the Roman Lawes, whereby he might establish a settled order of Government in his Dominions*. And when Pope Eleutherius directed him, to take his Lawe, conformable to the Lawe of God, by the aduise of his kingdome, *ex illis Dei gratia, per consilium Regni vestri sume Legem*, he ment as an other Protestant Bishop expoundeth him, that this should be done principally by the *Aduise of the clergie of his Dominiō*, the Bishops and Preists which he had ordained heare, best Learned and conuersant in the holy Scripturs, and Lawe of God. That the Lawes which they receaued and established heare were the old Britan Lawes, ascribed for their greatest part to *Mulmutius Dunwallo*, corrected and made conformable to holy Christian Religion, we haue all kinde of Antiquities Brittish, Saxon, French, Italians, Catholiks, and Protestants for witness. These Lawes were translated out of Brittish into Latine long before this time, by the auncient Gildas that liued about the time of the birth of Christ, as many both auncient and late writers agree, and continued heare vntill late time, and in diuers respects at this present. So the Authour of the Brittish History, Virunnius, and Matthew of Westminster write of their times: *Dunwallo Mulmutius Leges Mulmutinas statuit, quæ vsque hodie inter Anglos celebrantur*. Thus he wrote within these 300. yeares, that Mulmutius Lawes were those which were then vsed in England. Galfridus and Ponticus write the same, *Quæ vsq; ad hoc sæpius celebratur inter Anglos*. The like haue our Protestants Stowe, Hollinshed, and others. And the best witnessse we can vse in such a case of Lawes, Iudge Fortescue most Learned in them, and Antiquities concerning such affaires, he speaking in commendation of Lawes, and our auncient Lawes in particular, first writeth, how from the time of Brutus this kindome was Ruled by Lawes: *sic (per leges) Regnum Angliæ, quod ex Bruto*

Bracton l. 1. de acquir. rer. Dom. c. 8. lo. Selden A. nalect. p. 46.

Roger. Houedē Annal. part. poster. in Henric. 1. c. de legib. Angl.

Pontificale Roman. in Benedictione & Coronatione Regis.

Godwin Conu. of Britaine p. 29.

Bridges defence l. 16. p. 1355.

Galfr. Mon. l. 2. c. 17. Brittish. Hist. l. 3. c. 5. Pontic. Virun. l. 23. Hist. Stowe Hist. in Mulmur. Dunwallo. Holinsh. Hist. Matth. Westm. stat. 5. c. 2. Galfr. Mon. l. 2. Hist. c. vlt. Pontic. Vir. l. 2. Hist. in fine. Stowe Hist. in Mulm. Dunwallo. Holinsh. Hist. of angl. 3. c. 1. Fortescue l. de laudib. legum Angl. c. 13.

Fortescue supr.
cap. 17.

Ranulph. Higed-
den in Manuscr.
Polychr. l. 1. c. 50.
de legib.

Holinsh. Hist.
of Engl. l. 3. c. 1.

Leges Regis Alu-
redi in prefatiōe,
apud Gul. Lam-
bert l. de priscis
legib.

comitiua Troianorum, quam ex Italia & Græcorum finibus produxit, in Dominium politicum, & Regale prorupit: By Lawes the kingdome of England from the company of Troians which Brutus brought from the Coasts of Italy, and the Grecians came to be a Politicall and Regall Dominion. And after, thus pro- ueth a continuance of these Lawes by all people which heare inhabited: *Regnum Anglia primo per Britannos inhabitatum est, deinde per Romanos regula- tum, iterumque per Britannos, ac deinde per Saxones possessum, & tunc per Da- nos, iterum per Saxones, sed finaliter per Normannos, & in omnibus Nationum ha- rum, & Regum earum temporibus, Regnum illud, eisdem, quibus iam regitur, con- suetudinibus continuè regulatum est, quæ si optima non extitissent, aliqui Regum il- lorum, Iustitia, ratione, vel affectione concitati, eas mutassent aut omnino deleuis- sent, & maxime Romani qui legibus suis quasi totum orbis reliquum iudicabant: The kingdome of England was first inhabited by the Britans, after that ruled by the Ro- mans, and againe by the Britans, and after possessed by the Saxons, and then by the Danes, againe by the Saxons, but finally by the Normans, and in all the times of these Nations and their Kings, that kingdome was ruled continually by the same Cu- stomes, by which it is now gouerned, which if they had not bene the best could be made, some of those Kings incited by Iustice, reason, or affection would haue changed them, or vterly blotted them forth, and especially the Romans, who Iudged as it were all the rest of the worlde by their Lawes. Ranulphus Higeden in his Manuscript Hi- story saith: sancciuir primum Leges Dunwallo Mulmutius, cuius Leges Mulmutna dicebantur vsque ad tempora Willicelmi Conquestoris satis celebres. Inter quæ statuit vt Ciuitates & Tempia Deorum, viæque ad villas ducentes, ac Aratrum colonum immunitate confugij gauderent. Deinde Marcia Regina Britonum vxor Guithelmi Regis, à qua Prouincia Merciorum putatur denominata legem edidit, discretione & Iustitia plenam, quæ lex Martia vocabatur. Has duas leges Gildas Historicus tran- stulit de Britannico in Latinum, & Rex Aluredus postmodū de Latino in Saxonum, quæ Marchenelaga dicebatur: Dunwallo Mulmutius did first ordaine Lawes, which from him were called Mulmutius his Lawes and renowned vntill the time of William, the Conqueror. Among which he decreed, that Cyties and the Temples of their Gods, and the wayes that ledd to Townes, and the Plough of husbandmen should haue free- dome. Afterward Martia Queene of the Britans wife of King Gwitheline of whome the Prouince of the Martians is thought to be so named, made a Lawe full of discretio and Iustice which was called Martia Lawe. These two Lawes Gildas the Historian did Translate out of Brittish language into Latine, and King Alfred did translate them out of Latine into the Saxon tongue, which was called Marchenlage.*

6. The like haue the Brittish History, Virunnius, Matthew of Westmin- ster with others, and diuers Protestant Historians: among whome one for the rest thus writeth: *Mulmutius made many good Lawes, which were longe after vsed, called Mulmutius Lawes, turned out of the Brittish speech into the Latine by Gildas Priscus, and longe time after translated out of Latine into English by Alfred King of England, and mingled in his Statuts. And this is sufficiently proued by the Lawes themselues, of king Aluredus: wherein after he had set downe the Iudiciall Lawes of the old Testament applyed for the gouernment of this kingdome, as Pope Eleutherius had giuen directio to king Lucius, he maketh this mention thereof: hæc ea sunt iura quæ rerum omnium præpotens Deus ipse Moyse custodienda proposuit: These be those Lawes, which the Allmightie God of all things himselfe did propose to Moyse to be kept. Then he cometh to the New Testament, and Lawes which after the preaching of the Ghos- pell, the Assemblies of Bishops and renowned wise men decreed heare in*

Britaine,

Britaine, then England: *In Anglia Episcoporum aliorumque; clarissimorum sapientum Conuentus agebantur, atque hi diuina edocti miseratione cuique iam primum peccanti penam imperabant.* And addeth, that he hath gathered them all together, and approueth a greate part of those auncient Lawes, to be still obserued, and ioyneth vnto them some others which he enacted: *Has Ego Aluredus Rex sanctiones in vnum collegi, atque easdem literis mandavi, quarum bonam certè partem Maiores nostri Religiose coluerunt, multa etiam mihi digna videntur, quæ a nobis hac etiam ætate pari Religione obseruentur, nonnulla tamen, quæ nobis minus comoda videbantur ex consilio sapientum partim antiquanda, partim innouanda curavi.* And it is manifest by the Lawes of king Edward the Confessor, as they were solemnly proued and proposed to king William the first, by some named the Conqueror, both as they are recorded by our auncient Historian Roger Houeden, and M. Lambret the Protestant Lawyer, and Antiquarie, that he was so carefull to knowe, and make semblance also of establishing these auncient Lawes reuiued, and maintained by S. Edward the Confessor, that first he appointed a Iury of twelue sworne men in euery Shire taking their Oathes before the King, that to their power, they would truely and sincerely set downe the Decrees of their Lawes and Customes, without any omission, addition, or mutation, *electi de singulis totius Patriæ Comitibus Viri duodecim, Iureiurando coram Rege primum confirmauerunt, ut quod possent, recto tramite incedentes, Legum suarum & consuetudinum sancita patefaceret: nihil prætermittentes, nihil addentes, nil prauferendo mutantes.* And this so solemnly examined, presented, and performed, he did confirme in all things these auncient Lawes termed S. Edwards Lawes for the reason before, to be kept and continued as well as those which were added by himselfe, as appeareth in his owne still extant Lawes: *hoc quoque præcipio, ut omnes habeant & teneant Legem sancti Edwardi in omnibus rebus, ad auctis his quæ constituimus ad utilitatem Anglorum.* And so it is evidently true that many of those auncient Lawes of Mulmutitis and king Lucius by Pope Eleutherius direction, did continue in the time of Iudge Fortescue, as also at this present, but where they haue bene taken away by our Protestant Princes, to giue way to their new Religion.

Rex Aluredus
supra in præf.

Leg. S. Edwardi
c. 1. apud Roger.
Houed. part. 2.
Annal. in Henr.
2. & Guliel. Lam-
bert. in Legib. S.
Edwardi.

Leges Regis Gu-
lielmi. 1. apud Gul.
Lamb. in cod.



THE XXI. CHAPTER.

OF MANY ARCHIEPISCOPALL, EPISCO-
pall and other Churches, and Monasteries both of men and
women founded, and richly endowed and pri-
uiledged in this time.

IN O Lucius being thus enformed and secured in conscience by these letters, and declaration of the holy Pope and Pastor of Christs Church Eleutherius, that the whole kingdome of Britaine with the Ilands, belonged to his temporall chardge and Gouernment, and that so much as he could he was to wine his subiects to the faith and Lawe of Christ, and his holy Church, and provide for the peace and quiet of the same and the members thereof, he did first in receauing and admitting these new corrected Lawes by the aduise of his Clergie and Nobles of his kingdome see them so qualified, that they were for the defence and propagation of Christian Religion, and further founded many Godly, costly, and memorable Monuments, as Churches, Vniuersities or Schools, Monasteries and other such comforts, helps, and furtherances of that holy end: So that as he was the first king which publikly with his kingdome professed Christ, so he wonne the honour, to be the first Nursing Father among kings, of his holy Church, as the Prophet had foretold: *erunt Reges nutricij tui: kings shall be thy Nursing Fathers.* He was first among kings properly termed, *Vicarius Dei*, the Vicegerent of God, being the first king, which so religepusly performed his will. And that Title which the Pope gaue to king Henry 8. when he was better then he proued after, *defensor fidei*, *defender of the faith*, was among kings the first due and Right of king Lucius, for his so Heroicall Religéous fortitude and magnanimitie in defending the faith and Church of Christ. And as the British Historie, Virunnius, Matthew of Westminster and others write, of the holy Legats, that besides their changing Flamens, Archflamens into Bishops and Archbishops, the Temples of the Gentils, which were founded in honour of many Gods, they dedicated the same to the one true God, and to his Saints, and replenished the same with diuers companies of consecrated parsons: *Templa quæ in honorem plurimorum Deorum fundata fuerant, vni Deo eiusque Sanctis dedicauerunt, diuersisque ordinatorum catibus repleuerunt.* So the same Authours write of king Lucius: *Gloriosus Britonum Rex Lucius, cum intra Regnum suum vera fidei cultum magnificatum esse vidisset, possessiones & territoria Ecclesijs & viris Ecclesiasticis abundanter conferens, chartis & munimentis omnia communiuit. Ecclesijs vero cum suis cimiterijs, ita constituit esse liberas, vt quicunque malefactor ad illa confugeret, illasus ab omnibus remaneret:* The glorious King of the Britans Lucius when he sawe that the worship of the true faith was aduanced within his kingdome, bestowing aboundantly possessions and territories vpon Churches, and Ecclesiasticall men, he confirmed all things with charters and priuiledges. And appointed that Churches and Churchyards should be so free, that whatsoeuer malefactor should fly vnto them, should remaine without hurt from all. The British Historie thus relateth it: *Interea gloriosus ille Rex Lucius,*

*Saint Lucius
King of greate
Britaine, the first
King Nurturing
of Christs Church.*

*The Popes Legats
change the Pagan
Temples into Chri-
stian Churches.*

*Churches dedica-
ted to Saints.*

*Galfr. Mon. Hist.
Brit. l. 4. c. 19. Pô-
tic. Vir. l. 4. Mat.
Westm. an. 185.
Manuser. Gallic.
Antiq. an. 180.
Matth. Westm.
Hist. an. 187.*

*The Churches are
furnished with o-
ther Ecclesiasticall
Clergymen besides
Bishops, & Preists.*

cum intra Regnum suum cultum vere fidei magnificatum esse vidisset, maximo gaudio fluctuans, Possessiones & Territoria quæ prius Tempia Idolorum possidebant, in meliorem usum vertens, Ecclesijs fidelium permanere concessit. Et quia maiorem honorem ipsis impendere debuerat, augmentavit illas amplioribus agris & mansis, omnique libertate sublimavit: In the meane time when that renowned King Lucius did see true Religion exalted within his kingdom, most greatly reioicing thereat, converting the Possessions and Territories which formerlie the Temples of Idols did possesse to a better use, granted that they should remayne to the Churches of the faithfull and because he ought to bestowe more honour on them, he augmented them with more ample lands and Mansions. Which how greate and ample they were, we may make some estimate, if we reflect vpon the greate Ritches of the Idoll Temples heare before this Conuersion, all which with an ample addition were now left to the Christian Clergie, and Churches.

2. I will onely exemplify in one solemnitie of those Gentils and in one place of this kingdom London, at one time, & thus related in the old British Historie, which our Protestants haue published, *litauerunt ibi quadraginta millia vaccarum, & centum millia ouium: diuersorumque generum Volatilia, quæ leuiter sub numero non cadebant. Præterea triginta millia Syluestrium ferarum cuiusunque generis collectarum: They sacrificed there, at Trinouantum Lodon, forty thousand kylene, & a hundred thousand sheepe, and fowles of all sortes, which could hardly be numbred and thirtie thousand wilde beasts, of euery kinde which they had gathered together. And Pōticus Virunnius hath the very same words in all things, except in the first number, which he much abateth, vndecim millia vaccarum. This for thanks to their pretended Gods for the repulse the Britans had then giuen to Iulius Cæsar. Of the Ritches, reuenues, state and Pompe of the Pagan cheife Druids, Flamens and Archflamens I haue spoken somewhat before: therefore all this welth and substance, and with so ample addition now conuerted by king Lucius to the vse of the Christian Clergie, as we must needs yeeld him the remembred Titles, so he employing them, and so lardge immunities to such a Clergie, as builded, and dedicated Churches, and prayed vnto Saints, and for the deade said Masse, and gaue such Supreamacie to Pope Eleutherius, we may not say, he was of the Protestant Profession, which hath taken all from that holy Religion, and left nothing but Persecution and Oppression vnto it.*

3. How in this time all the cheife Temples in all the Cities of Britaine together with their Reuenues were turned into the Sees of Archbishops, and Bishops, is before related, and in diuers of those Cities new Cathedrall Churches founded, and erected, as I haue exemplified before in Winchester, Landaffe, S. Martins Church in Canterburie, and S. Peters in Cornhill in London, for which the auncient Manuscript there still or lately hanging with diuers other Antiquities thus pleadeth: *Lucius the first Christian King of this Land then called Britaine, founded the first Church in London, that is to say, S. Peters Church vpon Cornhill, and he founded there an Archbishops See, and made that Church the Metropolitan and cheife Church of this kingdom, and so endured the space of 400. yeares, and more vnto the comming of S. Augustine the Apostle of England, the which was sent to this Land by S. Gregory the Doctour: then was the Archbishops See and Pall remoued from the foresaid Church of S. Peter vpon Cornhill vnto Dereberman that now is called Canterbury, and there it remayneth to this day. Hollinshed writeth that there were in his time Tables hanging in the Reuestry of S. Paules Church in London, which affirme the same. An other Pro-*

Galfr. Mon. Hist. Brit. l. 5. c. 1.

Churches founded and endowed by King Lucius, And what Religiō they professed.

Galfr. Mon. Hist. Reg. Brit. l. 4. c. 8.

Ponticus Virun. Hist. l. 4.

Manuscr. Gallic. antiq. ann. 180. Antiq. Glascon. Manuscr. Capgr. in S. Ioseph & S. Patricio.

Manuscript. in S. Peters Church in Cornhill in London.

S. Peters Church in Cornhill in London a Metropolitan See.

Hollinsh. Hist. of Engl. l. 4. cap. 19.

Stowe Histor.
Romans in K.
Lucius.

Godwin Catal.
of Bish. in Lon-
don 1.

Polid. Virgil.
Angl. Histor. l. 2.

p. 41. Richard.
Vitus in Hist. l. 5.

Holins. Hist. of
Engl. l. 4. cap. 19.

Will. Harrison
descr. of Brit. p.

24. c. 9.

Sulcar. apud Vit.
supr. Selden An-

nal. c. 6.

How it is probable
that both S. Peters
Church & West-
minster, and in
Cornhill were
Archiepiscopall
Churches in this
time.

Stowe supr. frō
others. Will.

Harrison supr. c.

2.

Gildas l. de Ex-
cid. & conq. Brit.

Polidor. Virgil.
l. 2. Hist. p. 41.

Galfr. Mon. Hist.
Brit. lib. 11. cap. 4.

Gildas supr.

Stowe Hist. an.

542. Holinsh.

Hist. of Engl. l. 5.

c. 15. Mat. West.

an. 543.

testant citing the first cited Table in S. Peters Church vpon Cornhill, and inclining to that opinion, and addeth: Iocelyn of Furnes in his booke of British Bishops saith, *Thean* was the first Archbishop of London, in the time of Lucius, who builded the said Church of S. Peter in a place called Cornhill in London, by the ayde of Cyrancheife Butlar to king Lucius. Godwin a Protestant Bishop hath almost the same words, though not citing any Authour in particular. Others both Catholiks and Protestants affirme, that the Church of S. Peter at westminster by London was then founded, and vsed for the Cathedrall Church, as some write: There be that affirme, saith a Protestant Historian, how this Lucius should build the Church of S. Peter at Westminster. They add further that Thomas (likely Theonus mistaken) Archbishop of London preached, read, and ministred the Sacraments there to such as made resort vnto him. And of this opinion that this Church was then made or reedified (for that I haue written before) is Sulcardus a learned Monke of Westminster, most likely to write the truth of that Church liuing in the time of S. Edward the Confessour, and that it was the Cathedrall Church to London: Both which may be true, if we make the old Church, of Westminster the Cathedrall Church vntill the other was builded, not finished in the first Archbishop's time, but by his Successour *Eluannus* who builded the Library, & likely some part of S. Peters Church vpon Cornhill. William Harrison a Protestant Antiquarie, borne as he saith in London, and so chalendging knowledge of the Antiquities there, proueth this by sondry reasons, and citeth William of Malmesbury for the same opinion. And Polidor Virgil with many others saith, the Cathedrall Church in London was then *Templum & ornatu, & opere magnificum*, a Church magnificent both for ornament and worke. Which we doe not finde of S. Peters Church vpon Cornhill.

4. And the same Authour witnesseth, that the like magnificent Churches were then founded at Yorke and Car-legion, Londini, Eboraci, & in Vrbe Legionum *templa & ornatu & opere magnifica condita sunt*. And much like vnto this we must speake of all Churches in Cities that were Episcopall, and Cathedrall, whether they were new founded, or of Temples of Flamens conuerted to be such, as also of all other Pagan Temples which then were, changed into Christian Churches. For although all those temples were not destroyed and vtterly ruinated, but newly dedicated to Christ and his Saints, as our Antiquaries haue proued before: yet the superstitious and Idolatrous Altars, where vpon their prophane and adominable sacrifices were offered in them, to their false Gods, were vtterly ouerthrowne, and left desolate, and as S. Gildas the most auncient British Historian with others testifie, Christian Altars which were the place of Christian Sacrifice of the holy Masse, wherein Christs holy body and blood were offered, and therefore termed by him the *seate of the beauenly sacrifice, sedes celestis sacrificij*, and the Altars whereon their first Primatiue Preists offered that most diuine Sacrifice, which we commonly call Masse: *Sacerdotes inter altaria Sacrificantes*, and in respect thereof the cheifest of the immunities before remembred were granted to those sacred Altars, in all Churches in this kingdome of Britaine from king Lucius time. And the ordinary Churches which were vnder the Iurisdiction of so many Bishops in so lardge a kingdome could not be few, especially if we consider the multitude of Gods the Britans worshipped, when they were Pagans, and the greate number of Temples dedicated vnto them, which were changed into Christian Churches. Leland writeth, that king Lucius built a

new Church in the Castle of Dover, and citeth the Annals thereof, for warrant. *Tradunt Annales Dorensis Canobij Lucium Regem Britannorum Christianum Ecclesiam Servatori suo in Durensi Castro consecrasse.* William Lambard the Antiquarie of that Country also saith, king Lucius builded a Church within Dover Castle. Iacobus Genuelis Bishop of Genua, Capgraue and others writeth of an old Church at Compton in warwicke shire, carrying argument of foundation in that time. The Authour saith it was a Parish Church and had such a Preist for the Pastor thereof receauing Tithes hundred of yeares before S. Augustine time, which if it were so, we may make coniecture of an vnsearchable number in the same condition. Which our Antiquities sufficiently confirme before, teaching that the Temples of all the Gods of the Gentils which were in all parts of Britaine, were changed into Christian Churches. And our Protestants tell vs, it was the old Decree of Pope Anacletus, which these Legats of the Pope would not transgresse, that as Bishops were to be in cheife Cities, so they should appoint Preists in Castles, Townes, and Villages, binding them to Residencie there: *Ne Episcoporum dignitati derogaretur, in egregijs tantum vrbibus Episcopos constituendos censuit. Presbiteros vero ab Episcopis in Castellis, Pagis, ac Villis constituendos esse ea lege, vt inibi vite suae spacium transigerent.* Which to haue bene obserued in this Conuersion, the multitude of Churches destroyed heare by Dioclesian within an hundred yeares after sufficiently declareth.

5. And we finde in Antiquitie that in this very time of king Lucius besides the Cathedrall Churches in the greate Cities, there were others also builded in them, as namely *Glocester, Worchester, Caerlegion*, and others for we reade, of diuers kindes of Churches in them all, both Cathedrall, and others. king Lucius was buried at *Glocester* in the Church of the cheife Order; in *Ecclesia prima sedis*. The same distinction is giuen for *Winchester*, which necessarily inferreth other Churches, or a Church in eyther of them of inferiour Order. For the word, *first* proueth a *second*: for the Inferiour Churches besides the Cathedrall in *Caerlegion* they are remembred in Histories. So of other Cities, not inferiour vnto these, *Glocester* being then but a new and no greate Citie. We may finde others, as at *Abington* in *Oxfordshire*, *Ambury* in *Wilshire*, *Cambridge*, *Stamford*, and other places to be remembred hereafter where to haue bene Christian Churches in that time, there is still sufficient Argument, and Euidence left vnto vs. And the Pagan Temples being throughout, the whole kingdome, and now with their Reuenewes encreased by king Lucius, and changed into Churches dedicated to Christ, and his Saints, as before is proued, euidently conuinceth, these to haue bene more honorable, and as generally in all places, and so not to be numbred, as the others were and all this alteration made by king Lucius with the direction and Order of the Roman Legats, S. Phaganus and S. Damianus. And this is that which our old Manuscript Annals of *Landasse* with other Antiquities testifie; that our Ecclesiasticall Hierarchie was settled, *Bishops ordayned, and the Rule of well liuing taught in Britaine, according to the commande and direction of Pope Eleutherius: secundum Iussu beati Eleutherij Papae Ecclesiasticum ordinem constituit, Episcopos ordinauit, & bene viuendi normam docuit.* And to prouide as well for the continuall maintenance and repayre of the house of God, at the first founding and building thereof, those auncient Schooles, Colledges or Vniuersities of this kingdome, which all now had receaued the faith and Religion of Christ, and so were to be as Seminaries and Mothers of Christian Diuinitie, and holy learning, for

Io. Leland. assert.
Arthuri c. 7. An.
nal. Duren. ibid.
Will. Lambard.
peramb. of Kent.
p. 158.
Iacob. Genuen.
Epis. in Vita S.
Aug. Cantuar.
Archiep. Capgr.
Catal. in eodem.

Anacletus apud
Rob. Barnes in
Vit. Pont. in eod.

Bed. Hist. Galfr.
Mat. Westm. &
alij in Diocles.

Galfr. Monum.
Hist. l. 5. c. 1. Mat.
Westm. an. 201.
Galfr. l. 8. c. 17. l. 9
c. 12. Bed. & Mat.
supr.

Antiquitates
Manuscr. Eccles.
Landauen.

Bulla Honorij
Papæ ann. 624.
Charta Regis
Cadwalladri
An. 685. Charta
Regis Arthuri
an. 531. die 7. Apr.
apud Caium l. 1.
de Antiq. acad.
Cantabrig.

Ioan. Harding
Chron. c. 25. f. 22.
Io. Rolfe Histor.
Manuscript. Io.
Caius Apol. ac-
cad. Cant. & de
Antiq. l. 1.
William Harri-
son Descr. of Bri-
taine c. 3. Tit. of
Vniuersities pag.
146. Stowe Hist.
in Bladud. Bal.
præfat. in lib. de
Script. T. Wyn. l.
de Ant. Oxon.
Harrison supr.
Harris Manusc.
Hist. Grafton
Chron. Bal. l. de
Script. Brit. cent.
1. in Congello,
Bannachorren.
Galfr. Mon. Hist.
Brit. l. 11. c. 12.
Matth. Westm.
an. 603. Io. Bal.
Præf. in l. de Scri.
Brit.
Galfr. Mon. Hist.
Brit. l. 9. c. 12.
Galfr. Mon. Hist.
lib. 4. c. 19. Matt.
West. an. 185.
King Lucius foun-
ded diuers Mona-
steries both of men
and women.
Galfr. Hist. Brit.
l. 9. c. 8.

preseruatiō, and Vpholding of Gods Church, King Lucius endowed with greate Priuiledges and Immunities, that they might more quietly, and diligently employ themselues, to their so profitable and holy studies.

6. This his Charter of priuiledge to the Vniuersitie of Cambridge, the Antiquaries thereof proue by diuers auncient Testimonies, the Bull of Pope Honorius 1000. yeares since, the Charter of king Cadwalladrius, and king Arthur long before: wherein is contayned that he granted to the Vniuersitie of Cambridge, as king Lucius with other kings had done before, *to be free from all publike Veffigals and Burthens that they might more quietly and freely attend their studies: consilio & assensu omnium & singulorum Pontificum & Principum istius Regni, & Licentia sedis Apostolicæ, statuo præsentis scripto & firmiter decerno, vt Cuius Scholarium prædicta, vbi hætenus splendorem scientiæ & lumen doctrinæ, gratia fauente Conditoris mei Prædecessores acceperunt, à publicis Veffigalibus & operibus onerosis absoluantur, vt quietudine Doctores inibi & Scholares valeant doctrinæ studio inharere, sicut gloriosus Rex Britannia decreuit.* The like I may affirme of Stamford, which from the time of king Bladud, vntill it was interdicted by S. Gregory Pope, for Pelagian Heresie, continued an Vniuersitie: So of Glamorgan, clayming but a litle later Originall, *Greekelade* and *Lichelade* of such Antiquitie, *Bellisium* now Oxford as it pleadeth, *Theodford* where, as a Protestant Antiquarie boldly writeth, there were 600. students in auncient times, and others not so well remembred. To all which, now conuerted to the faith of Christ, and trayning vp spirituall souldiers for the defence, Profession, and maintenance thereof, we haue sufficient grounds before, to affirme king Lucius gaue the like priuiledges, as vnto Cambridge, one and the same reason being for all. And yet besides these which he found founded before, he himselfe was Founder of others, namely *Bangor* in *Wales*, which long continued in that state, vntill it was after changed into so greate a Monastery, of aboue 2000. Monkes, as our Histories testifie. A Protestant Bishop would haue an other Vniuersitie, for so he calleth it, by the name of *Accademia Legionensis* the Vniuersitie of *Caerlegion*, which he would haue to be *Westchester*, others rather take it for *Caerlegion* in *Glamorganshire*, to haue bene founded in this time of king Lucius and to haue ended in the time and manner that *Stamford* did. The Brittish Historie calleth it *Gymnasium Philosophorum* a Schoole of Philosophers, and seateth it in *Caerlegion* vpon *Vske* in *Glamorganshire*, making it a fourth distinct place from the Metropolitan Church, and the Seuerall Churches of S. Iulius, wherein were sacred Nonnes, and S. Aaron of Canons Regular.

7. And whereas the Authour of the Brittish Historie, the Monke of Westminster, and others haue told vs, that these holy Legats with the assistance of king Lucius did not onely change the Pagan Temples vnto Christian Churches dedicating them to the onely true God, and his Saints, *Uni Deo eiusdem Sanctis dedicauerunt*, but, *diuersisque Ordinatum Catibus replenerunt*: did replenish them with diuers companyes of parsons ordered or liuing in order, that we should not be ignorant, what they ment by this phrase of speech, the one of them most auncient expoundeth himselfe after, in the like case that he ment thereby, how they placed Religeous men and women, Monkes, and Nunnes in diuers of those Churches: *Ecclesias vsque ad solum destructas renouat, atque Religiosis Catibus virorum ac mulierum exornat*, Speaking this of king Arthur, after he builded againe the Churches which the Pagan Saxons had destroyed. And the very practise of these holy Legats and King Lucius doth

proue

proue no lesse, for we finde diuers Religious houses of both sexes, whose foundation must needs be referred to this time. First of the most auncient Monastery of *Glastenbury* (of which more hereafter) diuers Antiquities beare witness that it being decayed, and in a manner forgotten, it was reuiued by these Legats and king *Lucius* Assistance, and Religious men placed there. A Protestant Bishop produceth an old Manuscript which testifieth of an other then founded at *Winchester*: onely his error is (which the Antiquitie doth not say) that it was the Cathedrall Church, confounding them as one, whereas both the British Historie and Matthew of Westminster makethem two seuerall Churches: otherwise he thus truly writeth, a Church in *Winchester* according to a Report that I finde in an old Manuscript, was first built and erected by King *Lucius*, who abolishing Paganisme embraced Christ about the yeare of our Lord 180. and placing Monkes in the same, allotted for their maintenance lardge Reuenues, which hearetofore had belonged for the most part vnto the *Fidmins*, and other Heathen Preists. And this Monastarie so continued, vntill the Persecution of *Dioclesian*, when it was destroyed, and the Monkes Martyred or dispersed, yet vpon the ceasing of the Persecution it was presently within one yeare and thirtie dayes new builded, and the Church hallowed and dedicated vnto the honour and memorie of *S. Amphibalus*, that had suffered death for Christ in the late Persecution by *Constans* Bishop of *Winchester*, in the yeare 309. the 15. day of March at the request of *Deodatus* Abbot. The first Dedication of that Church in King *Lucius* time by the two Legats *Faganus* and *Damianus* Bishops, was by that old Antiquitie October 29. 189. The Antiquities of *Winchester* make it more auncient, & it thus continued a famous Monastary vntill the yeare 519. at which time *Cerdick* the first King of the west Saxons, being a Pagan converted the Church into the Temple of *Dagon*, and either slewe or chased away all the Monkes. This was that holy Sanctuary, whether to the Altar of this Church one of the sonnes of *Mordred* did fly for succour against *Constantine* the Youger, who there cruelly slewe him before the Altar. *Constantinus filios Mordredi capit, & alterum Iuuenem Guintonia in Ecclesiam Sancti Amphibali fugientem, ante altare trucidauit*, in the yeare 543. Others say it continued within 17. yeares of *Augustins* comming hither: others continue Christians there farre longer time.

8. And the like I may say of the Monasterie in *London*, where the other sonne of *Mordred* was cruelly put to death, by the same king *Constantine* before the Altar. *alterum Vero Londonijs in quorundam Fratrum Canobio absconditum, atque tandem iuxta altare inuentum, crudeli more affecit*. These Sanctuaries and priuiledges of these Churches and sacrificing Altars thus violated were of those Immunities before remembred, which king *Lucius* endowed such sacred places with. There was also an other Monastery at *Amisbury* where both *Aurelius Ambrosius prope Canobium Ambrij*, and by him *Vther Pendragon* was buried by the Bishops and Abbots of the Province: so many Abbies then. *Connenerant Pontifices & Abbates, atque totus Clerus eiusdem Provincia, & tanti Regis funus procurauerunt*. This Monastery was builded there long before, and then had 300. Monkes in it, as diuers auncient Historians doe warrant vs. Besides these, we reade also in the old Annals of *Abington* neare *Oxford* of the greate Antiquitie thereof, that *Constantine* the greate was brought vp in, or by that house, that it had in those primatiue times of Christianity heare, about 600. Monkes, belonging vnto it, whereof aboue 500. liued vpon their labour in the woods, and Desarts adioyning, and came to the

Monastery

Gulielm. Malm.
Manuscr. Hist.
de Antiq. Cano-
bij Glaston.

Godwin Catal.
of Bish. in Win-
chester 1. Galfrid.
Mon. Hist. Reg.
Brit. 1.8. c. 17. l. 10.
c. 4. Mat. West.
an. gratia 498.
Manuscr. Antiq.
Eccel. Winton.

Galfr. Mon. Hist.
Brit. lib. 11. cap. 4.
Westm. an. 543.
Stowe Histor.
in Const. Iunior.
Holinsh. Hist. of
Engl. Pitt. in Am-
phibal. Iunior.
Man. Script. cal-
lic. & Angl. an-
tid.
Galfr. Mon. 1.8.
c. 16. & 24.
Hist. Gallic. Ma-
nuscr. ant. Princ.
or que nous. cap.
47. An. 477. Gal-
frid. Mon. Hist. 1.
8. c. 9. Annales A-
bingdon. apud
Harpsfeld. deci-
cimo saeculo pag.
203.

S. Asaphus in
Manuscr. Vita S.
Kentegerni.
Capgr. Catal. in
eod. Godw. Cat.
in S. Asaph. 1.

Godwin supr.

To. Bal. l. de Scri.
cent. 1. in Kente-
gerno.
Bed. Hist. Ecclef.
l. 2. c. 2. Galfr. l. 11.
c. 12. Godw. Cō-
uers. of Brit. Bal. l.
de Script. cent. 1.
in Dionotho.
Galfr. Mon. Hist.
Brit. l. 11. c. 13.

Historia gallica
antiq. Manuscr.
c. 28.

Stowe Hist. Brit.
and Saxons in
Vortiger.

Monastery vpon festiuall Eutens, and dayes, and 60. others which euer conti-
nued in the Monastery in seruing God. *De Antiquitate illius canobij & celebri-
tate illius ante Anglorum Aduentum, multa refert, & quod Monachi supra quin-
gentos illi fuerant, ascripti, qui per siluas & loca deserta, quæ in vicinia fuere, ma-
nuum labore victitabant, ad canobium singulis Sabbatis & Dominicis conuenien-
tes, præter sexaginta, qui assidue in ipso canobio versabantur, & quod Constanti-
nus ille Magnus Abingdonia educatus fuerat.* Wherefore seeing we finde litle
founding, but rather desolation of such holy Monuments betweene the death
of king Lucius, and the Younge yeares of greate Constantine, when this Mo-
nastery by the auncient Records thereof was in such renowne, I must needs
assigne the first beginning of it to king Lucius dayes. And when we finde in
good Authours such greate numbers of Monkes belonging to one onely Mo-
nastary of Elgue in Wales where S. kentegern lived in S. Dauids time, that
they then amonted to almost 1000. and this so euident that our Protestants
themselues confesse it, we must needs giue a very auncient being to that or-
der there, or not farre of. A Protestant Bishop thus relateth it: *Kentegernus*
Bishop of Glascow in Scotland being dryuen out of his owne Country, found meanes
to erect a Monastery for himselfe and his company betweene the Rivers of Elwyd,
and Elwy, where in proesse of time, hauing builded a Church and some other edifices
fit for his entertaynement: there flocked vnto him such multitudes of people, as the nū-
ber of his Monkes amonted vnto no lesse then 960. whereof it is said, he appointed
300. that were vnlearned to tilladge, and husbandry abroad, other 300. he em-
ploied in sondry Kindes of labours, within the Monastery at home, and the rest being
diuided into companyes attended the seruice of God in the Church in such sort, as
day and night perpetually seruice was there continued, some while by some, and other-
while by others according to an order by him establisbed and set downe. An other
Protestant Bishop saith, the number of these learned Monkes in the Mona-
stery were 365; *in Elguensi Collegio trecentos & sexaginta quinque literatos viros*
semper ad id paratos habebat. All both Catholiks and Protestants agree, that not-
withstanding the greate Persecution of the Pagan Saxons, there were in one
Monastery of Bangor aboue 2000. Monkes, when S. Augustine came hi-
ther, and as the British Historie with others reporteth, there were then in
those parts an innumerable company of Monkes and Eremites. *Innumerabiles*
Monachi & Eremitæ. Therefore we may rather wonder to our owne shame,
and confusion of the Enemyes of Monasticall life, that among so many Per-
secutions and troubles as fell among the Britans, from the Reigne of king Lu-
cius to those dayes, the number of Religeous men should in that space growe
to so greate a reckoning, then make the least doubt that diuers Monasteries
were founded heare by that our first holy Christian King: which an old
French Manuscript History plainly affirmeth, when it witnesseth, that the
Monasteries of Britaine were destroyed in the Persecution of Dioclesian, as
other Churches were.

6. The like I affirme of Nunneryes and Monasteries of Religeous wo-
men, as well as of men: which we may finde in the first comming of the Pa-
gan Saxons hither, of which a Protestant Historian from Antiquitie thus
writeth: *all the Churches in Kent were polluted with blood. The Nunnes with other*
Religeous parsons, were by force put frō their houses, and goods. And this was not pe-
culiar onely in this Country, but generall in all Britaine, sacred Nunnes being
in all parts thereof, as for breuitie, for the Archbishop-See of London, these in
in Kent: for Yorke we reade that in the City it selfe when the Pagan Saxons

had destroyed the Churches, and Religious houses, there both of men and women, King Arthur did repaire them, and placed diuers Conuents both of men and women in the repayred Monasteries. *Ecclesias usque ad solum destructas renouat: atque Religiosis catibus virorum ac mulierum exornat.* And for Caerlegion, the same and other Authours tell vs, there was aunciently a Nunnery in the very Citie, *Templum Deo sacratarum Virginum*: And a Queene of Britaine there receaued the habit of Religion among the Nunnes. *Inter Moniales habitum Religionis suscepit.* As both auncient Catholike Historians and new Protestant writers doe witnesse, among which be Ihon Gosceline in his Manuscript Historie, and Matthew Parker the first Protestant Archbishop of Canterburie, both which also for Protestants expressely acknowledge that there were Religious parsons and Monasteries heare in Britaine in all Ages from the very first Conuersion. The first saith, *presbyterorum, Monachorum, Abbatum, Praesulum, Episcoporum sedium nomina permulta quouis saeculo extiterunt, ab eo tempore quo primo sit orta: from the first beginning of Christianitie in Britaine there were in euery Age.* Very many names of the Seates of Preists, Monks, Abbots, Prelates, Bishops. And proueth from Antiquitie, that within the first 400. yeares of Christ, there were 11000. vowed virgins in Britaine at one time: *puellae verè Virgines & Deo consecratae.* The Protestant Archbishop saith: *Tot tantaque presbyterorum, Monachorum, Episcoporum, Ecclesiarum, Canobiarum, sediumque vetusta nomina quae quouis saeculo extiterunt.* Very many old names of Preists, Monks, Bishops, Churches, Monasteries, and Sees haue bene in euery Age. Of such Religious and Regular parsons and places, especially at Glastenbury now renewed, or reuiued, I shall more and in particular hereafter entreate.


Galfr. Mon. Hist.
Brit. l. 9. c. 8.

Lib. 9. c. 13. Mat.
Westm. an. grat.
1154. 10. Goscelin. Hist. Manuscript. Matth. Parker Antiq. Brit. pag. 8.

THE XXII. CHAPTER.

HOW AFTER THESE ROMAN LEGATS

had fully settled the affaires, and estate of our Church heare, they went againe to Rome to procure the Pope there to ratifie and confirme what they had done, which he did, and they returned hither againe with that his Confirmation, and many other Preachers then sent hither from Rome.

1.  HEN these holy laboures thus happily proceeded in, & all things required to the foundation, and building the house of God, in Britaine, taken so good effect, Archbishops, and Bishops, with their Sees, consecrated, and assigned, Churches builded, and endowed, Schooles, and Vniuersities erected, and confirmed, Monasteries and Nunneries founded and finished, and all these holy proceedings prescribed, taught, directed and heare settled by these Roman Legats, and Legatine power,

power, and most willingly and Religiously receaved and embraced by our first Christian king and Saint, and holy Christian Britans his Subiects, our late Nouelists, Enemyes and Persecutors of this our old Christian, Catholike, Apostolike, Apostles, Roman, and first holy Christian kings Religion, would haue thought and taught, if they had then lyued, that the Popes Authoritie by his Legats, at our kings suite and desire had taught, allowed, commanded and confirmed too much, and would haue bene farre from seeking, sueing for, and requesting any further actuall and expresse confirmation, or ratification of the Pope himselfe; But those our holy Apostles and so glorious and renowned king were of a quite contrary minde to such men, for our king who had sent such humble petitions to Pope Eleutherius by his Embassadors & Embassadges before, to be instructed in the faith, his kingdome, Country, Nobles, all his people & beloued Subiects to be couerted to Christ, to be directed by him in his ciuill Lawes, had receaved an hallowed Crowne, and warrāt and Limits of his kingdome from him, was as carefull and sollicitous to haue all things now effected, to be approued and confirmed by the same highest spirituall Papall Power, and Authoritie, which as he well knew by the Testimonies of diuers Popes holy Saints, and Martyrs before, as our Protestants haue acknowledged, was instituted and ordained by Christ himselfe, as a Rule and direction to all other members of his Catholike Church. And therefore when it could otherwise be no Polecie or pleasure to our holy king to spare from hence so long a time the Legats he had so much desired, no ease to them now old, and weryed in Labors, to trauaile to Rome, and returne hither againe, nor expedient for a new conuerted kingdome to want the Apostles and conuerters thereof so soone, before it was perfectly settled in the Religion it had receaved by them, but very dangerous to them all, in respect of the Roman state, so Ieleous and violent an enemy to diuers things, now thus to be confirmed, against their challengd and claime at that time, for the kingdome either to haue incited or allowed, that Iorney and confirmation, or the Legats to haue vndertaken it, with so much trouble, hazard, and perill, had it bene either a needlesse, or meere voluntarie, and no necessarie busines, was in so many and worthie parsons the greatest madnes could be deuised.

2. And yet our Antiquities assuer vs, our Ecclesiasticall state and affaires were thus confirmed, and all things accompted as vncertaine, vntill such confirmation was procured and obtayned. The old Brittainish Historie, *Virunnius*, *Matthew of Westminster* with many others both Manuscripts, and printed Antiquaries tell vs: *Beati Antistites Faganus & Deruianus Romam reuersi; quæ fecerant, impetrauerunt à Papa beatissimo confirmari: The blessed Bishops Faganus and Deruianus returning againe to Rome obtayned to haue the things which they had done to be confirmed, by the most blessed Pope.* Where we see that the Pope by petition and prooffe made vnto him of the orderly, and Religeous proceedings of his Legats in Britaine confirmed what they had done heare. What that was in founding the Church of Christ in this kingdome, I haue mentioned before; all which was now confirmed by the Pope himselfe. And if a generall confirmation will not confirme and conforme vs in this truth, let vs resort for the most questionable things to those particulars, which cheife Protestants with others haue deliuered and warranted before out of our generally binding, and receaved auncient Lawes, and Pope Eleutherius owne writings in which we often finde Lucius to be adiudged king of Britaine, and the king-

dome

Galf. Monum.
Hist. Reg. Brit. l.
4. c. 20. vlt. Pont.
Vir. l. 4. in fine.
Matth. Westm.
an. gratiz 186.
Manuscr. Hist.
antiq. in Luci.

dome of Britaine to be his kingdome. And yet many Historians, Italians, Scots, English, Catholiks and Protestants haue doubted thereof. Baronius would haue him, if any at all, but a pety king. Hector Boethius alloweth him but a king by courtesie: *Lucius Britonibus Caesaris beneuolentia & auctoritate imperitabat.* A Protestant Bishop thus disputeth it: *It is made a doubt, and not without good cause, whether euer there could be any such King, as Lucius or no. In this very season that is appointed by our writers to the Reigne of Lucius, the Romans possessed Britaine quietly, as may appeare by all the Roman writers, to wit, during the times of M. Antoninus and Commodus: and long after this Britaine was wholly subdued vnto the Romans, and brought vnder the forme of a Prouince, to wit in the time of Domitian, as W. Malmesbury hath deliuered, and amongst later writers two men of greate iudgment, Baronius and Maister Camden: which is partly confirmed by Tacitus, deliuering that a great part of it was reduced into the forme of a Prouince, as a foresaid, in the time of Claudius. These things being so, how should a King haue any Government heere?* Thus this Protestant Bishop and Antiquarie. What force is in his allegations I haue sufficiently said for the honour of this kingdome in other places. But in this case and question, if we allowe him all for truth: both he and we thereby are necessitated to allowe so much the greater prerogatiue and power to Pope Eleutherius, the Pope of Rome to haue Authoritie in cases doubtfull, or where a kingdome or true Heire is by violence oppressed to declare a true lawfull and vndoubted king, as this Pope in this Act did by our King Lucius and this kingdome, which with all others this Protestant Bishop himselfe acknowledgeth: *per consilium Regni Vestri sume legem: & per illam Dei patientia vestram Reges Britannia Regnum: Vicarius Dei estis in Regno. Gentes Regni Britannia, & populi vestri sunt.* Where notwithstanding any clayme or Title the Romans at that time did, or could make to Britaine, or any part thereof, king Lucius is by Pope Eleutherius openly pronounced, and declared to be King of Britaine, and all the people and Nations of Britaine to be his people, and subiects. And for further confirmation and prooffe heereof he did expressely declare, as our publike Lawes still witnesse, that all this kingdome or Ile of Britaine was his kingdome, as also all the Ilands vnto Norway, and Denmarke belonged to the Crowne of this his kingdome. *Vniuersa terra & tota, & Insula omnes vsque Norregiam & vsque Daciam petinent ad coronam regni eius.* And to secure king Lucius herein, he sent him, as king of the Britans, an hallowed Crowne, to weare as king of all these remembred Dominions. *Tales metas & fines constituit & imposuit coronae regni Dominus Eleutherius Papa sententia sua, qui destinauit coronam benedictam Britannia & Christianitatem Deo inspirante Lucio Regi Britonum.* How this holy Pope did giue direction, and instruction to this king, about his Lawes I haue said before, as also of the former more at lardge. So likewise of the setting three Archbishops in the three named places, with Bishops vnder them, which was long before S. Eleutherius time, decreed by other Popes, and from the Apostles, and so needed litle confirmation, being by Apostolike Order long before instituted.

Epist. Pape Eleutherij supr. & leg. S. Edwardi apud Plur. Aucthores. Baron. Tom. 2. Annal. in Eleut. hec. Boet. Scot. Hist. l. 5. f. 83. Godwin Couers. of Brit. p. 22.

Epist. Eleutherij apud Godw. sup. p. 30. 31. Matth. Parker Antiq. Brit. p. 5. Foxe to. 1. Act. Guliel. Lamb. in Legib. S. Edwardi. Stow Hist. in Eleuth. Leges S. Edwardi cap. 17. apud Gul. Lamb. l. de Legib. Priscis. 130.

3. Yet this being a cheife and principall thing, in setting our Church affaires, by the holy Legats, it was by the same euidence as carefully and principally confirmed by this holy Pope, and so was obserued throughout this kingdome, vpon this Institution and Confirmation many hundreds of yeares by all Antiquities. The exception which some may make by finding Britaine diuided into fiue Prouinces, I haue fully answered before, and our cheife

Crosses and Christian Images then certaine tokens of Christians.

Protestants namely Doctour George Abbots Archbishop of Canterbury, and such others as directed and assisted Maister Francis Mason in the Booke intituled, *Of the Consecration of the Bishops of the Church of England*, & he their Scribe will thus second mee therein: *The Romans before this time of King Lucius his receiving the faith, had divided Britaine into three Prouinces, one of the was called Maxima Caesariensis, the Metropolis whereof was Yorke. An other Britannia prima, the Metropolis whereof was London: the third Britannia secunda, the Metropolis whereof was Caerlegio. And prouing besides so many Authorities before cited, by Afferius Menueus, Schoolmaster to King Alfred, Ptolomæus Lucæsis, William Reade, & Ihon Lelād, that the Archbishops of this Ilād were onely seated in those three Metropolitā Cities, Londō, Yorke, & Caerlogion, according to that diuisiō of Prouinces heare; & to cleare the obiectiō thus they had further in this busines: Although Britaine was after the Nicen Councell diuided into fīue Prouinces, Valentia and Flauia Caesariensis being added to the former, yet there were no new Archbishops erected. The reason whereof was, because those two new Prouinces were taken out of the former: and consequently could not haue Bishopriks without the diminishing of the Authoritie of the former, in whose Iurisdiction originally they were, which was not sufferable, because it was against the Canon of the Nicen Councell, decreeing that in Antioch, and in other Prouinces, the dignitie, prerogatiues, and Authorities of Churches should be mainetained, Hitherto these Protestant writers.*

Gul. Malmesb.
l. de Ant. Cenob.
Glaston.

*The Popes Legats
con inue diuers
at Glastenbury, &
renew and setle
religious mē there,
in place of the first
of S. Ioseph his
company.*

4. And to leaue it without question, that this placing both of Archbishops, and Bishops also, at this time in Britaine, was both warranted and confirmed by this highest spirituall Papall Power and Prerogatiue in Pope Eleutherius, among so many hundreds of Archbishops, and Bishops as haue bene in Britaine, as it conprehendeth *England, Wales, and Scotland*, no Historie mentioneth, no Antiquarie can proue, that from this time of King Lucius, vntill the Reuolt of King Henry 8. from the Church of Rome, any one Archbishoprik or Bishoprik was eyther founded, translated, vnited, diminished, or any wise changed, but it was eyther first done, or afterward confirmed or made frustrate by this greate Apostolike and Papall Power of the Roman See. I neede not the Assistance of Catholike Antiquities herein, our Protestant Bishops and Antiquaries which haue written of this subiect, of Bishops and their Sees, doe leaue and cleare it for an euident truth. And because such an including proposition without confession in particular would cost my Readers some labour to examine it, let them take for pregnant witnesses hereof the two greate Flatterers of King Henry 8, Matthew Parker the first Protestant Archbishop of Canterbury, a man of all Religions with that king, his sonne King Edward and Queene Elizabeth, and Polidor Virgill a time Pleaser, and Seruant thereof. The first, speaking of King Henry 8. his Lawes against the Popes Authoritie, and the time of the Saxons, saith, that by them then made, the Popes Power which had euer vntill then continued in England, and was thought vnsuperable was ouerthrowne: *his legibus potentia Papalis quæ nongentis amplius annis in Anglia durauit, & insuperabilis visa est, concidit.* The other writeth, then a liuing witnes, that the supreamacie, taken from the Pope and giuen to the king, was a thing neuer heard of in any time before. *Habetur Concilium Londini, in quo Ecclesia Anglicana formam potestatis nullis ante temporibus visum induit: Henricus enim Rex Caput ipsius Ecclesie constituitur.* By which also, as in a glasse, by a truely representing species, we may behold, that it neyther was, nor could be any other then the Pope of Rome, onely clayming and exercising such spirituall Power heare in those times, which did or could giue a

full

full and finall confirmation to those Vniuersities, or Schooles, and Religious houses of Britaine, with the Rule and Order they followed and professed in these daies.

5. Yet we are not altogether destitute of Instances in particular of such confirmation. For Schooles or Vniuersities, the Antiquaries of Cambridge produce the auncient Bull of Pope Honorius the first, 1000. yeares since confirming that Vniuersitie, and priuiledges thereof, and in the same affirming, that his Predecessours, Pope Eleutherius, in whose time we are, Fabianus, Leo, Simplicius, Fœlix, and Bonifacius gaue the like confirmation and exemption vnto it: *Prædecessorum nostrorum Romanæ Ecclesiæ Pontificum Eleutherij, Fabiani, Leonis, Simplicij, Fælicis, & Bonifacij vestigijs debitè inherentes, autoritate omnipotentis Dei districtius inhibemus sub pena excommunicationis, ne quis Archiepiscopus aut eorum officiales &c.* Where it is said, that these Popes gaue these priuiledges against all parsōs, by the Authoritie of God. For the Schoole of Glamorgā we haue the like testimonie, that the Pope gaue the cheife charge thereof to S. Illutus renowned both for his learning and piety, as also his most worthie Schollers and their greate number, in which were both Gaules and Britans, in whome S. Sampson, S. Paulinus, S. Dauid, S. Gildas. *Magistralis tibi cura concessa est à Pontifice*, as king Merchiannus testifieth in his Charter of priuiledge vnto him, and that his Schoole or Vniuersitie. For our Monasteries and Religious houses then, that they were confirmed and priuiledged by this holy Pope, I shall more fully shew, when I come to these Legats returne, and visiting Glastenbury, bringing with them a confirmation, Immunities, and Indulgences from S. Eleutherius, to that most auncient and Religious Monastery, with an approbation of the holy Rule, and Order which there and in all Britaine after many hundreds of yeares was kept and followed. In the meane time he that will but behold (if he may) the old Manuscript of S. Augustins in Canterbury, shall there see aboue 100. particular Bulls of Popes confirming the liberties and Immunities of that house. He may reade in the first Protestantically made Archbishop there, that as I haue proued, and shall proue of our Britans, how all their Archbishops had their ordination Power and Authoritie from the Popes of Rome, so amōg the Saxons vntill he first brake that Rule & right, all their Archbishops then, were there inuested and settled by the Popes Authoritie, and swore obedience vnto him, this Protestant new Archbishop setting downe their Oath, at lardge.

Honorius Papa
1. in Bulla Vni-
uersitati Canta-
Cantabr. cōcess.
ann. 624. 20. die
Februarij apud
Io. Caium l. 1. de
antiq. Cantabr.
Academ. p. 75. 76
77.

Charta Merchiā-
ni Regis. l. Sanct.
Wall. Caius sup.
p. 147. Capgr.
Catal. in S. Illuto
Abbate & Con-
fessore. Io. Bal. l.
de Script. Britan.
cent. 1. in Elchuto
Morgan.
Manuscr. Antiq.
Monasterij S.
Aug. Cantuariæ.

Matth. Parker.
Antiq. Brit.



THE XXIII. CHAPTER.

OF THE ARCHBISHOPS OF LONDON,
 Yorke and Caerlegion in this time in particular : and many
 oher inferiour Bishops, and the Roman Church
 Discipline heare also setled by Pa-
 pall Authoritie.

Prot. Annotati:
 in Matth. West.
 an. 186.

Matth. Westm.
 An. gratia. 186.

1. **H**ys was the state of Christian Catholike affaires in Britaine in all matters, Callings & Degrees ratified and confirmed by this holy Pope, euen as our Protestants themselves doe glosse our Histories, *fides Christi in Britannia confirmatur*, and this bu-
 lines performed with such diligence, and expedition, that the Monke of Westminster, accompted one of our most exact Calculators of times, doth recompt the Iorney of the holy Legats from Britaine to Rome, their obtayning the Confirmation, receauing further direction, procuring many oher holy workemen to assist them, in founding and framing the Church of Christ in this kingdome, the whole time of their stay at Rome, returning hither againe, with a greate number of diuine labourers, and effe-
 cting diuers things heare after their returne, all to haue bene happily perfor-
 med within the space of one yeare, such was the fatherly care and sollicitude of that holy Pope and his sacred Legats our spirituall Parents towards their children the conuerted Britans, as S. Paules was in like case, whome in Christ Iesus they had begotten: *Anno gratia 186. Beati Antislites Faganus & Diruuianus Romam reuersi, quae fecerant, impetraverunt à Papa beatisimo confirmari. Quibus peractis redierunt in Britanniam praefari Doctores, cum alijs quamplurimis, quorum doctrina gens Britonum, in fide Christi, in breui fundata refulsit. Istorum autem nomina & actus in libro reperiuntur, quem Gildas Historicus de Victoria Aurelij Ambrosij conscripsit. In the yeare of grace 186. the blessed Bishops Faganus, and Deruuianus returning to Rome did obtaine of the most blessed Pope to haue all things which they had done, confirmed. Which things being finished the fore-
 said Doctours with very many others came againe into Britaine, by whose doctrine the Nation of the Britans being founded in a short space, became renowned. The names and Acts of these men are founde in the Booke, which Gildas the Historian did write of the victory of Aurelius Ambrosius. All this is set downe as acted in that one yeare by Matthew of Westminster.*

Galf. Monum.
 Hist. l. 4. cap. 20.
 Ponticus Virun.
 Hist. l. 4.

2. The like Relation is made hereof in the British History, Ponticus Virunius, diuers Manuscript Histories, and others, all agreeing in these things done together, although they doe not so punctually proceede by the yeares, as the other doth. The greatest difference is this, that whereas the Historian of Westminster sayth, the faith of the Britans was thus made renowned, *reful-
 sit*: the others say, *corroborata fuit*: it was corroborated or confirmed by re-
 ceauing this Confirmation from the Pope, by his Legats & so many their as-
 sistants giuing testimony thereof. Which breedeth no variance in the matter,
 but more plainly declareth the meanes by which the kingdome of Britaine
 was thus renowned for Christian Religion, being the first kingdome in the

world

world that had then publicly professed the faith of Christ, publicly by petitions sought it, and as publicly required and obtained Confirmation of the same, and their proceedings therein from the high Vicar of Christ, yet not freed from Persecution. What a comfort this was to our king, and Britaine, to receave such a Confirmation from the See of Rome, by so Noble and renowned meanes, such holy learned and Noble Legats, with such solemnitie, *quampluribus alijs comitatis*; at such a time when the sword of Persecution was still vnsheathed, and dropping with holy blood of Martyrs, the very circumstances themselves and refulgent glory, *refulcit*, it wonne to this Nation, in all the world; will giue vs some light thereof. But much more would the splendor of it appeare, if the Monuments wherein the names and Acts of so many worthie men, penned by such a Secretary as S. Gildas was, might come to vewe. Many Protestants would make the world beleue, they haue both seene and haue that most auncient and desired Monument in their custodies. If it be not so, they are to blame to write it: if so, both blame and shame to conceale it. I can now say no more, then Abbot Feckman did publicly deliver in solempne Oration in the first Parliament of Q. Elizabeth, when Catholike Religion was condemned, in these termes of that matter: *Pope Eleutherius sent into this Realme Damianus and Fugatius, and they as Ambassadors sent from the See Apostolike of Rome, did bring into this Realme so many yeares past, the very same Religion whereof we are now in possession, and that in the Latin tongue, as the auncient Historiographer diuus Gildas witnesseth in the Prologue and beginning of his Booke of the Britaine Histories*. These be his words, which a man of his worth should not, and would not haue vttered in such a time and place, if the Booke and such things therein had not bene then extant to haue iustified his so absolute, confident and so concerning speech in that Assembly, which by their proceedings ouerthrew Catholike Religion in that Parliament, and was not vnwilling to contradict any thing they could which crossed with their Intention.

3. I haue made as diligent enquiry as I could, and these times would permit mee, to be enformed whether any such worke of Gildas is to be seene, and cannot finde that any true or pretended Historie of his, or any other doth now mention the Names and Acts of any such men. Therefore I must rest contented, and otherwise take, and giue the best light I can in these matters. First we are assured before, that at this time of these Legats Returne, or thereabouts, king Lucius was confirmed, and declared king of all Britaine, and the Islands adiacent, and an hallowed Crowne was brought vnto him from Pope Eleutherius, most probably by them, the most honorable parsons mentioned as Ambassadors betweene those two renowned Potentats, Pope and King, in the affaires which passed betweene them, and by this meanes our holy king Lucius was in conscience abled, and secured to giue, or confirme any gift, graunt, or donation, he formely had bestowed, or afterward was to conferre, or confirme for the good of Christs Church in Britaine, or effect and doe whatsoeuer, belonging to state and office of a Christian king. They brought with them also a Confirmation, of the three Metropolitan or Archiepiscopall Sees before remembred, as also such Papall Approbation of the consecrated Archbishops, as had bene before their going againe to Rome, or now were here to be setled, and confirmed in those Sees, with all such Rites, and Ceremonies, as belonged to that highest calling in the Church of Britaine. By vertue and power whereof they placed and confirmed in the See of

Io. Bal. l. de Scri.
cent. 1. in Gilda
Albani. Magdeb.
cent. 2. c. 2. Col.
8. Fox. Act. and
Mon. l. 1. p. 106.
James lib. de Ma-
nuscr. in Bibliot.
public. & Col-
leg. S. Benedict.
Abbot Fecknā
orat. in Parlam.
2. Elizabeth.

Our first Archbi-
shop or Archbi-
shops of London
with their See.

Iocelinus l. de
Episc. Brit. Gef-
celin. Hist. Eccl.
c. de Episcopis
Londin. Harris
M.S. Hist. to. 2.
Will. Harris. de-
scrip. of Britaine
Stowe Histor. in
King Lucius.
Hollinsh. hist.
of Engl. l. 4. c. 19.
Godwin Catal.
of Bish. London.
1.

Godwin Catal.
supr. in Yorke 1.
Catal. Episcop.
Hierosol. Nice-
phor. Continua-
tor Flor. Wigor.
Eusebius Hist.
Eccl. Harris Hist.
l. 2. Will. Harris
descript. of Brit.
c. 9.

*The first Archbi-
shops and Bishops
of Yorke.*

Matth. Westm.
An. 490. Sigeb.
Gemblacen.
Chronico. 445.
Galfr. Monum.
Hist. l. 7. c. 3. Mat.
Westm. an. 464.
Radulph. Niger.
apud Harris Ma-
nuscr. Hist. l. 2. c.
20. Will. Harri-
deser. of Britaine
cap. 9.

Trith. l. de Scri.
in Sedul. Manuf.
Hist. Vit. S. ninia-
ni. Capgr. in eod.
Bal. l. de Script.
cent. 1. in Ninia-
no. Hector Boet.
Hist. Scotor. l. 7.
f. 119. & 133.

London S. Thean, one Protestant writer calleth him Thomas, he builded the Church dedicated to S. Peter in Cornhill in London, by the ayde of Cyrancheife Butler to King Lucius, this some what draweth mee to their opinion before remembred, which rather make his Cathedrall See at Westminster, at the least vntill the other was builded: and I haue sufficiently insinuated before from Antiquities, that all the Metropolitane Churches were either changed from Archflamens Temples, or newly builded, at the chardges of our King, and no subiect named. Concerning Yorke a Protestant Bishop writeth: *The first Archbishop that euer Yorke had, our Histories say, was one named Sampson, appointed by the foresaide King Lucius. The veritie whereof I cannot but suspect in regard of the name. For I finde not that the names of the old Hebrewes, or Christian Saints were yet in vse.* Which reason of his, is not true, for euē in Hierusalem it selfe, where S. Iames was made first Bishop, he had his next Successors Si- meon, Iustus, Zachæus, Tobias, Benjamin, Ioannes, Matthias. And in Bri- taine it selfe I haue proued before, that we had S. Aristobulus, and S. Timo- theus, and as some write, one Aaron, in this time which came with the holy Legats hither, and soone after S. Aaron our holy Martyr vnder Dioclesian. S. Stephen was shortly after Archbishop of London, and by some the first of all was named Thomas. And as vnture it is, that either our Historyes doe say, there were onely foure Archbishops of Yorke, in the Britans time, *Sampson, Taurinus* Bishop of Eureux, *Pyrannus* and *Tadiacus*, or that *Sampson* was the first Archbishop there; for the first of the number, many reckō dyuers others, and more, and this *Sampson* could not possible be the first, by his owne ac- compt, placing *Taurinus* there in the time of Constantius Chlorus, 200. yeares before S. *Sampson* was Bishop there. And by the accompt of the Brit- ish History and others S. *Sampson* which fledd hence into litle Britaine, was the seuenth Archbishop of Yorke: *Pastor Eboracensis septimus in Armorico regno frequentabitur.* So readeth Matthew of Westminster and diuers others. Wherefore I must rather harken to Radulphus Niger, as M. Harris in his Manuscript History writeth, to himselfe, ad William Harrison a Protestant Antiquary, and others, who tell vs that S. Theodosius was made the first Archbishop of Yorke in this time of King Lucius: So they cōfidently affirme. And if this Protestant Bishop could proue that S. *Taurinus* Bishop of Eu- reux, was Archbishop of Yorke in Canstantius Chlorus time, we shall finde 10. Archbishops there from this time, 7. to S. *Sampson*, whome he nameth the first but was long after, and beside S. *Taurinus*, *Pyrannus* and *Thadeo- ceus*, but S. *Taurinus* of Eureux was not lyuing aboue an hundred yeares be- fore Constantius Chlorus time.

4. Maister Harrys saith Eadnochus a Martyr was the third Archbishop there, and S. Teruanus, the fourth. The second, fift and sixt he nameth not. Trithemius calleth Hildebertus, Maister to Sedulius, an Archbishop: so doe others. Among these we may number. Ninian, sent by the Pope into those parts, and exercising Archiepiscopall Power both among the Britans, Scots, and Piets, which none but the Archbishop of Yorke could doe, and the Coun- try of *Pietland* neuer was an Archiepiscopall Prouince. So I say of S. Terua- nus whome as our Scottish Historians write, S. Palladius the Popes Legate made Archbishop, neither *Pietland*, nor *Scotland* many hundred yeares after hauing any Archbishop, but the Archbishop of Yorke. And likely it is, this is the same S. Teruanus whome Maister Harris onely numbred among the Archbishops of Yorke, not yeelding his reason or any Authour. If there

was

was any Taurinus or Sampson besides him, that was the seventh and went into Armoca, they may be added to this number, but I dare not take vpon mee to set them in order as they succeeded. How the Pope subiected all the Country now called Scotland to the Iurisdiction of this See, I haue said before, and now he confirmed the same, making that Metropolitan the spirituall Superior of that Country, in which then there were many Christians, and by the testimony of Tertullian and others before this time, that the Christian Religion was preached and planted there, from Rome, whether the temporall power of the Romans could not come, did truly confirme that saying of S. Leo speaking to Rome: *per sacram beati Petri sedem caput orbis effecta, latius præsideres Religione diuina, quam Dominatione terrena: Thou being made the head of the worlde by the See of S. Peter, rulest further by Diuine Religion, then terreane Dominiõ.* These streights we haue passed, in seeking to finde the first Archbishops of London, and Yorke in King Lucius time, and now coming to *Caerlegion*, we fall vpon greater difficulties in this trauaile. A Protestant Bishop and Antiquarie would make this way vnpassable when he saith: *we must accompt S. Dubritius the first Bishop. Not that I deny any other to haue sate there before him, but because he is the first whose name is remembred. And it is probable he had no Predecessors, because the memory of his Successors is so carefully preserved.* But as this mans Authoritie is so weeke to be rested vpon, that it hath often before deceaued them which builded vpon it, so his reason heare alledged is of as feeble strength. For the memory of the Successors haue bene so carelessly preserved by his owne confession after, that he, hauing cited two different Catalogues of their names onely, aboue twenty in number concludeth in these termes against himselfe before: *of these forenamed Bishops vntill Sampson, there remayneth litle or no memoriall, but their names onely.* And in the names themselves there is difference in those Memorials of them. And both of them omitt their most renowned Archbishop Elbodus, who ioyned with S. Augustine, and his company, and wrote against his owne Britans, and Scots for their vntrue obseruatiõ of Easter. Some thinke he was created Archbishop by Augustine, M. Harris inclineth to be of opinion, that S. Fugatianus one of Pope Eleutherius his Legats was the first Archbishop of *Caerlegion*, and S. Damianus the other Archbishop of London, yet with the common opinion he had placed S. Thean there before both, which may stand with truth in due construction, if S. Damianus resigned it to S. Thean, who as he saith, was Archbishop there 18. yeares. And seeing we finde no finall departure of these two holy Legats from hence, but rather a continuall abode heare after their returne from Rome, as though they were wholly designed for the spirituall good of this kingdome, if we ioyne hearewith what eminent men and Bishops they were, we may not deny them any cheife place of honour heare, according to their worth and deseruings heare.

5. The old writer of Sainct Gudwalus life, Surius, Haræus, and others say he was *Archiepiscopus Britannus* an Archbishop of Britaine, & by his life, and abode, of no other place but our old *Caerlegion*. And if we should followe their opinions which hold, that *Caerlegion* was *Augusta*, where our renowned Archbishop S. Augulus (of whome I haue spoken before) was Martyred, we must also make him Archbishop there. And the old Brittainish Historie with diuers others testifieth, that Tremonus was Archbishop there, *Tremonus Urbis Legionum Archiepiscopus*, long before S. Dubricius. And it was foretold before S. Dubricius probably was borne, or Tremonus was Archbishop of

Tertullian. Apol.
S. Leo Serm. 1.
de Natali Apost.
Petri & Pauli.
Archbishops of
Caerlegion.

Godwin Catal.
of Bish. in Lan-
daffe 1. and S.
Dauids 1.

Harpesfeild hist.
in fine 7. sæculi.
Io. Bal. l. de Scri.
Brit. cent. 1. in Sa-
muele Beulano.
Io. Lelan. apud
Pitf. l. de Vir. Il-
lustr. in Elbodo.
Harris Hist. Ecc.
Manuscr. lib. 2. c.
20.

Anonym. in Vita
S. Gudwali. Su-
rius & Haræus
in cod. 6. Iunij.

Galfr. Monum.
Hist. Briton. l. 8.
c. 10.

Matth. Westm.
an. gratia 464.
Galf. Monum.
l. 7. c. 9.

Girald. Cambr.
Catal. Archiep.
Men. Antiquit.
menenē. in Catal.
Godwin Catal.
in S. Davids and
Landaff. Capgr.
in S. Dubrit. &
S. David.

Many Bishops of
other Sees not
Archiepiscopall.

Tho. Rudburne
Chron. Maiore.
Morat. l. 1. c. 9.
Nichol. Harpe-
feld. hist. Ecclef.
p. 6. cap. 3.

Radulph. Niger.
Harrison descr.
of Brit. c. 9. Har-
ris Hist. l. 2. c. 20.

Britaine receaueth
Church discipline
from Rome at this
time.

Will. Harrison
description of
Brit. c. 9.

Caerlegion, that this Archbishops See should be translated from thence to S. Davids, and there the Archbishops Pall of *Caerlegion* should be worne. *Mene-ua pallio vrbis Legionum induetur*. Which was after verified in the time of S. David, as also the Prophecy of the Translation of *London* to *Canterbury* by S. Augustine, and the seventh Archbishop of *Yorke* going into *Armorica* performed in S. Sampson, all foretold at one time together long before. Therefore as in *London*, and *Yorke*, there were Archbishops, so in this Citie *Caerlegion*, also there were such and wearing the Pall Archiepiscopall, iustifying the undeniable change and performance of that prediction. After this time all Histories agree of S. Dubritius, S. David, Eliud, Thecliaus Kinocus immediately succeeding each other, and Elbodus in S. Augustins time. Of these three new Archiepiscopall Churches, a late Protestant Antiquarie vpon diligent search, as he would haue his Readers enforme themselves, thus writeth more absolutely then others: *in which three Cities of London, Yorke, and Caerlegion, vpon vske, there had bene beforetime three Archflamins erected vnto Apollo, Mars, and Minerva, but now rased to the ground, and three other Churches builded in their steads by Lucius, to the intent that the Countreyes round about might haue indifferent accessse vnto those places, and therewithall vnderstand for certaintie, whether to resort for resolution.*

6. Neither are we vtterly left destitute of the names of the holy Bishops then placed, in the inferior Sees; for we haue sufficient Testimony, of *Thomas Rudburne*, a Monke of *Winchester*, *Moratus* an old British writer and others, that *Denotus* was then made Bishop of *Winchester*. And all the possessions of the Pagan Flamin there, were cōfessed vpon him, & his Cleargie, which were so ample, that euen about that Citie, all the Lands within 12. miles of it, on all sides were belonging vnto it, containing in number 32. Villadges. Besides him we had diuers others, as S. Damianus, one of the holy Legats, S. Eluanus our Countrymā of Britaine sent Bishop hither by Pope Eleutherius, Medwinus a Brittan, S. Aaron sent also with the Legats, and Eusebius sent hither to S. Timothy, all now probably Bishops, besides diuers of the old Archflamins, Flamens, and other learned Druyds long since conuerted, for vertue and learning and number sufficient to supply those Episcopall Sees, and dignities. Besides among the so many, *quamplurimis*, which came hither with S. Damianus and Fugatianus the second time, no man can question, but diuers of them were not onely renowned, and men in all respects worthie of Episcopall order, and dignitie, but *de facto* were there so promoted, and supplied some of those vacancies. The rest for the most part for want of the Brittish language to preach to the people heare, not so fit to be Pastors in Churches, were placed in Monasteryes, and inferior Orders, Deacons, Subdeacons, Acoluthists, Exorzists and the rest, then generally vsed in the Church of Christ, especially at Rome by whose exemple the frame of our Brittish Church was framed by the Popes direction, his Legats execution, and his owne after Papall Confirmation.

7. And so Britaine neither had then, nor could haue any other Religion, or Church Discipline, Lawes, and order, but as the Church of Rome then practized. Which some of our Protestants haue remembred, and confirme it, both with king Lucius request and suite, and Pope Eleutherius graunt, and allowance. One of them expresseth it in these Termes: *The faith of Christ being thus plated in this Iland in the 177. after Christ, and Faganus & Dinaw with the rest sent ouer from Rome 178. it came to passe in the third yeare of the Gospell receaued,*


that

that Lucius did send againe to Eleutherius, requiring that he might haue some breife Epitome of the order of Discipline then vsed in the Church. For he well considered that as it awayleth litle to plant a costly vineyard, except it afterward be cherished, kept in good order, and such things as annoy, daily removed from the same: so after Baptisme, and entrance into Religion, it profiteth litle to beare the name of Christians, except we doe walke in the Spirit, and haue such things as offend apparently, corrected by seuerer Discipline. For otherwise it will come to passe, that the needes of Vice, and vicious lving, will so quickly abound in vs, that they will in the end choke vp the good seed sowne in our minds, and either enforce vs to returne vnto our former wickednes, with deeper securitie then before, or els to become meere Atheists, which is a greate deale worse; for this cause therefore did Lucius send to Rome the second time, for a Copie of such politick orders as were then vsed there, in their Regiment of the Church. Thus farre this Protestant Antiquaries; And then he bringeth the holy Pope S. Eleutherius, so to vnderstand king Lucius petition to be both for the Ecclesiasticall Lawes of the Church of Rome, to Rule heare in spirituall affaires, and the Lawes of the Emperours for temporall gouernment, and saith, he findeth it so in sondry verie auncient Copies, of Pope Eleutherius. Answer to King Lucius, thus beginning by his Translation: you require of vs the Roman ordinances, and thereto the Statuts of the Emperours to be sent ouer vnto you, and which you desire to practise, & put in vre within your Realme and kingdom. Then seeing the Decrees of the Popes of Rome for Church Discipline, were generally generall for the whole Church, as many of them cited before by Protestants allowance, doe testifie, and this our Britaine was vtterly ignorant in such things, but as it had receaued them from Rome; Our Apostles, Preachers, and Conuerters came from thence, and diuers of them still remained heare in cheife spirituall cammande, and many other Christian Romans were mixed with our Britans heare, and our Britans absolutely and wholly directed by the Pope of Rome, and his Legats in such busines, this considered, no man of Iudgment will apprehend how any other but the Roman Papall Church Discipline was then receaued or admitted in this kingdom.



THE XXIV. CHAPTER.

OF THE COMMING OF THESE HOLY LEGATS to Glaſtenbury, their holy labours, deeds and long aboade there, their renewing there the old Religeous Order of S. Ioseph of Aramathia, and his brethren, greate priuiledges and Indulgences by them procured to that holy place, the glory, honour and renowne thereof, in the whole Christian world.

I.  Haue made mention before, of diuers Monasteries, and Religeous houses in Britaine in this time; now to take some notice, in what honour and Reuerence such holy places, the parsons resident in them, and the Monasticall Religeous life which they there liued and professed, were, we cannot better come cyther to the certaine knowledge, or not to be denied opinion thereof, then to take direction herein from these our Apostles, Founders, and Fathers in Christ, by that litle memory which is left in our Hiltories, of the Religeous paines, and labour they tooke in finding, and founding them: the greate zeale, and deuotion they exercised there, the Immunities, Indulgences, and priuiledges they procured vnto them from holy Popes, and Princes: what spirituall comfort and pleasure they had in themselves, and what example of pietie they left to posteritie by their heauenly Conuersation in them, and what Pastorall care and Prouidence they had to make this perpetuall, had not the Impietie of late times and parsons like wolues, as it was aunciently prophesied, destroyed that, which the pietie of our first Auncestours in Religion had so long and firmly founded.

Antiq. Monast.
Croylandia.

*Hae aedes sacras pietas construxit Auorum,
Quas Successores vastabunt more luporum.*

I will principally, and cheifly for all, exemplifie in the holy house of Glaſtenbury, the first Mother of that contemplatiue holy profession, both in this and other Nations, from which we may drawe a proportion to others, the sacred children thereof. How diligently these holy Legats sought to finde out this Religeous place, I haue some what insinuated before, for they had heard of the greate Renowne and Sanctitie of S. Ioseph and his companions first inhabiting there, and the Venerable Sanctitie of the place, especially the miraculously sacred Church, there builded by heauenly admonition in honour of the most blessed Virgin Mary, Mother of God, for the memory of it was almost quite forgotten, the first Religeous men inhabitants there being all dead before this time, and the holy Church so desolate, that it began to be a Denn of wild beasts to lodge in, which was before an habitation of Saints. *Sancti memorati in eadem Eremita sic degentes affluentibus multis annorum curriculum carnis ergastulo sunt educti, idemque locus cepit esse ferarum latibulum, qui prius fuerat habitatio Sanctorum.* This is the testimonie and relation of the old Antiquities of Glaſtenbury, William of Malmesbury in his Manuscript Historie, of the Antiquitie of that Monastery, Capgrau and others.

Antiq. Glaſt. tabulix. Gul.
Malmesb. de Antiq. Cenob. Glaſt.
Io. Capgrau. in S. Ioseph & S. Patricio.

2. But it was the will of God, and the will of the blessed Virgin to haue her sacred Oratory come to the knowledge of their faithfull Seruants: *donec placuit beata Virgini suum Oratorium redire ad memoriam fidelium.* Which was in this manner, these holy Legats trauiailing throughout Britaine, teaching, preaching, and baptizing, and receauing from the British people Information, whereabouts this sacred Habitable was, as Moses they entered into this Desert to finde it, and at the last finding the old Church builded by the hands of Christs Disciples, and a Crosse the signe of our Redemption, and other Christian figures or Images, they were assured thereby, that this was the place where those Disciples of Christ inhabited: *Prædicando & baptizando, Britannia partes peragrantes in Insulam Auallonia, more Moysis Legislatoris interiora Deserti penetrantes, sunt ingressi: Vbi antiquam Deo duce Britannia reppererunt Ecclesiam, manibus Discipulorum Christi constructam, & humanae salutis à Deo paratam. Figuram nostræ redemptionis, aliasque figuras manifestas reppererunt, quibus cognouerunt, quod Christiani prius locum inhabitauerant.* This so diligent searching and seeking for this holy place, by S. Phaganus and Damianus, and their assured knowledge by the remembered signes and badges there left and remayning, that they had founde it, seemeth by that which followeth in this Narration, to haue bene before their returne to Rome to procure the confirmation of their proceedings heare. After this they founde the Antiquitie of the comming of S. Ioseph and his Brethren thither, as also the Acts, and liues of them there, how religeously they liued, and how three Pagan kings ministred necessities by a certaine portion of Land for their sustentation, the miraculous building and consecrating that holy place, as I haue shewed in the first Age: wherevpon filled with vnspicable ioy, they continued there long time, nyne yeares in prayling God: *oratorio illo sic reperto, ineffabili sunt referti gaudio, ibidem in Dei laudibus moram protrahentes diuturnam, per nouem videlicet annos.* And in memory of the first twelue in the time of S. Ioseph, they did chuse 12. of their owne company, to dwell there, in that Iland, king Lucius consenting thereto. Which remayned there as Anchorits in diuers places, or Groaues (*locis vel lucis*) in the very same, wherein the first twelue had formerly dwelled. But they came together very often euery day, *crebrò conuenerunt quotidie*, readeth William of Malmesbury, that they might more deuoutely performe their diuine offices. And as the three Pagan kings had long before granted the said Iland with the Appertinances to the first 12. Disciples of Christ, so the said Phaganus and Deruianus did obtayne of King Lucius to haue it confirmed for euer to these their 12. companions, and others their Successours after them: And so they continued by Succession, yet allwayes in the same number of 12. *Locum ipsum præ cæteris dilexerunt. Qui etiam in memoriam primorum 12. ex suis socijs 12. elegerunt, & in præfata Insula Rege Lucio consentiente habitare fecerunt. Qui postea in diuersis locis sicut Anachorita manserunt ibidem, in eisdem videlicet locis in quibus primi duodecim primitus habitauerant. In vetustam tamen Ecclesiam, ad diuina obsequia deuotius complenda crebrò conuenerunt. Et sicut tres Reges Pagani dictam Insulam cum adiacentijs suis, duodecim primis Christi Discipulis dudum concesserant, ita prædicti Phaganus & Deruianus istis duodecim socijs & alijs in posterum secuturis ab eodem Rege Lucio eandem confirmari impetrabant, sic autem multi alijs succedentes semper tamen in numero duodenario per multa annorum curricula in commemorata Insula permanserunt.*

3. Capgraue and his Authours say that these holy Legats caused lodgings to be builded there for these Religious men: *ex suis socijs duodecim elegerunt,*

Can. 6.

Matth. Parker
in Antiq. Britan.
Io. Goscelin. Ec-
cles. Hist. de Epi-
scop. Godwin.
Catal. of Bishops

Matth. Parker.
supr. 68. in Tho-
ma Cranmero
p. 329. edit. ann.
1605.

Polid. Virgil.
Angl. Hist. l. 27.
in Henric. 8. p.
689.

They build a new Oratory neare, in honor of Saint Michael, to be there honored, and protect such as honored him.

Indulgences granted to the Church of Glasenbury by Pope Eleutherius, so to S. Michaels Chappell.

Capgrau. Cat. in S. Ioseph. Io. Bal. l. de Script. cent. 1. in Ambros. Merlino.

Prayer to Saints, and for the dead there used.

in Insula illa Lucio fauente edificia construere, & usque ad finem vite perseruare fecerant. And the words both of the before cited Antiquitie, and William of Malmesbury, that they inhabited, and dwelled there, *inhabitare fecerunt, permanserunt*, proueth as much, for euery dwelling or habitation inferreth some house, Cell, or Lodging to dwell and inhabite in. Which is further confirmed out of the same Antiquities, where it is proued that these Religeous men there placed by the Roman Legats, did build an other new Chappell, or Church of stone neare the old Church, and dedicated it to Christ, and his Apostles S. Peter and S. Paule. *Huius Ecclesie sic reperta, aliud addiderunt sancti Neophite opere lapideo oratorium, quod Christo sanctisque Apostolis Petro & Paulo dedicauerunt.* And it is proued by the auncient gets, and Acts of these Apostolike men, S. Phaganus and Damianus, written in their time in a Volume, or Booke, that by admonition, and direction from heauen they builded an other Chappell, or Oratory in honour of S. Michael the Archangel, that he might there haue honour one earth of men, who at the command of God should bring men to eternall honours in heauen. *In cuius sine voluminis inuenimus Scripturam quae dicebat quod praedicti sancti, Phaganus & Deruianus per reuelationem Domini nostri Iesu Christi idem oratorium ibi edificauerant in honorem sancti Michaelis Archangelis, quatenus ibi ab hominibus haberet honorem, qui homines in perpetuus honores, iubente Deo est introducturus.* Where we see the greate reuerence was vsed to that holy place, euen in our first Christianitie. Three Chappells there founded with sacrificing Altars in them for the celebration of Masse, as those Antiquities with others sufficiently mention, one of them dedicated to the blessed Virgin Mother of God; the second to S. Peter and S. Paule Apostles; the third in honour of S. Michael the Archangel, all which to haue bene confirmed by the holy Pope S. Eleutherius, it plainly proued by the greate priuiledges he granted to these sacred places, and parsons vpon the Information of his Legats heare, *ten years of Indulgence to the Pilgrims which should with deuotion visit the old Chappell of our Lady: Sancti Phaganus & Deruianus perquisierant ab Eleutherio Papa qui eos miserat, decem annos Indulgentiae.* And to all Bishops that should to the honour of S. Michael the Archangel visit with deuotion the place sacred to him, *thirtie years of Indulgence. Venerandi Phaganus & Deruianus moram ibi fecerant per nouem annos, & quod ibi etiam perquisierant triginta annorum Indulgentiam omnibus Episcopis ipsum locum, ob honorem beati Michaelis pia voluntate visitantibus.* This Religeous house was so renowned in, or soone after this time, that Pilgrims came to visit it from all parts, and so much honoured it, both in their life and death, that before the time of Melchinus, who others call Meuinus, who as Capgrau writeth, liued before *Merlinus, qui fuit ante Merlinum*, who liued in the yeare of Christs Incarnation 480. Thousands of Saints were buried there: *Insula Analonia amida funeris. Millia dormientium accepit:* And so greate a number and of so holy Saints were buried there in the holy Church-yard, *Sanctum camiterium*, as it is stiled in Antiquities, that euen in our primatiue Church Age, as we finde in the old Monuments of that reuerend place, a Chappell was there founded to S. Michael, S. Ioseph, and the Saints in generall, whose bodies were there interred. *De Capella Sanctorum Michaelis & Ioseph & Sanctorum in camiterio requiescentium,* Thus the Title of that Relation in the old Manuscript of that Abbey. And then it followeth: *Scientes Sancti Patres nostri dignitatem & sanctitatem huius sancti camiterij, quandam Capellam in eius medio construxerunt, quam in honorem sancti Michaelis & Sanctorum inibi requiescentium dedicari fecerunt; sub*

cuius

cuius altare ossa mortuorum & sanctorum Reliquias licet incognitas magna multitudine cumulauerunt, & missam de camiterio in ea quotidie celebrari constituerunt: Our holy Fathers knowing the dignitie, and sanctitie of this holy Church-yard did build a Chappell in the middle thereof, which they caused to be dedicated to the honour of S. Michael, and the Saines which rested there, vnder the Altar whereof, they beaped the bones of the deade, and the Reliks though vknowne of the Saints in greate multitude, and appointed that an especiall Masse of the Churchyard should daily be celebrated in it.

Altars and holy
Sacrifice of Masse
there used and
frequented.

4. And to testifie to posteritie the Religion and deuotion that holy time had to their Saints, and sacred Reliks, there is a greate long Chapter in the Manuscript Antiquities of Glastenbury, there stiled and intituled: *De Dignitate & Sanctitate verustæ Ecclesiæ Beatae Mariæ Glastoniæ, ac eiusdē sancti Camiterij*: of the dignitie, and sanctitie of the old Church of blessed Mary at Glastenbury, and the holy Churchyard of the same. Where it is thus among other notable things registred: In that Church, and Churchyard, and the Chappell in that Churchyard, are reserved the holy bodies of many Saints: The compasse about that Church: The pavement, the Altars vnder, aboue and within, are so beaped with holy Reliks thronged together, that in all that Churchyard 16. foote deepe from the topp, there is no place, that is without the bodies of Saints: In ea autem, & in camiterio, & in eiusdem camiterij capella multorum Sanctorum corporales seruantur exunia adeo à beatorum reliquijs illius fani ambitus, adeo pavementum lapide constratum, adeo altaria, sub, supra, & infra, Reliquijs confertissimis aggeruntur, nec in toto illo camiterio à profunditate 16. pedum vsque ad eius superficiem à Sanctorum cineribus habetur locus vacuus: Our holy Auncestours had that place in so greate reuerence, that they durst not speake in it, or spitt vpon the earth, except vpon greate necessitie, and then with greate sorrowe of hart. They durst not bury any enemy of this Church, nor enormous sinner so much as they could learne in that holy Churchyarde, for the horrible voices which were often heard of them, vntill they were digged, vp, and cast out of the Churchyard. And many of the Monkes for reuerence to this holy place, by the iust Iudgment of God lost their buriall there. No man brought hawke or dogge thither, which escaped vnpunished. That place was aunciently reuerenced with so greate deuotion, that Kings, Queens, Archbishops, Bishops, Dukes, Knights, and Nobles of both Sexes, of whatsoeuer Order, of whatsoeuer dignitie they were, did thinke themselves happy, which had endowed that place with any possessions, or might be buried there, or in other place with any part of this holy earth. And it was in such reuerence, that they which were in health, and dwelled in other Nations beyond the seas, that diuers of them did often send for litle parcels of this holy earth, and keepe it most deuotely for their burials. And often say to our English Pilgrims in those parts, that if they knew the worthines and holines of this holy Churchyard, they would not seeke so many Pilgrimadges beyond the seas. There be three causes especially, why that holy earth is with so greate greedines desired for the buriall of Christians. The first cause is, in respect our Lord with his presence did dedicate it for the buriall of his seruants. The second because it is thought that greate remission of sins, is granted by our Lord by the prayers and merits of the Saints buried there, to such as be buried in that place, or other with any parte of this holy earth. The third cause is, for the Masses and other prayers which are daily said for them. For these three reasons many euen to this day come from diuers parts of the world, and humbly aske peeces of this holy earth in litle vessels and keepe them most deuotely for their burials, some in purses, some in gloues, some otherwise, as we reade certaine Saracens to haue done in memory of S. Ioseph and his companions, whose bodies, as they and others testifie, doe rest in our Lord in

that ground: In tanta reuerentia habuerunt sancti patres nostri predictum locum, quod non audebant in eo loqui, vel flegma in terram sanctam projicere, nisi in magna necessitate, vel cum magna cordis compunctione. Nec audebant aliquem huius Ecclesie inimicum, vel aliquem enormem peccatorem, secundum quod intelligere poterant, in predicto sacro camiterio sepelire, propter voces horribiles, quae saepe ab eis audiebantur, donec effoderentur, atque de camiterio projicerentur. Multi etiam ex Monachis propter reuerentiam huic sacro loco factam iusto Dei Iudicio sepulturam inibi perdiderunt. Nullus Auem Venatoriam aduexit, vel quadrupedem induxit, qui sui vel rei possessa indemnitas adierit. Locus ille ab Antiquis tanta colebatur deuotione, ut Reges, Reginae, Archiepiscopi, Episcopi, Duces, milites, & vtriusque sexus Nobiles, cuiuscumque ordinis, cuiuscumque essent celsitudinis se beatos fore arbitrabantur, qui locum illum aliquibus possessionibus auxissent, vel qui ibidem, vel alibi cum aliqua portione huius sanctae terrae sepeliri potuissent. Et inter Valentes in partibus transmarinis tanta reuerentia habetur locus ille, quod quidam eorum pro particulis huius sanctae terrae saepe mittunt. Et pro eorum sepulturis deuotissime custodiunt, & saepe dicunt Anglicis in partibus illis peregrinantibus, quod si dignitatem & sanctitatem istius sancti camiterij scirent, non tantas transmarinas Peregrinationes quarent. Tres enim sunt causae notabiliter, quare terra illa sancta ad Christianorum sepulturam tanta auiditate desideratur. Prima causa est, quia Dominus eam ad seruorum suorum sepulturam praesentialiter dedicauit. Secunda, quia omnibus hic vel alibi cum aliqua portione huius sanctae terrae sepultis, per Sanctorum inibi quiescentium preces, & merita, creditur magna peccatorum remissio a Domino concessa. Tertia propter Missas, & alias Orationes, quae quotidie pro eis dicuntur: propter istas tres causas multi de diuersis mundi partibus vsque ad hodiernum diem veniunt, & particulas huius sanctae terrae in vasculis suis humiliter petunt, & pro eorum sepulturis deuotissime custodiunt. Quidam in Bursis, quidam in chirothecis, quidam in ampullis stanneis & plumbeis, sicut legitur de quibusdam Saracenis fecisse in memoriam sancti Ioseph, & sociorum eius, quorum corpora illis ac alijs multis testantibus in eadem terra in Domino requiescunt. Hitherto the very words of this auncient Manuscript, giuing diuers fute instances and examples, in particular of those things I haue from thence thus generally deliuered. And shewing how in all Persecutions of the infidell Romans, Saxons, and Danes, this holy place was still preferued without molestation, as it had bene first endowed and honoured by the Pagan British kings.

5. These Antiquities, as also William of Malmesbury in his Manuscript Historie of the Antiquitie, and dignitie of this place, are ample witnesses, that from this time of king Lucius to S. Patricks Age, there were euer without interruption or discontinuance the whole number of the first Institution of Religeous men there, multi alijs succedentes in numero duodenario per multa annorum curricula vsque ad Aduentum Sancti Patricij in commemorata Insula permanserunt. So we see the ouerraging Persecution of Dioclesian did not disperse or hurt them. And in the generall spoile of the Pagan Saxons, in this kingdome, when an other abomination of desolation was heare in Britaine, this holy house still enioyed both Monkes, and an Abbot called Morgret, and was so fare from destruction or ruine thereby, that it then receaued more libertie and anew endowment, the king of Domnonia giuing vnto it the land called Insuitrin in the 601. yeare of Christs Incarnation, Anno Dominice Incarnationis 601. Rex Domnonia terram quae appellatur Insuitrin ad Ecclesiam vetustam concessit ad petitionem Morgret eiusdem loci Abbatis. And it appeareth by this Authour, that he had seene the originall Charter

The old Eremits
or Monks at Glas-
tenbury thus ser-
led there, conti-
nued many hun-
dreds of yeares
without change or
alteration.

Gulielm. Malm.
l. de Antiq. Glast.

itselfe thereof: for besides his setting downe the very names of the Abbots, to whome it was granted, and the Bishop *Manuto*, who wrote the Charter, and signed it with others, *Ego Manuto Episcopus hanc Chartam scripsi*: he addeth of the king that granted it, that the scedule was so old, whereon his name was written, that it could not be knowne: *Quis iste Rex fuit scedula vetustas negat scire*. In the Danish Inuasion and Persecution, some of those Infidels did attempt to spoyle it, but being Miraculously stricken blinde, and therevpon penitent for their wickednes, and receauing their sight by the meanes of the blessed Virgin Mary, they caused a pretious Crosse of curious work of gold, siluer, and pretious stones to be made, and offered it in the old Church in memory thereof: *multi eorum audientes sanctitatem huius loci, ne matrem misericordiae, & alios, quorum inibi corpora pausant ad Iracundiam prouocarent, recesserunt. Sed tamen intrauerunt nonnulli, nec impune. Nam Virgo facunda arma Iustitiae concutiens, omnes caecitate mulcavit, quos postea penitentes, & quod iniquè gesserant detestantes misericorditer illuminauit. Denique facta collatione Crucem elegantis operis, ex auro, & argento, & pretiosis lapidibus fabricauerunt, & Ecclesiae veteri ad huiusce miraculi monumenta obtulerunt*. And this holy place was made as a common Sanctuary to Religeous persons, in such stormes and tempests to preferue themselues, the holy Relicks of Saints, and such sacred things there, from Pagan Persecution.

THE XXV. CHAPTER.

OF THE GREATE HONOUR, AND RENOWNE of our old Brittish Apostolike Order of Religion, from the comming of S. Ioseph of Aramathia, in the yeare of Christs Natiuitie 63. (without any discontinuance, or Interruption by some, and very short time after his death by all) many hundreds of yeares in greate perfection without any change or alteration, (to be named a Mutation of Monasticall Rule) being the Mother or Nurse of Monasticall holy life to many Nations, and Religious Orders in them: by which also many Countrys to Christ were conuerted.

1. **I**F after so long a Circuite of time and inuolued with so many difficulties to hinder vs from certaine knowledge of such things, we are desirous to make some estimate, what was the Rule of this holy Order, it somewhat appeareth by that is said, and is resembled in our Histories, and diuers obseruances thereof kept in such strict Orders, as afterward borrowed them from hence. The three Vowes, or states of perfection, of chastitie, pouertie, and obedience necessary in all such conditions of life, were diligently and exactly performed in this Order. Concerning obedience, at and before the first comming of S. Ioseph of Aramathia, with the rest hither, S. Ioseph was ordained their Superior by the Apostle which directed them hither: *his praefecit amicum suum Ioseph ab Aramathia, qui Dominum sepeliuit. Flos Aramathiae Ioseph est primus eorum*. So writeth William of Malmesbury, the Antiquities of Glastenburye,

The most holy and auncient Apostolike Order of Glastenburye there settled by S. Ioseph. of Arimathia. Chastitie, obedience, pouertie.

Guliel. Malmes.
l. de Antiq. Can.
Glast. Io. Capgr.
Catal. in S. Ioseph.
ab Aramat.
Antiq. Glaston.

Capgrau and others who keepe a successiue continuance of most of their Abbots after, both in the Britans and Saxons time, who Ruled them, and to whome they were obedient, *lure Abbatis rexit*. The povertie which these men with the contempt of Riches professed, is sufficiently declared, in forsaking all they had of their owne, and liuing by their labour and such things, as at the first were giuen vnto them by Infidels in a strange Country. And after king Lucius was conuerted, they had nothing, but the Almes of Christians, and their owne paines and Industrie to sustaine them, and yet these not at their owne, but Abbots disposition. The holy place wherein they liued being left so long, and strangely desolate without man, woman, or childe, after the death of S. Ioseph and his companions, the substitution of Monkes in the same number of 12. by S. Damianus, and Phaganus, and the continued succession in that number, their names registred, their so often assembling, and meeting euery day in the holy Church: The greate chastitie is remembred of them, which be most mentioned by Historians, no married or vnchaste woman euer inhabiting there, by any Antiquitie, giueth a warrant boldly to say, they liued in perpetuall sacred chastitie.

Their holynesse,
and austeritie of
life.

2. If we will follow the more common opinion of Antiquaries, that the Miraculous man S. Patricke the Apostle of Ireland, was Abbot there, and giue allowance to the old Manuscript Epistle, ascribed vnto him, we must say, their austeritie of life and deuotion were wonderfull: For he saith of the twelue which were there in his time, and whose names for their honour he setteth downe, *that he was not worthie to vntye the buckles of their shewes, non dignus eram soluere corrigias calceamentorum eorum*. And yet we reade of him in approved Authours, that he was one of the most holy, vertuous, and Miraculous men, that euer liued: *omni namque Die Psalterium cum canticis & himnis & ducentis orationibus cantauit, & offerebat corpus Christi, docebat Discipulos, turbis praecebat, & in omni hora signo crucis Christi centies signabat se. In prima vero noctis parte centum Psalmos canebat, & ducentis vicibus genua curnabat, & a pul-lorum cantu in aquis stabat donec adimpleret orationes suas, post hac dormiebat super lapidem nudum, alterumque sub capite eius posuit, & tunicam pelliceam habebat circa lumbos suos in aqua tinctam: he did euery day singe the Psalter, with canticles and himnes, and two hundred prayers, he offered the sacrifice of Christs body, taught his Disciples, preached to the people, and in euery hower signed himselfe an hundred times with the signe of the crosse of Christ. In the first part of the night, he sung an hundred psalmes, and bowed his knees two hundred times, and from the crowing of the cocke he stood in the water vntill he had ended his prayers, after this he slept vpon a bare stone, and layed an other vnder his heade, and he had about his loines a leather coate dipped in water. And if we should question S. Patrike his long liuing, being and dying Abbot at Glastenbury, and so leauing such austeritie to the Monks as he exercised in himselfe, yet we may not haue any doubt but he being Nephew to S. Martine that greate Apostolike man, taught by him, and he himselfe being the Apostle of Ireland, where the Religeous men were of the same Order they were in Britaine, but this strict manner of life was common to all Monkes in these parts in his, and from this time, we haue in hands, no memory of change being found in Histories.*

Manuscr. Antiq.
& Capgr. in S.
Brendan.

And we reade that S. Brendon found in an Iland of America a Monastery wherein were 24. very holy Monkes, Disciples of S. Patrike, and S. Albeus which had liued there 80. yeares with breade, rootes, and water, and had no other foode to entertaine their worthie guest S. Brendan and his holy com-

pany

pany withall, and yet their bread Miraculously provided for them. *Parata mensa, appositisque panibus miri candoris, & quibusdam radicibus incredibilis saporis comedeabant: sedebant mixti fratres cum hospitibus per ordinem & inter duos fratres semper panis integer ponebatur. Ex fonte facite charitatem cum Iucunditate & timore Domini.* And we finde, that in an other Monastery in these parts where there were many Monkes, *Plures monachi*, there was no other foode, or sustenance for them, but appels, nutts, rootes, and herbes. *Nihil aliud cibi monstrabatur, nisi poma, & nucces, atque radices, & herba.* And to come to the holy roote it selfe of this sacred Profession at Glastenbury, which had so soone, so farre extended and spread the branches thereof, with such seueritie and sanctitie of life, what other thing can we hope to finde in such a Desart, and wildernes, as then it was: in the woodly wildernes corne did not growe, the Bishops, or Archbishops themselves did not then, nor many hundreds of yeares after eate flesh.

4. The first Archbishop of Caerlegion, or S. Davids, which did eate flesh was as both Catholike and Protestant Antiquaries write called Morgeneu, the 33. in number after S. Dauid, almost 1000. yeares after Christs Natiuitie. A Protestant Bishop thus relateth the Historie. *Morgeneu this man (saith Giraldus of all the Bishops of S. Davids, presumed first to eate flesh, which none of them had euer done before him, For punishment of which hainous offence, he supposeth it fell out, that afterwards he was murthered of Pirats: reporting withall, how that after his death he appeared to a Bishop of Ireland, vsing these words: Quia carnes comedi, caro factus sum: for eating of flesh, I am now become nothing but flesh.* The Art and skill of fishing was almost vtterly vnknewne in these partes of Britaine, vntil when in the seuenth hundredth yeare it was taught there by S. Wilfride. These holy men planted fruite trees there, in greate number to bring them meate, wherevpon that Desart was called *Aualonia*, or the Iland *Aualonia*, the Isle of fruites, because in the old British tongue *Aualla* signifieth fruites, *Insula Aualoniae, id est Insula pomorum vocabatur, Aualla Britannice, poma Latine.* And the Inhabitants of those parts to this day doe call greate Nutts, growing in that Country by the name of Aualons. Therefore our Antiquaries knowing how strict and penitentiall life they ledd, and in carnall censure exceeding ordinary humane habilitie, without heauenly help and assistance, doe deliuer vnto vs, that S. Ioseph and his companions, the first Religious Inhabitants of this place, before Orchard or gardeine was planted there for fruites, rootes or herbes, to feede vpon, offering and performing there their deuoute duties to God, and the blessed Virgin, in watchings, fastings, and prayers, were relieved in all their necessities, by the help of the same blessed Virgin Mother of God. *Duodecim sancti predicti in eodem loco Deo & beatae Virgini deuota exhibentes obsequia, vigilijs, Ieiunijs & orationibus vacantes, eiusdem Virginis Dei Genetricis auxilio in necessitatibus suis refocillabantur.*

5. And this so strict Monasticall conuersation though likely in some places, and times after ward some what mitigated from the first rigour, was the generall obseruation of our old Brittish, Scottish, and Irish Monkes, all of them drinking onely water or milke, and neuer any wine, Ale, or such manner of drinke, for we reade in approued, and Auncient Historians, that when king Ceolnulfus left his terreane kingdome to be a Monke in the Monastery of Lindisfarne about the yeare of Christ 764. the Monkes there according to the old Tradition and custome did drinke nothing but water or milke, and then they had dispensation at this kings procuring to drinke wine or Ale, hoc

Godwin Catal.
in S. Davids in
Morgeneu.

Bed. l. 5. Histor.
Gent. Angl. Capgrau.
Catal. in S. Wilfrid. Godwin
Catal. of Bish. Chichester in
Wilfride. Antiquit. Glast.
manul. & Capgr.
Catal. in S. Patricio.

Their foodes fruites
Herbes and bread.

Antiq. Glaston.
Manuscr. Tabulis affix.
Capgr. Catalog. in S. Ioseph
hab Aramat. S. Patric. Epist. &
alij.

The Monks there
drunke then no
wyne or such
drinks, but water.

Roger Houedē
Annal. par. Pr. o.
an. 764. & an.
882.

Their auncient
Church service,
that ascribed to
S. Marke the Euā-
gelist, or of Saint
Peter.

Manuscr. Hist.
Brit. antiquiss.

Gulielm. Malm.
l. de Antiq. Cæn.
Glaston. Antiq.
Glaston. Tabulis
fixæ.

Capgr. Catal. in
S. Brendano. Io.
Bal. l. de Script.
cent. 1. in Brēdan.
Capgr. supr. Bal.
centur. 5. in Io.
Capgr.

Girald. Cambr.
Itinerar. Cābr. l.
2. c. 6. Capgr. in S.
Brendan. Hector
Boeth. Scot. hist.

The Apostolike
Order and Mona-
stery of Glastebury
the most auncient.

S. Asaphus in
Vit. S. Kente-
gerni. Capgr. in
eod. Io. Bal. l. de
Scriptor. cent. 1.
in Kentegern.

Rege iam Monacho facto efficiente, data est Lindisfarnensis Ecclesie Monachis licentia bibendi vinum vel ceruisiam: ante enim non nisi lac vel aquam bibere solebant, secundum antiquam traditionem Sancti Aidani primi eiusdem Ecclesie Antistitis, & Monachorum, qui cum illo de Scotia venientes, ibidem donante Rege Oswaldo mansionem acceperant, & cum magna districtione Deo seruire gaudebant. Where we see this to haue bene the old receaued vse and custome of those Brittainish and Scottish Monkes.

6. What their Masse and other publike Church seruice was, I finde in an old Brittainish Manuscript Antiquitie written allmost 1000. yeares since and Intituled the first Institution and Varietie of the Church seruice: *prima Institutio & Varietas Ecclesiastici seruitij*, that they were the same which S. Marke the Euangelist by S. Peter his approbation, composed and practized. *Cursum qui dicitur presentis tempore Scotorum Beatus Marcus decantauit*. This is recorded for the office Ecclesiasticall of Scotland in those times by this old Manuscript, but for thee rest of this Island, now England and wales it rather deliuereth, that the Roman vse deriued from S. Peter and S. Clement his Successour, which it calleth *cursum Romanum*, was practized heare, and setteth downe how it was continued and deriued to the Britans from S. Peter, and S. Clement: Yet with some alteration & addition of *Antiphones, Responsories* and *Alleluias*, but these taken out of holy Scripturs, or the workes of the old holy Fathers succeeding the Apostles, and not out of the Inuention of those, though wise men, which made such alteration or addition; *Inde per diuersorum prudentium virorum consilium, non de proprijs sed de serie scripturarum noui & veteris testamenti, diuersorum prudentium virorum Paginis, sed de sacris scripturis receperunt Antiphonas, & Responsoria, seu sonos & alleluias composuerunt*. That they continually without intermission day & night perseuered in praying and seruing God, one company therein succeeding an other, especially where their number was greate. I haue declared before by the example of the Monasteries of Abington, and S. Kentegern: so I may say of the Monasterie of S. Vuandilocus and S. Gomogillus, wherein there were about 3000. Monkes: *Beatus Vuandilocus & beatus Gomogillus habuerunt in eorum Monasterio Monachos circiter tria millia*. So of the Monastery of S. Brendan, that of Bangor, and others. And in the least of them all there was litle lesse deuotion vsed. For in this first of Glastenbury, when there were but twelue Religious men there, we haue heard before, that they oftē times in the day came altogether, to the old Church to performe diuine office: *in vetustam Ecclesiam ad diuina obsequia deuotius complenda crebro conuenerunt quotidie*. Many comitted this holy Rule (though with some difference) to writing, to be obserued and kept of holy Monkes; among w home were S. Brendan directed by an Angel as both old and late, Catholike and Protestant Antiquaries deliuer, S. David, S. Kentigern, & S. Colūbanus, which Rule of S. Colūban, Pope Honorius cōfirmed. And this Rule with the Regulars professing it, continued heare in greate sanctitie in the time of Giraldus Cābrensis, in the time of Capgrauius, *vsque hodie manet*, who lyued in the yeare of Christ 1464. and after in Hector Boethius his time in the dayes of Luther, as they plainly proue & witnesse, euē to these new Heresies. Whereby appeareth, it was the most auncient, holy and generall Order of Religion, or euer was in the world. And from which very many Religious orders especially in the west part of the world, haue proceeded as childre of so blessed a mother, not onely in Italy, Germany, Frāce & others in that Continent, but as both Catholike and Protestant Antiquaries haue deli-

uered,

uered, in all Regions neare to Britaine, Orchades, Norway, Denmarke, Ise-land, and the Ilands of America itselſe, the New found world, as it is termed by ſome, but knowne ynto, preached and inhabited in by theſe our Monkes 1100. or 1200. yeares ſince. No order of Religion in the world hath or had ſo many glorious Saints.

7. Many Infidell Nations were by theſe conuerted to the faith of Chriſt, and among others, both by our owne and forreyne Hiſtories, they the holy Biſhops, and Clergie of Britaine, haue wonne and iuſtly deſerued the honour, to be the bleſſed Inſtruments, of conuerting the farre greater parte of the Saxons in this kingdome, before, at, and after S. Auguſtine and his holy Affociats preaching heare. And not onely of the Saxons and Germans heare, but in the Higher, and Lower Germany, and other peoples there, thoſe which were of England, Monks and Preachers in thoſe parts, being trayned vp in Monastiſticall Order, in our Monasteries in our North England of our old Order, before any other, but our old Brittiſh Rules was ſetled heare. Neyther ſhall I eaſily be perſuaded by any thing I finde in Antiquitie, that S. Auguſtine with his Affociats was of any other, but the old Apoſtolike Order and Rule that was vſed in S. Gregories Monastery, as S. Gregory himſelſe, Pope Honorius his Succeſſour, S. Bede, Capgrawe and other renowned Authours doe plainly affirme, and witneſſe which eaſily ioyned and vnited the Profeſſours of it, with all other Apoſtolike Rules of S. Martine, S. Auguſtine, of Glaſtenbury, Bangor, S. Columba, S. Brendan, S. Kentegern and others renowned heare in Britaine, which althoough they haue not bene well knowne, to remote and forreyne writers, among whome, Britaine was ſo vnkowne, to ſome, that they were ignorant, whether it was an other world, or no, yet we the Inhabitants *indigenæ* thereof, which may not pleade ignorance, nor be excuſed, in being ill affected, to ſo wortheie Aunceltours and Parents in Chriſt, may not ignorantly, or wittingely defraude them of their moſt worthilie due, and deſerued glory, orgiue it from them to others.

8. No Regular Abbot in the Schoole of Chriſt was more auncient, then our Founder S. Ioseph of Aramathia ſo renowned by holy witneſſe of God himſelſe in ſacred Scripturs, none more louing of Chriſt or forſaking more for him, then he that ſeeing Chriſt forſaken, as it were of all, forſooke him not, but boldly begged his bleſſed bodie, ſhrowded, and honorably buried it in his owne Sepulchre, ſuffered ſo much of the wicked Iewes, as Hiſtories recompt for that cauſe, and forſaking for Chriſt loue, the loue of himſelſe, his Country, Ritches, Lands, reuenewes, and friends, becauſe he would be a ſtranger to the world and wordly things, ſo to liue and die, came ſo farre a Iorney as from Arimathia and Hieruſalem, to liue and die ſo ſtriſt a contemplatiue and heauenly life, in the Deſart Ile of *Analon* in our Britaine heare, and founde for this Nation the firſt Monastery, and be thereof the firſt Abbot in the world: ſuch as their Abbots, ſuch were the Religeous vnder him as I haue remembred. And they continued there ſo long, as many hold, there was no interruption betweene them, and theſe in king Luciustime, if there was, it muſt needs be very ſhort. All agree that Chriſt immediately himſelſe, S. Peter, or S. Philip Apoſtles ſent them as Apoſtles hither, and certaine it is before, S. Peter heare approued them. And when theſe our Legats S. Damanus and Faganus were ſent Biſhops hither, from S. Eleutherius Pope, the Antiquities of Wincheſter, S. Gildas, as he was publiſly cited in Parla-ment by Abbot Fecknam of Weſtminſter, and others holde, were Monkes, and

Script. Vita S.
Brēda. & capg. in
eod. Lib. in Leg.
S. Edwardi. Ha-
ckluit booke of
Engl. traual. in
Arthur.

Greg. in Dialog.
Epiſt. ad Reg.
Ethelbert. Reſp.
ad Interrogat. S.
Auguſt. Honor.
Pap. Epiſtol. ad
Honor. Cātuar.
Bed. Hiſt. lib. 2.
Capgr. in S. Ho-
norio Cantuar.

*All Apoſtolike
men and Orders
that came after
into Britaine
ioyned with that
of Glaſtenbury.*

Annales Win-
ton. Gildas apud
Abbot. Feckn.
orat. in 1. Parlia-
ment. Elizabeth.
Antiquit. Glast.
Guliel. Malm. l.
de Antiq. Cæno.
Glast. Capgr. in
S. Patricio & S.
Ioseph. Aram.
Manuscr. Ant.
de prima Instit.
Eccl. officij. Vit.
S. Lupi. Sur. &
Harz. in eod.
Constant. in Vit.
S. Germani An-
tisiodoren.
Antiq. Glaston.
Guliel. Malm.
supr. Capgr. in S.
Patricio.
Manuscript. An-
tiq. & Capgrau.
in S. Brendano.
Manuscr. Brit.
supr.
Capgr. in S. Du-
britio & S. David.
Antiq. Eccl. Lan-
dau. Caius l. 1.
Antiq. Cantabr.
S. Asaph. in Vit.
S. Kentigerni.
Capgr. in eod.

Jonas in Vit. S.
Colubani. Cap-
grau. in eod. Bal.
l. de Script. cent.
1. in Columbano.
Jonas in Vit. S.

in Vit. S. Attalz
& S. Eustachij.
Script. Vit. S. Li-
uini Archiepisc.
Surius. Harz. &
al. in eod. 12.
die Nouemb.
Antiq. Glaston.
Tabulis fixæ.
Gul. Malm. l. de
Antiq. Cænob.
Glaston.

yet as before, and as the Antiquaries and Antiquities of Glastenbury proue, they there submitted themselves, and diuers of their sacred company to this Apostolike first Rule and Order of S. Ioseph, lyuing in the same manner as he and his Associates did. They themselves stayed there 9. yeares, whether they died there or not, the Antiquities doe not determine, but clearly testifie they left there a Succession of their holy companie, liuing and dying there in that Apostolike holy Order, and S. Eleutherius Pope granted diuers Indulgences to that holy place. Our next Apostolike menient hither from the Roman See, and Pope Celestine, both S. German and S. Lupus, by an old Brittainish Antiquitie, and other Authours, were, before they were Bishops, Monkes of the old Monastery, and Order of Lirinum, which both by them, and others ioyned in one with our old Brittainish Order heare: and all agree that without all question S. Lupus was a Monke of that Order, Rule and place, and S. German liued euen being a Bishop and Legate a life as strict, and in as great austeritie, as any Regular then did, vsed, gaue, and left that example heare. S. Patrike the next Apostolike Legate of these parts was Abbot of this our sacred Brittainish Apostolike Order and Rule in our Monastery of Glastenbury. And then the Monks of Brittain, Ireland, and Scotland with other agreed in the same Order, and Rule: and of the same Order, he sent Monks into America, and the Ilands thereof. S. Gomogillus and S. Vuandilocus had in their Monastery, *monachos circiter tria millia*, about 3000. Monks of the same Order; and besides others the Monastery of Bangor had few lesse of the same Rule. After S. German and his Associates departure hence, S. Dubritius and S. David were the Popes Legates, or greatest commanders heare, by the highest spirituall Power. S. Dubritius was a famous Maister to such Schollers, and S. David liuing long in the next Age, founded many Monasteries of this Order, and left his Rule after his death, which I haue sett downe in due place. S. Kentegern was renowned in his time, for this Regular life, and had in his Monasterie continuall learned Preists, and Preachers all most 400. Apostolike men; besides others, whome he sent to preach in all these westerne parts, and liuing vnto the time of S. Gregory Pope, who approued, confirmed and much commended his holy Order, state and course of life, as S. Asaph his renowned Scholler, and Successour in his Episcopall See and dignitie, and Capgrau in his life are ample witnesses. At, before, and after S. Augustines coming hither, S. Columban a Monke of Bangor of this Order, with his holy companions was renowned in *France, Burgundy and Italy*, and there founded many Monasteries both of Monks and Nunnes of this our old Order, and Rule, and Pope Honorius confirmed it, euer in those places.

9. The Lirinum Monks of that learned Order vnited themselves with him in his Rule, and among others, S. Attila, who succeeded him, Abbot in his Monastery of Luxouium, was one. The Disciples and Schollers of S. Augustine, sent into England by S. Gregory Pope ioyned in this holy Order, and Rule, such was S. Liuinus made Preist by S. Augustine, and after a Bishop, and by some an Archbishop, who liued with S. Foillanus, Helius and Kilianus, were holy Monks of this our old Order, S. Liuinus being Disciple to S. Benignus the renowned Abbot of Glastenbury, Disciple to S. Patrike, as the name, place, and time agreeing proue. S. Paulinus the first Archbishop of Yorke in the Saxons, time a principall man in the Roman Mission with S. Augustine liued in our Monastery of Glastenbury, with our Monks there, diuers monthes, and made new buildings or reparations there for them, and

their

their holy Order. Thus the Antiquities there testifie at lardge. S. Brithwald a Monke of Glaftenbury of our old Order was chosen to be Abbot among the Monks that came from Rome, in their Monastery at *Reculuer* in *Kent*, and after Archbishop of Canterbury. S. Benedict Bishop one of the first and most renowned Abbots in Canterbury, the first Englishman Abbot there after those of S. Augustins Mission, and was first instructed by Monks of our old Brittain Order in Northumberland, went thence to *Lirinum* Monastery that ioyned then with S. Columbanus, and our old Order, was there two yeares, and there professed long before S. Benedicts Rule came thither, went to Rome whence S. Augustine and his Monks came, and there liued with the Roman Monks, was after Abbot of S. Augustins in Canterbury, Monke and Abbot among our Monks in Northumberland of our old Order, no Monastery then and there hauing receaued S. Benedict his Rule. And about 40. yeares after his death, S. Ticca Abbot and Successour in his Monastery with his Monks, *Ticca Venerabilis Abbas cum suis Monachis*, carrying with him in time of Persecution the bodies of S. Benedict, and all the Abbots of that Abbey, went to Glaftenbury of our old Order then, and hundreds of yeares after, and was Abbot there many yeares: *Cum suis Monachis Glastoniam vsque peruenit eandemque Ecclesiam sub nomine Abbatis plurimos annos rexit.* It is euident by all Historians, that the Monks of S. Benedict Biscop, in our North England, those of Glaftenbury, & other Monasteries heare much differed in many and much materiall things, from the Monks of any late or new Order then in Italy or other place, or Nation: As in Church seruice and obseruations, habit, dyer, Abbots, Monks, and many things distinguishing such Rules not to be mentioned heare, belonging rather to an other place, and time, if need be thereof.

Antiq. Glaston.
Bed. Hist. Eccles.
Catal. Archiep.
Cant. Godwin
in Brithwaldo.

Capgr. in S. Benedict. Bisc. Bed.
Histor. Florent.
Wigorn. Chron.
Matth. Westm.
Chronic.
Antiq. Glaston.
Gul. Malmesb. l.
Antiq. Cænob.
Glaston.

THE XXVI. CHAPTER.

THAT DIVERS OF THE BRITANS WHICH
liued in that part of Britaine, then called Albania now Scotland,
were conuerted by the same meanes, and manner by these Roman Legats, as the other Britans of Loegria and Cambria were at that time.

I. **B**Y this appeareth, that as these Legats Commission was not confined within the temporall limits, and bonds of King Lucius, and the Romans heare in Britaine, commonly by our Antiquities and Histories then, no further extending it selfe, then to *Seuerus wall*, diuiding and separating *Albania*, now commonly called *Scotland*, from the other parts of *Britaine*, now *England*: So they, or some of their Associates, and holy company preached in the whole kingdome, or Ile of great Britaine, and the cheife Islands thereof: for if Pope Eleutherius (as before is proued) subiected that part of Britaine, now *Scotland*, beyond the wall, out of the temporall Iurisdiction of King Lucius, at whose request and petition he sent Preachers hither, vnto *Yorke* a Metropolitan See in his kingdome, and Dominion, he though highest iudge, and Ruler in the

These Legats and Apostolike Mission of Pope Eleutherius preached in the whole kingdome of Britaine.

Church

Church of Christ, and ouer such as beleueed in him: yet ouer such as had not receaued the faith and Religion of Christ, he would vse no such commande, or Power, to subiect them either to the Archbishop of Yorke, London, Cacerlegion, or any other out of the temporall Dominion where they liued, nor within the same, if any such had bene there, except they had bene Christians. So the same holy learned Pope, in his allowing all the Ilands betweene Britaine and Norwey with Denmarke, *vsque Noruegiam & Daciam* to belong to the Crowne of King Lucius in Britaine, the ciuill Lawe, and *Ius gentium*, adiudging Ilands, especially lesser Ilands to be parts of, and belonging vnto the next Continent, Norwey being a greate kingdome, and in the mayne continent, as a greate parte of Denmarke likewise was, and is, Britaine being proued to the Romans before, to be an Iland, separate from the greate Continent, though the greatest knowne Iland, it will bring many besides Protestants to defend this Donation of Pope Eleutherius, and thereby the old right and Title of Britaine, to the Ilands neare Norwey and Denmarke, to be of opinion, that diuers there, were then conuerted to Christ, and Pope Eleutherius laboured what he could for their Conuersion. Otherwise the Pope though supreame Pastor and Ruler of the Church of Christ, did not, nor would claime such Power ouer Infidels neuer conuerted to the true faith, or sheepe of the folde of Christ, of which and not of Infidels he is cheifest Sheephard vnder Christ, one earth.

2. The old Antiquities of Glastenbury, one of our best Records in such things, assure vs, that these our holy Legats, and Apostles did heare preach Christ, and baptized the Inhabitants, throughout the whole Iland of Britaine, and not onely in king Lucius, and the Romans Dominion heare, *Phaganus & Deruianus Venerunt in Britanniam ad predicandum Euangelium, qui baptisantes & predicantes, & vniuersam Insulam peragrantes*. Which Tertullian, a learned witnesse, and writer in this time, within the first 200. yeares of Christ, and writing in Afrike, so farre from taking speedy and certaine notice, or Intelligence of the affaires of this so remote kingdome, proueth when he saith, *Britannorum Romanis inaccessa loca*, the places of the Britans, whether the Romans could not come, had before his writing, receaued the faith of Christ, which must needs be performed at this time, before Pope Victor his sending Preachers vnto the Scots, at the request of their king, and first Christian King of the Scots, Donaldus. And his Mission was vnto the Scots, but this Conuersion of the Britans in the places vnaccessable to the Romans, or to which the Romans had not made accesse, must needs be of the Britans, as they are so expressely named, by that auncient writer of that time, and these Britans were the same, which then inhabited in the Country, now and long since called Scotland, of the Scots afterward entering, and inhabiting there; for all other places in Britaine had before suffered and knowne the Romans Accesse, and Inuasion into them.

3. No other part of Britaine is found in Histories, into which they had not made accesse, and there obtained Rule, or thence receaued Tribute. And in this our Protestant Antiquaries doe agree, When thus they write: *It is certaine by Chemnitius, citing Sabellicus, that the Britans were with the first Conuersts: and Tertullian who liued within 200. yeares of Christs Natiuitie, sheweth no lesse: when the more to prouoke the Iewes against whome he wrote, calleth to witnesse the fruitfull encrease of the Gospell of Salvation, through many Countreyes, and Nations, and among them, nameth the Britans to haue receaued the word of life, the power*

whereof

Antiq. Glast.
Guliel. Malm. l.
de Antiq. Cano.
Glast. Capgrau.
in S. Patricio.

Tertull. l. cont.
Iudæos c. 7.

Protest. Theater
of great Brit. l. 6.
§. 9.
Chemnit. in
Exam. Concil.
Tridentin. ex
Sabellico.

whereof, saith he, hath pierced into those parts whether the Romans could not come. Where they alledge Tertullian in the same sence for the Conuersion of the Britans, euen in the places whether the Romans could not come vnto them, yet they doe not plainly cite Tertullian as he wrote, and I haue cited him before, that the places heare conuerted, to which the Romas could not come, to haue bene places of the Britans, *Britannorum Romanis inaccessa loca*, and of no other people or Nation. Therefore I cannot allowe, what they without controlle immediately thus write in that place: whence *Petrus Cluniacensis* supposeth the Scottish men, the more auncient Christians, as not being in the like subiection to the Romans, as others then were. Which collection of *Petrus Cluniacensis*, if these men, or any other should allowe, and not reprove, they should thereby proue themselues much ignorant in the Antiquities, honour and priuiledges of our Britaine, in this respect, contrary to all Historians, and these men contrary to themselves, often in this their Theater teaching, Britaine and the Britans to haue bene the first Christian kingdome and Nation in the worlde: No Scots or others, especially in these parts of the knowne world the comming neare vnto them in that state or degree of glorie.

4. And it is euident by our oldest British Historian S. Gildas, and others after him, that the Scots were not seated, or dwelling in the greate Iland of Britaine, not in the most remote and Northren parts thereof vntill the departure of Maximus hence with the cheifest power of the Britans heare, when and not before they inuaded the North parts vnto the wall of diuision: *omnem Aquilonarem, extremamque terra partem, pro Indigenis muros tenuis capeffunt*. The Britans *Indigenae* were the generall Inhabitants and Possessors there before. And the *Picts* did not vntill then inhabite any extreame parte of greate Britaine, *Picti in extrema parte Insulae tunc primum, & deinceps requieuerunt*, and yet by all were heare planted before the Scots. But they liued vntill then: the Scots in Ireland, and the out-Ilands: as the *Picts* also in those lesser Ilands did. And the Britans dwelling beyonde the wall, were as free from subiection to the Romans, as any Scots now were, or rather more, when we finde that in Claudius the Roman Emperour his time, he with his Romans brought the *Orchades*, and after, *Anglesey* to their subiection. And the Scottish Historians, auncient and late, Catholiks and Protestants freely and plainly confesse, that they receaued not the faith of Christ, vntill the time of Pope victor, and their king Donaldus, the generall Conuersion of the Britans being prested before vnder S. Eleutherius, and S. Lucius king of Britaine. So they as generally confesse, and acknowledge they had no Bishop, or Episcopall See, among them vntill in Dioclesian his Persecution, S. Amphibalus was their first Bishop, and his See the first among them in the Ile of *Man*, they then hauing no Episcopall See or Citie within the Brittish continent at that time to place him, or any other in.

5. And although some Scottish writers labour to proue, that they were seated in the continent of greate Britaine sooner, then the time I haue limited vnto them, and were by Maximus vtterly bannished hence, euen with their Bishops and Monks; this so easy and sodaine bannishment of them all generally, which they confesse, to haue bene done by an Edi& or Proclamation of Maximus, proueth they were rather in some few companies entered, a litle before, then seated heare: and after their bannishment hence, that part where they then were and now are, was left onely to the old Inhabitants thereof, the Britans, and some *Picts*, there continuing still by Maximus his

permif-

The Britans the most auncient Christians in this part of the world, or whole world, for a kingdome.

Gildas l. de excidi & conquest. Britanniae.

Gild. Galfr. Monum. Hist. Britan. Matt. West. Chron. Harding. Chron.

Veremund. Hist. Hector Boeth. Scotor. Histor. Georg. Buchan. in Donald. raph. Holinsh. Hist. of Scotland.

S. Amphibalus a Britan, the first Bishop of the Scots in the time of Dioclesian his Persecution.

The Britans then
inhabiting where
it is now called
Scotland, had a Bi-
shop, or Bishops in
this time, and
where.

Ranulp. Higede.
Polichron. l. 1.
Hector. Boeth.
declarat. Scotiz.
Regionum. ante
Hist. Scotor.
Guliel. Malm.
l. 3. de Pontif.
Ranulp. Higede.
Polychron. l. 1. c.
48. Stow Hist.
Britans.

permission. This their owne Historians geherally acknowledge: and further, that S. Palladius sent vnto the Scots, in the fifth Age by Pope Cælestinus, was the first Bishop they had sent vnto them by such power: which doth little agree with their conceipt of their Bishops heare in the time of Maximus, except they will yeeld, that as their temporall people were heare then vniust Intruders vpon the Britans, Soe their pretended Bishops were without due spirituall and Papall allowance, and so were from hence bannished and exiled. But we are fully assured before, that this part of Britaine beyonde the wall, had euen in this time of Pope Eleutherius and king Lucius Episcopall Sees, and Bishops, at the least one Bishops See, and Bishop, with Preists and Clergie men: for all our Antiquaries haue assured & deliuered for an vndoubted truth vnto vs before, that in this time all the Temples of the Flamens in Britaine, without any Limitatiō, more in *Loegria*, & *Cambria*, then in *Albania*, were changed into Episcopall Sees, and Bishops with Preists and other Clergie men placed in them. Soe we are assured by all kinde of Histories, auncient, late, Catholike and Protestant: That in *Albania* now *Scotland*, *Edenburgh* was an auncient Flamens Citie, and Residence, and so now conuerted to be a Bishops See. And by Foundation being of the same Antiquitie with *Yorke*, both of them builded by one and the same British king Ebrancus. And the old Flamens Citie *Alcluid*, or *Alcluth* was also, founded by the same king of Britaine. There is question where this Citie for certaine was, but all agree, neare that wall of Diuision, and so the priuiledges and power thereof, most probably extended on both sides of that Diuision: The Citie *Caerliel* or *Lugubalia* was a place of this Prerogatiue, builded by Leil the seuenth in number of the British kings, and out of doubt had power, and prerogatiue in both sides of the wall, both in *Loegria* and *Albania*, hauing as our Antiquaries deliuer, and experience yet proueth, in it part of that famous wall of seperation: *habet hæc vrbs aliquam partem illius Muri famosi qui transcendit Northumbriam.* Ranulphus Higeden and others placeth an old Citie *vrbs Beble*, *vrbs regia*, a Regall Citie vpon the Ryuer *Twyde*, *super ripam Twidi*, which diuideth England and Scotland, and if it was a Flamens, and Bishops See, as the auncient glory of it persuadeth to thinke, the Iurisdiction of it must needs extend into *Albania*.

6. Besides we finde both in Protestant, and other Antiquaries, to speake in their words, that 800. yeares before the comming of Christ, *Cunedagius King of all Britaine builded a Temple of Mars at Perche, that is now S. Ibons Towne in Scotland, and placed there a Flamine.* Therefore we may not singularly deny vnto this olde Citie, and Flamens Seate, which Antiquaries generally grant vnto all such in this time, to haue bene changed into a Bishops See. And Senerus who caused the wall of seperation to be made or finished, and defended, comming hither after the death of king Lucius, when this change of Temples into Episcopall Sees was generally made and confirmed, this Temporall seperation could not in any respect hinder the extension, and practise of spirituall power, and Iurisdiction, at that settling and establishing it heare generally in Britaine. And the Scottish Historians themselves, when they come to make Relation of their Conuersion in the time of Pope Victor, after S. Eleutherius time, and after the Britans, and Britaine had generally receaued the faith of Christ, and all Ecclesiasticall matters heare established, they neither say, that any one Bishop was sent vnto them by Pope Victor, but rather the Countraye, when it is hard to finde in Antiquities how any

greate,

greate, and temporally independing people, or Nation, such as the Scots then clayme to haue bene, except they were subiected to other Bishops, to rule and gouerne them in spirituall affaires, which is properly belonging to that highe spirituall dignitie, were conuerted without a Bishop, or Bishops.

7. And when S. Victor Pope sent Preachers vnto them, they doe say, that he sent them vnto them in, and throughout *Albania*, as if they, and not the Brittons had then possessed, and inhabited there: but they say, the Scots were then taught and instructed by Preists, which Pope Victor sent to preach the Ghospell of Christ vnto the vttermost part of *Albion*, *Sacerdotibus praeceptoribus, quos Victor Pontifex Maximus ad Christi dogma propalandum, in extremam miserat Albionem*; which furthest part of *Albion* is 300. miles distant, from that part of *Albania*, which ioyned with *Loegria*, *England*. Therefore we see clearely, that the Scots onely then liued in the furthest and most remote parte of *Albion*, or some Ilands thereof, and possessed not our greate *Albania*, the Brittons Countrey, and Possession: and in such sense they may call their small place, or places of aboude *Scotia*, *Scots land*, which could yet be very small when Iosephus in the Age before, had testified that it had no land at all: *Scotia terris nihil debet*: of which, and their place of habitation at land, I shall speake more when I come to their Conuersion in the time, and by the meanes and help of Pope Victor, in the beginning of the next Age; And for this present, and my purpose now concerning the Conuersion of the Brittons in *Albania*, this which I haue saide, sufficeth to let vs be assured, it was effected in the same time, and manner, as the other of our other Brittons in *Loegria* and *Cambria*, and by the same meanes, Mission, and Apostolike men, sent and directed hither, and heare their sacred Actions, and labours were confirmed by the highest Papall power of holy Pope Eleutherius.

Veremund. &
Hect. Boeth. l. 5.
Scot. Hist.

Iosephus orat. ad
Iudaeos apud
Egesipp. l. 5. c. 15.

THE XXVII. CHAPTER.

OF DIVERS BOOKES OR WRITINGS OF
S. Phaganus, Damianus, Eluanus, Meduunus, and others: Charters and Immunities of Pope Eleutherius, and King Lucius: the Scriptures heare receaued in the old Latine Translation, and the same Canon of them, which Catholiks now obserue, and followe.



WHEN our holy Ecclesiasticall state was thus settled in Britaine, that the memory and obseruation thereof might be more firmly fixed and impressed in the vnderstandings, and wills of men to haue duly in minde, and performe those duties which particularly belonged vnto them in this kinde, these holy Legats, as both Catholike and Protestant Antiquaries deliuer, committed these their Acts to writing, by which meanes they came, and not onely by Tradition, to the knowledge of Posteritie; and the Popes of Rome (to write in a Protestant Bishops phrase) tooke these their proceedings heare in Britaine, of all kingdomes their first begotten

Io. Bal. l. de
Script. Brit. cent.
1. in Eluan.

Io. Pitseus l. de
Illustr. Britan.
Script. ætate 2.
in Eluan. &
Meduino.
Antiq. Glast.
Manuscript. S.
Patri. Epistol.
Capgrau. in S.
Patricio. Leland.
in Arthur. assert.

The Christian mu-
nificence and bo-
nity of King Lu-
cius in this time.

Pope Eleutherius
granted many
priviledges, immu-
nities, and Indul-
gences heare.

The old Decrees of
the primative Po-
pes receaved heare
in this time.

child in Christ, as a Patterne, to diuide other Prouinces in to Parishes and Dio-
cesses, as they had done heare. *Quum in fine essent omnia ordinatione quadam per
Fugatium & Damianum in rem Christianam permutata, ut & apud Posterios cla-
riora perdurarent, membranis Eluanus & Meduinus dederunt Acta per Legatos li.
1. Inde ad nos, & non alio medio peruenierunt. Ex hoc & similibus fundamentis, ce-
pere postea Romanorum Pontifices occasionem Prouincias diuidendi in Paracias &
Diœceses.* A late Catholike Collector of holy Writers of this Nation, saith, that
Eluanus did write one Booke of the Originall of the Brittish Church: *Elua-
nus scripsisse perhibetur, de origine Ecclesiæ Britannicæ librum vnum.* And that
Meduinus wrote a Booke of the Acts of Fugatius, and Damianus in Britaine.
Meduinus Posteris tradidit Fugatij & Damiani gesta in Britannia, librum vnum.
The old Manuscript Antiquities of Glastenbury make mention of three
Bookes founde there, all which, or parts of euery of them, were written
in this time. The first is called, *Scripta Sanctorum Phagani & Deruiani.* The
writings of the Saints Phaganus and Deruianus. The second, had among
other things, how these holy Legats procured 10. yeares Indulgence to that
holy place. The third was, *Volumen, a Volume,* wherein were written the
Acts of the Apostles, and the Acts, and gests of S. Phaganus, and Deruianus.
*Volumen vnum in quo scripti erant actus Apostolorum pariter cum Actibus & ge-
stis Sanctorum Phagani & Deruiani.*

2. I haue mentioned before, how King Lucius wrote diuers Epistles to
the Pope, or Popes of Rome in his time, about the setting of Christian Re-
ligion in this kingdome. And as S. Eleutherius Pope of Rome directed him
by the Counsaile and aduise of his Clergie, and Nobles, he caused a collection,
and correction of Lawes temporall, to be compiled, and published, to go-
uerne his Christian kingdome by, which continued long after in writing,
among many both Brittish and other kings of this Nation, although with
some change or addition, as the times and other circumstances required in
such cases. This holy king also granted, made, and signed many writings,
Charters, and Donations for the defence, maintenance, and preservation of
Religion, and the cheife Teachers, and Professours thereof, as to the Vniuer-
sitie of Cambridge, the Schoole of Bangor, Monastery of Shaftesbury, and such
others, and to euery Archiepiscopall and Episcopall See in Britaine, both for
the assuring the old Reuenewes, and Priuiledges of the Archflamens, and
Flamens, as others new and more ample, which he conferred vnto them,
and such as should sitt and succede in them for euer.

3. In this time also the Rule of the holy Religeous men, I haue spoken of
before, was written, and obserued by them. And besides the generall con-
firmation of Pope Eleutherius, which I haue formerly spoken of, for the ra-
tifying and approuing the proceedings of his Legats, he granted very many
other particular Ratifications, and Immunities to certaine Parsons, and Places
heare: such was his Bull of Confirmation, which the Cambridge Antiquaries
contend he granted to that Vniuersitie: such his grant of 10. yeares of Indul-
gence at the request of his Legats to the pilgrims, that deuoutely visited the
old Church of Glastenbury: as likewise, that of 30. yeares pardon to all Bishops,
that should with deuotion come one Pilgrimage to the Chappell of S. Mi-
chaell there, as the Antiquities of that place giue testimony.

4. The Order of the holy Sacrifice of Masse, and other publike seruice of
the Church deliuered, and established heare at that time, was the Roman
Order, which the holy Legats our Apostles brought from Rome, who also

published

published heare the Decrees of the holy Popes from S. Peter to their time, many of which, so farre as our Protestant writers would giue mee leaue, and allowance vnto, I haue remembred before. This time and Age also is the first, wherein eyther the Scripturs of the Old, or New Testament, were by any auncient Authour receaued, and published in Britaine. For S. Eleutherius Pope in his Epistle to king Lucius maketh it, but a *nuper*, late thing to haue the holy Scripturs in this kingdome. By which also, as by the knowne ignorance of the Britans in those dayes, eyther in Greeke, or Hebrew language, it is euident they were receaued heare in the Latine tongue, vnderstood by all the learned of this kingdome of Britaine. Likewise we learne by the same part of Pope Eleutherius his Epistle to king Lucius, that the Primitiue Church both at Rome, and Britaine then receaued that Canon of holy Scripturs, and those Bookes to be Canonically, which the present Roman Church embraceth for such, and not that maymed, and mangled new Canon which our English Protestants with some others of their Schoole, would onely haue receaued for that peece of his Epistle, which is left vnto vs, being very short, and very few citations of Scripturs vsed in it, onely one out of the New Testament, and not about 4. or 5. out of the Old: yet among these so few, he citeth for Canonically Scripture such as these men disallow for such, namely these words by their Protestants Translation: according to king Salomon: *wisdom will not enter into a spitefull soule nor inhabit in a bodie subiect to sinne*. This is found onely in the second Chapter of the Booke of Wisdome: which with diuers others the sixt Article of our Parliament Protestant Religion disalloweth to be holy. And S. Gildas the most auncient Writer left vnto vs, citeth as parts of holy Scripturs, receaued by our Primitiue Christian Britans, diuers Bookes of holy Scripturs, which the new Religion doth not admite. The old Antiquities of Glaistenbury, which more plainly, and fully set downe the Apostolike Labours, and Trauailes of these holy Legats, then any other Monument we haue, and of many glorious Saints both of the Disciples of S. Ioseph and the Apostles, and of these Legats buried at Glaistenbury, and the long liuing of S. Damianus and Faganus there 9. yeares, and their greate deuotion to that holy place, and how their Disciples there liuing Religious Eremites by Succession 267. yeares vntill S. Patrike his comming thither, died and were buried there, but whether the Legats themselues there were interred, or returned thence, they doe not deliuer, but leaue it doubtfull: *hij vero duo sancti regionem istam in principio ad fidem Christianam conuerterunt, sed utrum ibi requiescunt, vel inde redierunt, non inuenimus scriptum. Ibi multi ex Discipulis Sanctorum Phagani & Deruiani requiescunt, qui per ducentos sexaginta & septem annos quidem alij post alios vsque Aduentum sancti Patricij in praefata Insula sicut Anachorita habitauerunt*. And so I end this second Age.

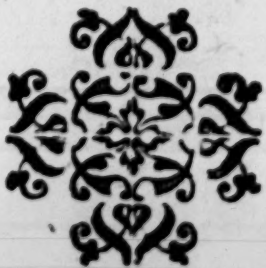
Eleuther. Epist.
ad Regem Luciu.
Leg. S. Edw.
Lambert. de leg.
Antiq. Godwin.
Conuers. of Brit.

The holy Scriptures receaued heare then, in the Latine tongue, with the same Canon of Bookes which the Roman Church now vseth.

Sap. 2.

Articul. 6. of
Prot. Relig.
Gild. l. de excid.
& conq. Britan.

The end of this Second Age.



T H E
ECCLESIASTICALL
HISTORIE
OF GREAT
BRITAIN.

THE THIRD AGE.

THE
ECCLÉSIASTICAL
HISTORIE
OF GREAT
BRITAIN

THE THIRD VOLUME

THE
**ECCLESIASTICALL
 HISTORIE**
 OF GREAT
BRITAINNE.

THE THIRD AGE.

THE I. CHAPTER.

WHEREIN IS DELIVERED, THAT S. VICTOR
 being now Pope, Seuerus Emperour, and S. Lucius yet King of
 Britaine, but shortly dying, S. Victor was Supream in gouernment of
 the whole Church of Christ, in Asia, Afrike and Europe, and particu-
 larly in Britaine, which so acknowledged, and receaued from him the
 true obseruation of Easter, as it had done with other Catholike customes,
 from S. Eleutherius before.



S I closed vp the second Age with the Renowned
 Pope S. Victor, Seuerus Emperour of Rome, and
 that our most Illustrious & relucient Lucius king of
 Britaine: So I must open my way, and passadge to
 the Third and next Centurie, by the continuance
 of the same Rulers in the worlde. S. Victor began
 his Papacie in, or about the yeare of Christ 194. as
 Marianus and diuers others write. But our Monks
 and Contrimen Matthew of Westminster, and Flo-
 rentius Wigorniensis giue him a later entrance to the See Apostolike. The
 former saith, it was in the yeare of Grace 198. *Anno gratie 198. Victor Roma-
 nae Sedis Pontifex effectus.* The other saith, that Pope Eleutherius liued vntill
 the yeare after this 199, when Victor was chosen. Martinus Polonus maketh
 him not Pope before the beginning of this Age, in the yeare of Christ 203.
 And therefore finding no memorable thing of this Pope belonging to the

Marian. Scot. l. 2.
 stat. 6. An. 194.
 Baron. Tom. 2.
 An. 194. Seuer.
 Binius Tom. 1.
 Concil. in Vict.
 Iacob. Gordon.
 An. 194.
 Matth. Westm.
 An. 198. Florent.
 Wigornien. An.
 199.

Ecclesiasticall History of Britaine vntill this time, I doe heare first remember him.

2. This holy Pope in his Epistle to Theophilus Patriarke of Alexandria, stileth himselfe Archbishop of the Roman, and Vniuersall Church: *Victor Romana ac Vniuersalis Ecclesie Archiepiscopus*. This Epistle with this stile of Archbishop of the Vniuersall Church, as our auncient and learned Historian Florentius Wigorniensis witnesseth, was written in the yeare of Christ 200, the 13. of the Calends of August: *Victor Romana ac Vniuersalis Ecclesie Archiepiscopus Theophilo, & Fratribus Alexandra Christo famulantibus, salutem in Domino: hac Epistola data est 13. Calendas Augusti*. Our learned and renowned Countryman also S. Marianus hath the same words, concerning this Supreme Spirituall stile, & power of Pope Victor ouer the Vniuersall Church, onely differing in the yeare from Florentius: *Victor Roma ac Vniuersalis Ecclesie Archiepiscopus*. To this dignitie of Supreamacy both claymed, & exercised by this holy Pope S. Victor, both forreine and English Protestants giue full allowance, when they plainly confesse that he excommunicated the Churches of Asia, for their obstinate error in the Paschall obseruation. *Victor missis literis, fratres omnes Asiaticos, & Ecclesias vicinas a se excommunicatione Ecclesie exclusos & reiectos palam denuntiat*. The same Title and preeminent power he both claymed, and executed by these men, when as they testifie, he excommunicated Theodorus for affirming Christ was onely man: *Victor Theodorum dicentem Christum purum hominem sine Deo esse, Ecclesiae eiecit*. And Interdicted all them, which vpon an Iniury done, would not be reconciled to him that had hurt them. *Sacris Interdixit illis, qui ob illatam Iniuriam reconciliari nollent ei, qui laesit*. And yet as both the Protestants, and all Catholiks acknowledge, he did not make any new ordinance in this, but as S. Pius had done before: *Pius Pascha die Dominica esse celebranda instituit*. And his Immediate Predecessor Eleutherius our Apostle had done the same: *Victor Papias, a 14. luna primi Mensis vsque in 21. celebraretur*. And the first generall Council of Nice, as our Protestants confesse, did approue this Decree of S. Victor. *In Niceno Concilio Victoris Decretum approbatum est. Et cautum est, vt Pascha die Dominico celebraretur*, and was heare receaued in our Britaine. And this is manifest, in that Decretall Epistle of Pope Victor, receaued by Protestants before, where he plainly saith, that his Predecessors had commanded before him, that which he did for keeping Easter. *Celebritatem sancti Pasche Die Dominico agi debere, & Predecessores nostri iam statuerunt, & nos illud vobis eadem Die celebrari solemniter mandamus, quia non decet, vt membra a capite discrepent, nec contraria gerant*. Where we see, he calleth himselfe the head of the Patriarke, and Clergie of Alexandria, and them his members. And giuing other Rules in that Epistle both about solemne Baptisme in the time of Easter, and not solene in time of necessitie, and not intermedling in Bishops causes, without the allowance of the See Apostolike of Rome, prouing it was so from the Apostles time, & confirming his Decree both by the words of Christ to S. Peter, and the first Epistle of S. Clement, which some haue questioned, he vtterly forbiddeth any man to alter or gaine say these Decrees. *Hec vero statuta nulla debent improbitate conuelli, nulla nouitate mutari: quia alia est ratio causarum secularium, alia diuinarum. Ea vos iudicare, ad Apostolicam delatum est sedem, quae praeter nostram vobis definire non licet. Auctoritatem, id est Episcoporum causam. Vnde ita constitutum liquet a tempore Apostolorum, & deinceps placuit, vt accusa-*

us vel iudicatus a Comprovincialibus in aliqua causa Episcopus, licenter appellet, & adeat Apostolica Sedis Pontificem, qui aut per se, aut per Vicarios suos eius retractari negotium procuret. Et dum, iterato Iudicio, Pontifex causam suam agit, nullus alius in eius loco ponatur, aut ordinetur Episcopus: Quoniam quanquam a Comprovincialibus Episcopis accusati causam Pontificis scrutari liceat, non tamen definiri, inconsulto Romano Pontifice permissum est, cum B. Petro, Apostolo non ab alio, quam ab ipso dictum sit Domino: Quaecumque ligaueris super terram, erunt ligata & in caelo: & quaecumque solueris super terram, erunt soluta & in caelo. Et alibi in Institutis legitur Apostolicis. Si quis putauerit se a proprio Metropolitano grauari, apud Patriarcham vel Primatem Diaceleos, aut penes Vniuersalis Apostolica Ecclesie indicetur sedem. Nihil aliud est fratres, talis praesumptio, nisi Apostolorum suorumque successorum terminos transgredi, eorumque Decreta violare. Culpantur enim ut scripsum est, fratres, qui aliter circa Episcopos iudicare praesumunt, quam Apostolica Sedis Papa fieri placuerit. Et quis est qui iudicat eum, quem Dominus sibi, & huic sanctae Sedi reservari voluit iudicandum? And as this holy and learned Pope, and Saint, claymed and exercised that highest spirituall power and Iurisdiction ouer the Churches of Europe, where he liued, and Asia, he tooke also vpon him the same supereminent superioritie ouer the Clergie and Churches of Afrike, the other part of the world, commanding them to peace, and concorde and vnitie in Religion, and either actually excommunicating, or threatning excommunication vnto those, that should disobey him in those commands: perlatum est ad Sedem Apostolicam, aliquos vestrum, nocere fratres velle, & ut cadant, decertare. Similiter in Sacramentis diserepare, & ob id contentiones & emulationes inter vos fieri, a quibus dissensionibus vos auertere, & in his concordare, & opem ferre vicissim, mandamus nam si hoc agere cito neglexeritis, & vicissim reconciliari non studueritis, ab Apostolica Sedis & totius Ecclesie communione vos pelli non dubiteris. where he expressly declareth his Authoritie, as Pope of Rome, to excommunicate the Bishops and Churches of Afrike, as he had done to those of Asia, both from the Apostolike, Roman, and Catholike Church of the whole worlde.

3. Now for his Power ouer the Churches of Europe, wherein his Apostolike Roman See, was by all Antiquaries, Catholiks and Protestants euer the onely cheife Apostolike Metropolitan Church, it cannot be questioned, when we shall finde, how euen by Ambassadge and entreaty, he sent Apostolike men into the furthest parts of this Iland to conuert it to Christ. And our Protestant Historians confesse, of this holy Pope, that being glad to encrease the faith of Christ through all parts of the world, sent into Scotland such well disposed parsons, as he thought most fitt for that purpose. The Scottish Historians say, he sent his Preachers to the vttermost parts of this Western and European parts of the world, and the Barbarous Inhabitants learned Diuinitie of those Apostolike Preachers which he sent. Incipere & nostri tum primum, sacras colere litteras, sacerdotibus praeceptoribus, quos Victor Pontifex Maximus, ad Christi dogma propalandam in extremam miserat Albionem. This will sufficiently declare, that the Primatiue Christian Britans, and Scots which were conuerted to Christian Religion, by these two renowned Popes, and Saints, S. Eleutherius and S. Victor, which so clearely and earnestly declared, and commanded the true Apostolicall obseruation of Easter, and had receaued also the first generall Councell of Nice, where the same was defined, and published to the whole Christian world, did not receaue their erroneus Paschall obseruance from their first Maisters, and Instructors in Religion, but by long later accidents,

and

Matth. 16.

Epist. 1. Clemet.

Victor Epist. ad
Vniuersos Epif-
copos Africar.
Tom. 1. con. &
apud Magdebur.
cent. 2.

Holinsh. Histor.
of Scotland p. 68.
in K. Donaldus.

Veremundus a-
pud Hector
Boeth. & idem. l.
5. Scotor. Hist.
prope finem.

Method. apud
Mar Scot. l. 2.
ætat. 6. &
Marian. ib. an.
203. in Seuer
Martin. Polon.
Supputat. col. 51.
florent. Wigorn.
Chronic. an.
189. vel 211.
Matth. Westm.
an. 195.
Manuscript. of
S. Peters Church
in Cornhill
Matth. Westm.
an. gratiz 201.

and ignorant Misinformations. Of Seuerus the Emperour, whether he was discended of our Britans Race, or other, I shall more particular entreate, when I shall bring him to continue long time, and to die in Britaine. Onely heare I say that by common cōsent he was a greate Persecutour of Chriltians, as both our owne writers, and others testifie, and therevpon stiled the fift persecuting Emperour after Nero. *Post Neronem, Seuerus quintam Persecutionem in Christianos excitauit, plurimique Sanctorum per diuersas Prouincias Martyrio coronantur.* Concerning our most Noble Protochristian king Lucius, as we are come to Ioye of his Immortall glory, and honour in heauen, by his happy Translation from a transitory terrestriall, to an eternall celestially and neuer ceasing kingdome, so we must bewayle the vnspeakeable want, and losse, which this kingdome long time by many miseries, and afflictions suffered by the death of so holy, iust, and prudent a Prince, and Ruler hapning by the most diligent Calculatours of time we haue, in the beginning and first yeare of this Age. *Anno gratiz 201. Inclitus Britannorum Rex Lucius in bonis actibus assumptus ab hac vita migravit ad Christum.*

THE II. CHAPTER.

OF THE TIME, AND PLACE OF KING LVCIVS

his death; That he did not die, or was martyred in Germanie. Neither had he any Sister called Emerita martyred there. It was an other Prince of Britaine after this time.

This our first Christian King Lucius died at Gloucester in Britaine.

The time of King Lucius death.

Matth. Westm.
an. gratiz 201.
Manuscript. Ant.
tiq. Eccles. S.
Petri in Cornhill
Londin. Matth.
Paris in Hist.
maiori apud Io.
Caium l. 1. Ant.
Cantab. Acad.
pag. 109. Mar-
tin. Polon. Sup-
putat. an. 188. in
Eleutherio.

Io. Bal. l. de
script. Britan.
cent. 1. in Lucio
Pio. Caius supr.
pag. 111.

BEING come to celebrate the day of the death of our glorious king Lucius, for the Ioy that he enioyed thereby, and bewayle it, for the vnspeakeable losse this Nation receaued thereby, we are to fall into the like difficulties, both of the time, and place thereof, which we passed for the beginning of his Reigne and Conuersion to Christ, before handled and dissolued: yet for the time of his death, the auncient Manuscript of S. Peters Church in Cornehill in London, and Matthew the Monke of Westminster haue giuen vs particular intelligence, that it was in the first yeare of this third hundred of yeares. Matthew Paris writeth the same. And Martinus Polonus, that testifieth king Lucius wrote to Pope Eleutherius concerning his Conuersion in the yeare 188. must needs giue euidence to that opinion, for certaine it is by all Antiquities, that king Lucius liued many yeares after that, to see his kingdome conuerted to Christ. And our Protestant Antiquaries with the best Authours (as they say) which confesse this first writing of king Lucius to Pope Eleutherius was not before the 178. yeare of Christ: *Hæc contigerunt anno à Christi aduentu in carnem 178. Ut potiores commemorant Annales.* For William of Malmesbury in his Manuscript History of Glastenbury, and other old Antiquities thereof, doe proue, that after S. Damianus and Faganus had conuerted this kingdome, by the Papall Commission of S. Eleutherius, they did continue 9.

yeares

yeares at the least at Glastenbury, king Lucius still living, and reigning heare. Polidor, Lilly, Hollinshed, Stowe, and other Protestants leane to this opinion.

2. About the day of his death there is better Agreement, for both those which say he died in Britaine, both Catholiks and Protestants, as also they which deny it, affirming he died in Germany, agree, that this was vpon the third day of December: *Lucius Pius Claudiocestriae tertia die Decembris vita sua finem accepit*. So writeth a Protestant Bishop of England, with others. And the Roman Martyrologe with others, which otherwise write of the place of his death consent: *Tertio Nonas Decembris Lucij Britannorum Regis, qui primus ex ijs Regibus Christi fidem suscepit, tempore Eleutherij Papa.*

3. The place and manner of his death is more questioned: diuers forreyne writers contend, that he forsooke his kingdome, and being made a Preist, and afterward Bishop, preached to the Rhetians in Germany, was Bishop there of Curre, and died by Martyrdome. The Roman Martyrologe inclineth to this opinion, making his death to haue bene *Curia in Germania*: At Curre in Germanie, saying plainly as I haue cited before, that this Lucius which died there, *was the first of the Kings of the Britans which receaued the faith of Christ in the time of Pope Eleutherius*. This is the greatest Authoritie I finde for this opinion, yet this Authour doth not take vpon him to say, that he was eyther Bishop, or Martyr, which he would not, neyther by his Order and rule of writing, which might not omit such things, could haue omitted, if he had knowne or probably thought eyther of them to haue bene true. And whereas this Authour confidently saith of King Lucius, that he was *primus ex ijs Regibus qui Christi fidem suscepit*, the first of the Brittainish kings which receaued the faith of Christ, it doth formerly appeare, that diuers Authours euen of this Nation which might better learne the truth hereof then a stranger, could haue written otherwise both of Aruiragus, Marius, and Coillus Brittainish kings. And I haue giuen sufficient warrant before, that for the faith and Religion of king Lucius in particular, it was Christian, before the Papacy of S. Eleutherius, and the generall Conuersion of the kingdome of Britaine, and not of king Lucius, was wrought in the time of Pope Eleutherius: And yet this Authour absolutely affirmeth that king Lucius himselfe did receaue the faith of Christ in the time of Pope Eleutherius: *fidem Christi suscepit tempore Eleutherij Papa*. Neither doth he in that, or any other place make any memory of S. Emerita, supposed by some others, to be Sister to our king Lucius, and departing forth of Britaine with him, to haue bene martyred in Germany, in, or neare Curre in Rhetia, to which in some Iudgments the Ecclesiasticall Office of that Church seemeth to giue allowance, at the least for one *Lucius regio stemate apud Britannos ortus*, borne of the Brittainish kingly Race, and his Sister S. Emerita; but this proueth rather, that it was not S. Lucius our king, but another of the Kingly Line, which I shall proue hereafter, to haue bene a Sonne of Constantius, and S. Helena Empresse, that honour of Britaine, an elder brother to Constantine the Greate Emperour, who became an holy Clergie man, and preached in those parts of Germany. Which together with the likenes, or Identitie of name, Regall Race, and nearnes in blood, gaue occasion to some to thinke, it was the renowned first Brittainish Christian king of that name which vndertooke that course of life and so ended it there.

4. That our first Christian king Lucius could not be Bishop there, is euident before, when I haue kept him so long in Britaine, that for Age he was

disabled,

Guliel. Malm.
l. de Ant. Com.
Glaston. Antiq.
Manuscrip. tab.
fixa Glast. Polid.
Virgil. Hist. in
Lucio. Lilius
Hist. & alij Hol-
linshed Hist. of
Engl. l. 4. c. 19.
Stowe Hist. an.
179. in Lucius.
Io. Bal. l. de
Scriptor. Britan.
centur. 1. in Lu-
cio Pio. Author
of the Engl.
Martyrol. 3. day
of December.
Martyrol. Rom.
die 3. Decemb.
& alij.

King Lucius did
not preach in Ger-
manie, neyther
was he martyred
or died there.

Author of the
Engl. Martyrol.
ex Eifengren.
cent. 2. d. 1. &
Breuia. Curiensi
4. Decemb.
Caspar Bruch.
Catal. Episcop.
Curiens. Io.
Stumpff. in
Rhetia. Magde-
burg. cent.
Guliel. Eifengr.
centenar. 2. Io.
Nacler. gener.
6. volum. 8.
Petr. de Natal.
l. 1. cap. 24.

Matth. Westm.
an. 115. Pontic.
Virun. Hist. Brit.
lib. 4.

Ægid. Schudus
in descript. Rhe-
thia cap. 15.

Caspar Bruchius
in Catal. Episc.
Curien. in Init.

Ioannes Naucl.
in Chron. gener.
6. pag. 565.

Sebast. Munster.
Cosmog. l. 3.
cap. 344.

disabled, for such a Iorney. Further they which hold he was Bishop of Churre in Germany, and Martyred there, say this Martyrdome of his there, was about the yeare of Christ 182. when I haue proued him liuing, and king still in Britaine 9. yeares after. Besides they say, that S. Emerita his Sister went with him, and was Martyred there also. But it is euident by our Histories, that our first Christian king Lucius had neyther Brother, Sister, nor childe, but he was *unicus patris*, and begotten of king Coillus in his old Age, hauing no other childe, *Anno gratia 115. natus est Coillo, Regi Britonum, unicus filius, quem vocauit Lucium, qui factus est patri gaudium & exultatio, quia in senectute, & quasi ab herede destitutus, genuerat eum.* Whereby is euident, that this king Lucius had neyther Brother, nor Sister named Emerita or any other. And with what probabilitie can it be affirmed that a king so holy, and louing of his Countries good, and quiet, hauing no Christiā heire to succeede him, would, or in conscience could forsake his native Country, and subiects in such a case, that were in iustice belonging to his cheifst chardge, which no other could execute, to preach vnto forreyners, which many of his subiects and others could, and at his request would most willingly haue performed. We reade in Histories that many descended of Regall Race, haue in such cases bene taken forth of their Monasteries, and Religeous Conuersation, to gouerne kingdomes, destitute of heires, but that a king so vertuous, wise, louing, and beloued of his Country hauing no such heire to succeede him, but by such course to expose and leaue his kingdome to so many certaine miseries, & calamities, as fell vpon Britaine by the death of king Lucius, and probably were foreseeene of all wise men, did, might, would, or could take such a course, Antiquities haue no example, iustice denieth it, charitie cannot allowe it. Further I shall proue hereafter that S. Emerita called the Sister of S. Lucius, was the Sister of Lucius Sonne of Constantius, and Helena, and so neyther daughter of king Coillus, nor Sister to our first Christian king Lucius, and so he could not be that Lucius which preached in Germany.

5. And where they say, he was Bishop of Curia, Ægidius Schudus a German Writer proueth, that Curia was not then builded, no such Citie in that Country, nor long after, and therefore with Caspar Bruchius in his Catalogue of the Bishops of that Citie, and others as well German and other Writers maketh the first Bishop of that place aboue two hundreds of yeares after the time of our first Christian king Lucius. Bruchius saith it was not a Bishops See, vntill about the 440. yeare of Christ: *Episcopatus Churensis vel Curienensis in Rhetis vnus ex vetustissimis Germania Episcopatibus, cepit circa annum Christiana Redemptionis 440. and maketh Asimo the first and Puricius or Pruricius the second Bishop thereof.* Thus these German Writers themselues, and others of them eyther doubt of, or deny that History. Iohannes Nauclerus much vrged for this Relation, maketh it onely a report, *fertur*: and ouerthroweth the History of the Church of Curre, so much stood vpon for this matter, in confessing that by this History that Lucius, which is said to haue preached in Rhetia, was conuerted by S. Timothie the Apostle S. Paules Scholler, dead long time before our S. Lucius was borne. Sebastian Munster saith plainly, that whereas there is a vulgar reporte, *à vulgo persuasum habetur* (he maketh no more of any Lucius preaching there) that one Lucius peeached in that place, if it were so, it could not possibly be our first Christian king Lucius, for he neuer went out of Britaine, but very godly liued and died heare. *Britannia ille Rex qui circiter Annum Domini 190. floruit patriam nequaquam exiens, pie apud*

suos obdormisit. Caspar Bruchius also doth plainly reiect all that Historie, as it is applyed by some to our king Lucius, and among other reasons addeth that the greate difference of yeares will not permit it to be true, *Numerus Annorum non conuenit*. An old French Manuscript Historie ioyneth in the same, and leaueth him liuing, dying, and buried in Britaine. And if we come home to our owne Historians, and Antiquities most likely to make the most true and certaine Relation of this their so renowned king, they set downe the yeare, the day, and particular place of his death, and the very Church, one of his owne foundation, where his body was enterred. The day and yeare they haue remembred before, the 201. yeare of Christ, the third day of December. For the place our old British History saith, he died at Glocester and was with honour buried there in the Cathedrall Church. *In Vrbe Claudiocestria ab hac Vita migravit, & in Ecclesia prima Sedis honorifice sepultus est*. So likewise writeth Ponticus Virunnius; *Vitam finiuit in Vrbe Claudiocestria sepultus*. Matthew of Westminster setting downe the time, as before, saith also he died at Glocester, and was honorably buried there in the Cathedrall Church. *Inclitus Britannorum Rex Lucius in bonis actibus assumptus, Claudiocestria ab hac Vita migravit ad Christum, in Ecclesia prima Sedis honorifice sepultus*. The same hath an ould Manuscript called *Compilatio de Gestis Britonum & Anglorum*, where, in Lucio is sayed, *in Vrbe Gloucestria obiit, & in Ecclesia prima Sedis honorifice sepultus est*. The old Authour of the French Manuscript, which beginneth, *or que nous sumes*: saith: *at the last he died at Gloucestre, and was interred in the Church of the Cheife See, Del primer See*. Our old English Chronicle saith: he reigned with much honour, and after died, and lieth at Glocester, so hath an old Latine Manuscript History: *mortuus est Lucius & sepultus in Claudiocestria*. The old Manuscript of S. Peters Church in Cornhill at London auoucheth from diuers Antiquities that he was buried at Gloucester where the Church of S. Francis was after builded, being at the time of his death the Cathedrall and Episcopall Church of that Citie, as I haue remembred. Ihon Harding also witnesseth of this Kings death and buryall at Glocester.

At Cairglowe buried after his dignitie.

6. And not to exclude the testimony of our Protestant Antiquaries in this Relation, in their Theater of great Britaine, written and cōposed by diuers of their best Historians, and published with their common applause, and Approbation, they make this History of King Lucius his death in Britaine a matter without question, true, and thus scoffingly condemne those writers Which would carry him to end his dayes in Germanye. *That this Lucius should be the Apostle to the Bauarians, or that his Sister Emerita was crowned with the Flames of Martyrdome fiftene yeares after his death, I leaue to the credit of Aegedius Schudus and Hermannus Scedelius the Reporters. Others of them plainly say: Lucius was buried at Glocester*. Yet this generall consent of Antiquitie for his first buriall at Glocester doth nothing hinder, but as the kuowne deuotion both of the Britans and Saxons after them towards holy Reliks did often and with greate reuerence and solemnitie remoue the bodyes of holy Saints, or parts of them for their greater honour. So it might or did after fall out with the whole body of this renowned king, or some part thereof. And the Tradition of Winchester is, that the whole body of king Lucius, or a greate part thereof, being once remoued before, was the second time Translated thither, & there lieth in the bodie of the greate Church vnder a marble stone eleuated about two foote frō the pauement, the same stone being now broken in two places, hauing ypon

Caspar Bruchius
in Catal. Episc.
Curien. propē
Initium.

Manuscr. Gallic.
Antiq. An. 196.

King Lucius died
and was buried in
Glocester in the
Cathedrall Church
there.

Matth. Westm.
ann. 201. Antiq.
Eccl. S. Petri in
Cornhill Lond.
Galf. Monum.
Hist. Brit. l. 5. c. 1.
Ponticus Virun.
Brit. Hist. l. 5. in
initio.

Matth. Westm.
201. in Chron.
Compilatio M.
S. de gest. Brit.
& Anglo. in Lu-
cio.

Manuscr. Hist.
Gallicar. Prin-
cip. Or que nous
sommes. In Lu-
cius.

Caxton, Histor.
part. 4. in K. Lu-
cius.

Manuscr. Hist.
Antiq. in Lucio.
Antiquit. Eccl. S.
Petri in Cornhill
Londini.

Harding Cronic.
c. 51. f. 44.

Theater of great
Brit. l. 6. c. 9. §. 18.

Aegidius Schu-
dus de Prisca
Rhetia: Herman-
nus Schedelius
c. 3.

Stowe & Howes
Hist. Titul. the
Romans in Mar-
cus Aurelius An-
tonius, Harrisō
descriptiō of Bri-
taine. c. 9.

S. Lucius body af-
ter translated to o-
ther places, or
some part thereof.

Manuscr. Gallic.
sup. c. 9.

Compilatio M.
S. de gest. Brit. &
Angl. in Lucio.

t, and those holy Reliks a Crosse of 7. greate brasle buttons, whereof 5. are set downe in length, and the other two making the perfect figure and forme of the Crosse, one on each side of the others making the length. And this reuerent Translation of king Lucius body to diuers places in Britaine is sufficiently insinuated, by the old Authour of the French Manuscript History, I haue cited before, who although he confidently affirmeth, that king Lucius died at Gloucester, *denia a Gloucestre*: yet he addeth, that he was afterward buried in the cheife See in the Citie of Caerlegion: *En Leglise del Primer See, cest assauoir en la cittie de Legions estoit enterres*, and this he saith, was in the 196. yeare of Christs Incarnation, *l'an de l'Incarnation 196. 4. or 5. yeares sooner then* others before haue set downe his death, except the forenamed Manuscript Compilation which hath the same Computation of his death saying, *sepultus est Anno Incarnationis Dominica 196. herede carens*.

THE III. CHAPTER.

HOW NOTWITHSTANDING THE DEATH
of King Lucius without Heire to succede in the gouernment of the kingdome, the Brittans perseuered constantly in the Christian faith: and the Scots by Preachers sent from Saint Victor Pope of Rome at the entreatie of their King Donalde receaued the faith, and as the Brittans continued in it vntill the Protestants time, euen by their owne confessions.



ND both to assure vs further of the vndoubted truth of those Histories, which testifie, the death and buriall of king Lucius to haue bene in Britaine, and not in any forreine Region, as also to giue vs better notice and triall what honour, peace and quiet spirituall and temporall with other happines this kingdome enioyed by king Lucius blessed life, and loste them by the losse of him: it is the constant agreement of Antiquities, that Britaine now made by his death destitute not onely of so worthie a King, but also of any certaine Heire, or Successor of that Regall Race, fell to intestine discord, and variance, by which it was miserably afflicted, long time vpon that occasion. *Caruerat ille sobole, oritur seditio inter Britones de successuro in Regnum: Romana potestas infirmata est.* A Protestant Historian thus writeth in generall of this matter: *King Lucius dyed without issue, by reason whereof, after his decease, the Brittans fell at variance, which continued about the space of fiftene yeares as Fabian thinketh, howbe it the old English Cronicle affirmeth that the contention betwixt them remained fifty yeares, though Harding affirmeth but foure yeares.* Which his words of Hardings opinion that this variance among the Brittans continued but 4. yeares, are to be ameded, for Harding setteth downe the dissensions of the Brittans, as other Historians doe, and maketh them of as long continuance, onely he saith, that Seuerus the Emperour came hither, foure yeares after the death of king Lucius, to seeke to appease things, so doth Matthew of Westminster, Florentius and others as farre as Harding doth, his words be these of king Lucius death.

The greate losse
Britaine had of
King Lucius his
death.

Galfr. Monum.
Hist. Reg. Brit. l.
5. c. 1. Virun. l. 5.
Histor. Matth.
Westm. An. 201.
Holinshed Hist.
of Engl. l. 4. c. 19.
Compilatio M.
S. de gest. Brit. &
Angl. in Lucio.

Matth. Westm.
An. 205. Florent.
Wigor. in Chro.
Marianus Scotus
& Martin.
Polon. in Seuerus.
Harding. Chro-
nic. c. 51. f. 44.

For cause he had non beire to keepe the land,
Through all Britaine the Barons gan discord
Vnto the time that Romans tooke on hand
To chose a Prince by their stedfast accord:
But 4. yere were gone or then they could accorde,
In which then Seuer the Senatour
Hether came to be their Gouvernour.

Where Harding doth limit the foure yeares, onely to the Romans, to take notice and deliberate of these things, and conclude to send Seuerus hither, saying.

But foure yeares were gone or then they could accorde,

Meaning the Romans about this matter, for it is euident both by Harding and all other Antiquaries, that Seuerus did not accord the Britans, but the variance continued heare during his whole life, and he was slaine at Yorke, in the same contention, as both Harding and all others testifie. Harding saith:

*But King Fulgen of Pighes and Scots againe
With hoost full great, seiged Ebranke citee
Which Seuer rescowed, and was slaine
And Fulgen also for beten there did die.*

And he continueth the Britans warrs, and tumults heare long time after Seuerus his death, and his sonnes after him, as other Antiquaries likewise doe, finding litle quiet heare, vntill the later end of Constantius, Father of Constantine the Greate, Emperour. Which will more appeare hereafter, so farre as it carrieth any connexion with our Ecclesiasticall History.

2. And yet notwithstanding such a worlde of vnquietnes heare, and many most or almost all our kings in the meane time being Pagans, the Christians heare were quiet for Religion by Antiquities. The auncient Manuscript of Winchester, saith, that from the first planting of the faith in Britaine, in the time of King Lucius to the first yeare of Dioclesian, an hundred yeares together, Christiā Religiō was quiet in peace, & the Religious men all that while liued quietly in their Monasteries. *Durauit Christianitas in Britannia a tempore videlicet a primo Anno Lucij Regis primi Britannorum Cristiani, vsque ad primum Annum Dioclesiani Principis quæta in pace, centum annis & tamdiu Monachi Deo seruientes prædictum vetus Canobium (Wintoniense) quæte inhabitabant.* S. Bede absolutely affirmeth of the Britans, that from the planting of the faith of Christ, among them in the dayes of King Lucius, they kept it vniolate, and whole in quiet peace vntill the times of Dioclesian, *Susceptam fidem Britanni vsque in tempora Dioclesiani Principis inuiolatam integramque quæta in pace seruabant.* Florentius Wigorniensis hath the verie same words: so hath Henry of Huntington. The old Manuscript History of the first state of the Church of Landaffe iustifieth, that the Britans kept this their first faith sincere without any stayne of error vntill the Pelagian Herisie. *Quam Christiana Religionis fidem sine aliqua prauæ dogmatis macula sinceram conseruauerunt vsquedū Pelagiana Hæresis orta est.* This is also the generall opinio of our Protestant Antiquaries. Yet we must not make this so vniuersall a truth, to thinke that all which receaued the Christian faith in those dayes of King Lucius, did Religiously obserue the same, and that all the Britans without exception were Christians: for we reade in S. Gildas, whose Authoritie we may not easily reiect: *præcepta Christi licet ab incolis tepide suscepta sunt, apud quosdam tamen integrè, & alios*

Harding Chron.
c.53.f.45.

Christians in Britaine quiet for Religion, vntill the Persecution of Dioclesian.

Antiquitat. Manuscr. Ecclesiæ Wintonien.

Bed. Eccl. Hist. l. 1. c. 4.

Florent. Wigor. Chron. An. 162.

184. Henr. Hunting. Hist. l. 1. in

Marcus Anton. Verus. Peruetus.

Antiq. Manuscr. de primo statu.

Landau. Eccles. Matth. Parker. l.

de Antiq. Britan. Goscelin. Hist.

10. Bal. cent. 1. de Script. Brit. Godwin Conuers. of

Brit. Theater of great Brit. & alij.

Gildas l. de Excid. & Conquest.

Brit. c. 7.

minus vsque ad Persecutionem Dioclesiani Tyrani nouennem, permansere. Although the Precepts of Christ which the Britans receaued in the time of King Lucius, were coldly entertained of the Inhabitants beare, yet among some they remayned whole, and with others not in such integritie, vntill the Persecution of Dioclesian the Tyrant.

3. We shall finde hereafter many continuing heare in Britaine in Paganisme, both of the Princes, and people, before Dioclesian his Persecution began, in this or any other Nation. Yet it will be remembred for euer to the eternall honour of those our Primatiue Christian Brittans, that notwithstanding the vniuersall Inundation of licentious Paganisme, which had reigned heare before, the hazard of the diffriendship of the Idolatrous Roman Emperours and Senate then swaying almost the knowne world, and diuers Persecutions of Christians raging in that time, and ciuill dissentions now further by the death of king Lucius falling out among our Brittans, yet in all these tempests of calamities, and afflictions they still without any interruption, or corruption continued in their holy Christian Religion, not onely secretly, but with externall glory, and splendor of Bishops, Preists, Religious men, and women, Churches, Altars, and their Ornaments, as I haue before remembred. And at this present, when in morall and wordly vsuall proceedings, nothing could haue bene more feared, then a relapse to Idolatry, by the death of so worthie, and holy a gouernour as king Lucius, a new zeale and deuotion was kindled in the harts of the Northren Brittaines, and Scots in imitating the example of him, and his happy Subiects in this kinde. For at, or presently after his death, King Donald then reigning ouer the Scots receauing from Pope Victor, as king Lucius before had done from Pope Eleutherius, holy Preachers, and Instructors, receaued and publikly with his wife, Nobles and other subiects, professed the faith of Christ. *Talem dederat Regi Donaldto animi pacis Princeps & Authour Christus Dominus, quod vera pietati aspernato malorum Demonum cultu, sese Paulo ante addixerat. Nam Seuerus imperante Romanis apud Victorem Pontificem Maximum, qui quintusdecimus post Petrum Ecclesie praeuit, per Legatos obtinuit, ut viri Doctrina & Religione insignes in Scotiam ab eo missi, se cum liberis & coniuge Christi nomen profitentes, baptisate insignirent. Regis exemplum Scotica Nobilitas sequuta, auersata impietatem, Christi Religionem complexa, Sacro fonte est abluta. Fuit annus ille quo Scoti ad lumen verae pietatis, Dei optimi maximi benignitate vocati sunt & recepti, ab eo qui primus fuit humanae salutis tertius, supra ducentessimum: Christ our Lord Prince and Authour of peace gaue such a minde to King Donald, that contemninge the worship of wicked Devils, he addicted himselfe to true pietie. For when Seuerus was Emperour of the Romans, by his Ambassadors he obtained of Pope Victor, the fifteenth after S. Peter, Which ruled the Church, that men renowned for Learning and Religion to be sent from him into Scotland, that might baptize him with his children, and wife professing Christ. The Scottish Nobilitie following the example of their King forsaking impietie, and embracing the Religion of Christ, was baptized. This yeare wherein the Scots by the mercy of God allmightie were called, and receaued to the light of true pietie, was the third aboue two hundred from the first of mans Saluation. Thus farre this Scottish Historian from the Antiquities of that Nation, to which their Protestant Writers doe also in substance consent, as also the Protestant Antiquaries of England. Among which one writeth in this manner: King Donald in the dayes of the Emperour Seuerus, sent a Messenger with letters vnto Pope Victor, being the 15. in number, as they say, after S. Peter, declaring vnto him, that he was fully minded*

The Scots with their King Donald receaued the faith of Christ from S. Victor Pope.

Hector Boeth.
Scot. Hist. l. 6.
f. 89.

Georg. Buchan.
Rer. Scoticar l. 4.
c. & Rege 27.
Holinsh. Hist. of
Scotl. in K. Donald.

to receaue the Christian Religion, and vterly to forsake the superstitious seruice of the Heathnish Gods, and therefore instantly required him to send some godly learned men, to instruct him in the right beleife. The Pope hearing this, and being glad to encrease the faith of Christ through all parts of the world, sent with all speed into Scotland, such well disposed parsons, as he thought most meete for that purpose, who at their arriual there, did their endeuour in such diligent sort, that not onely the King, but also through his exāple, a greate number of the Nobilitie were baptised, and clerely forsooke their former errors and Idolatrie. This was in the yeare after the birth of Christ our Sauour 203. The like haue other English Protestants of this matter, of whome one saith: Scotland receaued the faith in the time of Pope Victor the first in the yeare 203. and Idolatrie did quite cease vnder King Crakinte, who died in the yeare 313. Celestine the first sent Palladius thither to roote out the Pelagiā Heresie, which began to encrease there vnder Eugenius the second, who died in the yeare 460. Since this time the Realme continued longe in profession of the Romish Church vntill these later dayes, the Reigne of King Iames who now liueth.

4. Thus we see how ignorantly, or rather impudently some Protestants haue written, in affirming that because some of the Britans and Scots of this Iland at the comming of S. Augustine hither were fallen into old and exploded error of some Churches of Greece, that therefore without any warrant or Writer so affirming, they receaued their first faith from the Churches of Asia, when it is euident by all Antiquities, and these Protestants themselues, that the Britans did receaue Christian Religion from the Pope of Rome S. Eleutherius, and the Scots from Pope S. Victor, the two greatest Promulgers, and Defenders of the true Paschall obseruation, and greatest Enemies to the other erroneous custome, and abuse that euer were. And being so plainly confessed by these Protestants before, that the Scots which agreed in Religion with the old Christian Britans of this kingdome, as all Protestants and others agree, did continue in the Profession of the Romish Church from their first Conuersion, vntill the crowning of king Iames the sixt a Child in his Cradell, what a childish new vpstart Profession of Protestants must that needs be, by their owne confession, which beginning with not contradiction of a yet speechlesse Infant, to build one such a ground hath reiected the Authoritie of all Popes, Councels, Churches, holy learned Fathers, Saints, holy Kings and Christian Rulers in so many hundreds of yeares? Or how can any man, Scot, or other apprehend, that except king Donald his Nobles and Counsailers therein, had bene assured that the cheife disposition of spirituall affaires belonged to the See of Rome, and Pope thereof, that he a Christian in Iudgment at the least before, as so auncient and approued Antiquities proue, and in peace, and amitie with King Lucius of Britaine, where so many renowned Bishops, and Clergie men then liued, and to whome by the Testimonie and Decree of Pope Eleutherius before remembred, all Scots and Picts about this kingdome of Britaine were Feudatories and Subiects, and that in France and all other Nations betweene our Scots, and Rome, there were many holy and learned Christian Bishops and Clergie men, that he in prudence would, or could haue sent so solemne Ambassadge, and supplication to effect this suite to the Pope of Rome, whose Emperour then, or presently after, and before this holy worke was wholly effected, was the greatest enemy in the world to the Scottish Nation, with all force, malice, and Power he could, inuadinge it? Therefore we must needs conclude, euen by Protestant warrant, and allowance, that this whole kingdome of Britaine from the

Will. Harrison
descript. of Brit.
cap. of Relig.
Edw. Grymston
Booke of Estar.
in Scotland pag.
20.

All Britaine, both
Britans, Scots, and
others, Christians,
euer subiect to the
Pope in Spirituall
busines vntill
Caluins time.

first Conuerſion thereof to Chriſt, did euer and continually vntill theſe dayes of Ihon Caluine, that Father of the Engliſh Proteſtant Religion, in all dutie and obedience perſeuere in the vnitie, and doctrine of the Popes and Church of Rome, by whome it was firſt conuerted to Chriſtianitie.

THE IV. CHAPTER.

THAT 'ALTHOUGH THE BEING OF THE Scots in Britaine in the time of S. Victor is vncertaine, and not proued, but rather otherwiſe, yet the Inhabitants of the part now called Scotland, Britans or whoſoeuer, were conuerted in King Lucius and this time. The Biſhops of the conuerted Scots were euer true Biſhops, and they euer obedient to the See of Rome.



BUT before we enter into any further particulars of the Conuerſion of the Scottiſh Nation by S. Victor Pope, and his Apoſtolike Diſciples imployed therein, which is very ſparingly remembred in any Antiquities left vnto vs; to deliuer our ſelues ſo farre as we can from Ambiguities, and vncertainities, it is requiſite to ſay ſome what, at leaſt in generall of what parte, place, Country, or Iland, in, or about this great Iland of Albion, or Britaine, theſe Scots were, which are recorded to be conuerted at this time. For whatſoeuer the Scots pleade that this hapned to their Nation long after their entrance into this greate Iland, which they contend to haue bene in the yeare of the worlds Creation 4617. *Annum quo Albionem Scoti ingreſſi feruntur ab orbe condito tradunt ſupra quater milleſimum & ſexcenteſimum decimum ſeptimum.* This ſeemeth to be a ſtrange calculation, and not firme enough to be builded vpon: for how could the Scots liuing in darke ignorance of God, and heauenly things and knowing nothing of the Creation of the world, or ſuch things, but by all writers, a very vnlearned, rude, and barbarous people, exiled, baniſhed and wandering men, poſſibly haue any ſuch certaine Tradition of their arriual in Albion, in ſuch a yeare of the worlds Creation, of which they were long time after vtterly ignorant? And Hector Boethius the Scottiſh Histo- rian, which with other writers ſetteth downe this Conuerſion in the 203. of Chriſt, and yet maketh that to be in 5399. yeare of the worlds Creation, differeth from all other Computations, eyther of Nicephorus, recompting the birth of Chriſt in the 5500. yeare of the world, K. Alphonſus in the 6984. Euseb. 5199. S. Iſid. 5220. S. Cyp. to his time 6000. and S. Hier. & S. Aug. in their dayes 6000. long after S. Cyp. By the Roman Martyrologe 5199. betweene the Creation & Chriſt. By Marianus 4163. Mattheu of Weſtmiſter maketh an other accompt, ſome Engliſh Proteſtant Antiquaries, make the diſtance betweene the Creation 3066. others 3807. Others of them reckon otherwiſe. And by ſome writers it cometh to about 4000. yeares. Such and ſo manifold variances being among learned Chriſtians in this accompt, we may not eaſely admitt for certaine, what any man will therein propoſe from a Scottiſh Pagā ſurmised Tradition. Eſpecially when we haue many Antiquities, both Brittiſh, Engliſh,

When the Scots now ſuppoſed to be conuerted to the faith came firſt into Britaine, and where they now liued.

Hect. Boeth. deſcript. Scot. Reg. fol. 4.
Nicephor l. 1.
Hiſt. cap. 10. Alphonſus Rex.
Euseb. in Chron. Iſid. l. 5. Origin.
Cyprianus lib. Exhort. Martyr.
Hieron. in Epist. ad Tit. Auguſt. lib. 12. ciuit. cap. 10. Martyrolog.
Rom. Marian. ætate 6. an. 1.
Math. Weſt. an. 1. Proteſt. Angl. marginal. Annotat. in illum locum. Hol. inſh. Hiſt. of Engl. l. 3. cap. 18. Iacob. Gordonuſin Apparatu cap. 2.

and

and forreyne, Christian and heathen, to incline vsto thinke, that the Scots were not long after this time, so seated in any number in this greate Iland with such Power, or commande, that they could giue the denomination of Scotland, to any greate part thereof, or assume the name of a king vnto them, called *Scotorum Rex*, the king of the Scots, but they still remayned in the out litle Ilands, Hebrides, Mona, Orchads, Iona, and others. We finde in an Oration of Iosephus the Jew to his Countrymen in the time of Titus, speaking of the Roman Emperours Power at that time: *Tremat hos Scotia quæ terris nihil debet*, that our Scots then liued not in any greate part of Land, but at Sea and in litle Ilands neare vnto Britaine. Walterus Rollewink Authour of *Fasciculus Temporum* writeth, that the British Scots did begin heare, but in the yeare of Christ 74. *Scota gens oritur ex Pictis & Hiberis in Albania prope Angliam circa Annum Domini 74.* Which is manifest also by Matthew of Westminster, and others writing, that the Picts coming hither about that time, and finding none but Britans heare, desired to match with them in marriadge, which the Britans refusing, the Picts went to the Sots of Ireland in the yeare of Christ 76. and had wiues from thence. And the Scots thus came first into Britaine. *Picti uxores non habentes, filias & cognatas Britonum petierunt ab eis. At illi ut passi fuerunt repulsam, transfretauerunt in Hiberniam, & ex illa Patria mulieres reducentes, pueros suscepant ex Pictis & Hibernensibus Scoti originem habuerunt, quasi ex diuersis Nationibus compacti. Scot enim illud dicitur quod ex diuersis rebus in unum acervum congregatur.* Our English Protestant Historians thus relate this matter: King Marius hauing conquered the Picts, that came into Britaine, granted licence to them, that remained, that they might inhabite in the North part of Scotland, called Catnesse, being as then a Country in manner desolate without habitation: whereupon they withdrew thither, and settled themselves in those parts. And because the Britans disdained to grant vnto them their daughters in marriadge, they sent vnto the Scots into Ireland, requiring to haue wiues of their Nation. The Scots agreed to their request, with this condition, that where there wanted lawfull Issue of the Kings Linage to succede in the kindome of the Picts, then should they name one of the womans side to be their King. Thus the Picts next after the Romans, were the first of any strangers, that came into this land to inhabite, as most writers affirme, although the Scottish Chronicles auouch the Picts to be Inhabiters heare, before the Incarnation of Christ. But the Victory which Marius obtained against their King Roderike, chanced in the yeare after the Incarnation 87. neither was there any Writer of name, that made mention either of Scots, or Picts, before Vespasianus his time, about the yeare of the Incarnation 72. Henry of Huntington following (as he saith) Auncient Authours, *hec sunt quæ à scriptis veterum traduntur*, setting downe the comming of the Picts into Britaine, and their marrying with the Irish, setteth downe the comming of the Scots out of Ireland hither long after that time: *procedente tempore Venerunt & Scotti ab Hibernia in Britanniam.* Harding citing Mewinus the old British Writer for Authour, affirmeth, that the first Scots that came to Britaine, came in the 75. yeare of Christ. Giraldus Cambrensis maketh the first inhabiting of the Scots in Britaine to haue bene in the time of greate Nell, *Nelli magni*, King of Ireland, who was Father to king Laegirius, in whose dayes S. Patrike preached in that Country, which was not by any accompt before the yeare of Christ 418. *prædicto Nello Hibernia Monarchiam obtinente, sex filios Muredi Regis Ultonia in classe non modica Boreales Britannia partes occupasse. Vnde & gens ab ijs propagata, & specificato vocabulo Scotica vocata, vsque in bodiurnum diem Angulum*

Iosephus orat.
ad Iudæos, apud
Egesippum l. 5.
cap. 15.
Fascicul. Temp.
Anno D. 74.
Humf. Lhoid in
Breuiar. Britan.

Matth Westm.
Anno gratiæ 76.
77. Bed. l. 1. Hist.
Eccles. cap. 1.

Hollinsh Hist.
of Engl. l. 4. c.
15. Stowe and
Howes Hist.
Romans in Ma-
rius. Humfry
Lhoyd in Breui.
Brit. cap. in
descript. Scotiæ.

Henric. hunting.
Hist. l. 1.

Harding Cron.
fol. 42. cap. 50.

Girald. Cambr.
Topograph.
Hibern. cap. 16.

illum inhabitant, Where he confidently deliuereth, that the name of Scots, and Scotland in Britaine began heare at this time.

2. And although the Scottish Histories contend, that the Scots in Britaine had gathered a greate Armie of men and women, as their vse and neede was, against Maximus, which they had gathered out of Ireland, the out Ilands, and such Scots as were then come into Britaine, yet being ouerthrowne in battaile, they were so farre vnable after to make resistance, euen by their owne Chroniclers, that to vse their owne words, *A Proclamation comming forth from Maximus that all such as were naturall Scottish men should by a certaine day auoide out of those Countreyes that they possessed in Britaine, vpon paine of loosing life, and goods, and to deliuer vp their houses, and lands vnto such Brittons, and Picts, as were appointed by the Romans for to enioy the same. The Scots perceauing themselves not able to make any resistance, obeyed this commandement, some of them passing ouer into Ireland, some into the Westerne Iles, and some of them got ouer also into Norway and Denmarke, and many got entertainemen amongst the Roman souldiers, and went ouer with them into France. And so there was neither man, woman nor child of the Scottish Race left in Britaine, their Preists also and Religious men were banished and fled into the Ile of Iona. This was in the yeare of Christ 352. Boethius saith, this was about the 379. yeare of Christ, and the Scots had no king after this vntill the 422. yeare of Christs Incarnation. Scoti inde quatuor & quadraginta annis sine Rege ad Annum virginiei partus quadringentesimum vigesimum secundum fuere.* And they confesse, that Eugenius which wasthus ouerthrowne by Maximus, was but an Ilander of Mona. *Eugenius è Mona Insula*, and from thence made king of the Scots. Paulus Orosius scholler to S. Augustine the Doctor, liuing long after this time, confineth the Scots to Ireland, and the Iles *Meuaina* in his dayes: *Hibernia proprior Britannia a Scotorum gentibus colitur. Huic etiam Meuania Insula proxima est, & ipsa spatio non parua, solo commoda, aequè a Scotorum gentibus habitatur.* S. Bede also, both by Brittons, Saxons and Scots iudgments, the surest Authour we can haue in this matter, setting downe the comming of the Picts into these parts, first to the Scots in Ireland, and then landing in Britaine in the time of Marius, as I haue before related, longe after the Natiuitie of Christ, proueth that the Scots came hither longe after that time. *Procedente autem tempore Britannia post Brittones & Pictos tertiam Scotorum Nationem in Pictorum parte recepit.* And againe: *Hibernia propriè patria Scotorum est ab hac egressi vt diximus, tertiam in Britannia Britonibus & Pictis gentem addiderunt.* And the Scottish Antiquaries which would make so longe, and auncient a Catalogue of their kings, doe not at any time call them, or any of them in those times kings of Scotia, or Scotland, but kings of the Scots, *Scotorum Reges.*

3. And to returne to Ecclesiasticall matters againe, This is confirmed by this present History of the Conuersion of the king of Scots Donaldus by Pope Victor, and his Apostolike Preachers, among whome we doe not finde any one Bishop to haue bene sent, nor any Bishoprike erected in any place, where probably this king Donald, or any King of the Scots ruled, longe time after this. The Scottish Antiquaries themselves that stand so stiffely for the Antiquitie of their Nation, doe freely acknowledge that the first Episcopall See, that euer was, where their kings ruled, was erected in the time of Dioclesian his Persecution, and this in the Iland of Mona, and giuen to S. Amphibalus a Brittainish Bishop by king Crathlint, king of the Scots at that time. *Fuit id templum omnium primum Christiano ritu, vbi Pontifex sacerque Magistratus sedem ha-*

beret

Boeth. Scotor.
Hist. l. 7. Hol-
linshed Hist. of
Scotland in Eu-
gen. an. 352.
Georg. Buchan.
Rerum Scot.
lib. 4. in Reg. 39.

Hect. Boeth. in
Catal. Scotor.
Reg. in Eugen.
1. & Fergusio 2.
& l. 6. Histor.
Hollinsh. Hist.
of Scotland in
Fethelmacus.

Paulus Orosius
Hist.

Beda Eccles.
Hist. lib. 1. cap. 1.

Hector Boeth.
Scot. Hist. l. 1.
2. 3. 4. 5. 6. Georg.
Buchan. Rer.
Scoticar. l. 1. 2. 3.
4. &c.

Hect. Boeth.
Scot. Hist. lib. 6.
fol. 102.

beret primariam inter Scotos, cuius nostri meminere Scriptores, dedicatum. Nun-
 vocant Sodorensē Fanum. And they both confesse, that S. Palladius whome S.
 Celestine Pope sent to the Scots about 200. yeares after this, was the first Bi-
 shop which any Pope made & sent thither, & the first that consecrated other
 Bishops among the Scots. *Erat Palladius primus omnium qui Sacrum inter Scotos*
egere Magistratum, a summo Pontifice Episcopus creatus. And: creditur idem Pal-
ladius primus, Episcopos in Scotia creasse. And they set downe the Bishops, and
 places, which, and where he created them: Seruanus in the Iles of the Or-
 chades, and Toruanus for the Piets. *Palladius Sernanum Episcopum ad Orchadas*
Insulas creauit: Et Ternanum Piectorum Archiepiscopum constituit. These were
 the first Bishops which the Scottish Antiquities remember to haue bene either
 among them or the Piets, except S. Ninian, sent a litle before from the See
 of Rome, to conuert the Pietish Nation. The old Manuscript, and Capgrauē
 in S. Niniā his life say, that he there ordained Preists, consecrated Bishops, &
 diuided the Coutry into Parishes. *Ordinavit Presbyteros, Episcopus cōsecrauit, &*
totam terram per certas Parochias diuisit. He being a Noble Britan by birth prea-
 ched both to the Scots, Piets, and Britans that were in those parts, and dyed
 an old man about the yeare of Christ 432. about which time S. Palladius came
 hither. *Ninianus Episcopus sanctitate & Miraculis clarissimus, Scotorum, Picto-*
rum, Britouumque Doctor ad senium vsque, obiit felicitatis nostrae Anno 432.

4. It is an euident falsehood which a Puritane Scottish Historian speaking
 of this time of Paladius his preaching to the Scots affirmeth, that vntill then
 the Churches were gouerned by Monkes without Bishops. *Ad id vsque tem-*
pus Ecclesiae absque Episcopis per Monachos regebantur. For I haue shewed be-
 fore, how from the beginning of Christianitie the Churches of Christ in all
 places were gouerned by Bishops, and such euer ruled heare in Britaine also,
 thirtie or more in number heare in Britaine, and how the Northren inhabi-
 tants of Britaine that were Christians, whether Britans, Piets, or Scots, were
 subiect to the Archbishop of Yorke and the Bishops which were vnder him.
 And although at the first Conuersion of the Scots of this our Britaine, whe-
 ther continuing in the out Ilands, or in some small numbers within the maine
 kingdome, not being Owners or Possessioners of any Cities, & places, which
 were, or by the practise of the primatiue Church, might be allowed for Epis-
 pall Sees, they could not haue Bishops of their owne at that time, yet I haue
 instanced before that so soone as they came to enioy such places as might be
 allowed for Bishops Residences, they also enioyed Bishops, with all other
 Christian Nations, so they had S. Amphibalus in Mona Bishop of Soder there,
 S. Ninian and other Bishops consecrated by him. And a Protestant Antiqua-
 rie in his Historie of Scotland writeth, that the Scots had Bishops in the time
 of Maximus, and were banished then with the other Scots. And we finde
 many Auncient Bishops, as Machillas, Bruno, and others Successours to S.
 Amphibalus in Soder. And the Scottish Historians confesse, that the Hebrides
 Ilands, Galloway and the adioyning Countreyes were subiect to that Bishops
 See, till the time of king Malcome the third, about the yeare of Christ 1057.
Hebrides, Gallonidiam, ac illis vicinus Regiones Sodorensi Episcopo, cui in Mona
Sedes erat Sacra, vsque ad Malcolmi tertij Regis tempora in rebus paruisse diuini.
 And the same Scottish Antiquaries with others proue, that although their
 Bishops were commonly chosen at the first out of their Culdeis, holy Preists,
 or Monkes, yet they were consecrated and made Bishops, as others were.
Ex monachis & Culdeis Pontifices assumerentur. And to be assured, that these

S. Palladius sent
 by S. Celestine
 Pope, the first Bi-
 shop of Scots sent
 from Rome.

Hector Boethius
 Scot. Hist. l. 7. f.

133.
 Georg. Buchan.
 Ret. Scot. l. 5. in
 Rege 42.

Hector Boeth.
 Supr. l. 6. Holins.
 Hist. of Scotland
 p. 88.

Manusc. Antiq.
 & Io. Capgrau.
 in Vita S. Ni-
 niani.

Hector Boeth.
 Scot. Hist. l. 7. f.
 119. Io. Bal. l. de
 Scriptorib. Brit.
 cent. 1. in Ninia-
 no Bernicio.

Georg. Buchan.
 Ret. Scot. l. 5.
 Rege 42.

Holinshed Hist.
 of Scotland in K.
 Eugenius.
 Io. Bal. l. de Scri.
 Brit. cent. 1. in
 Brigida Lagen.
 Capgr. in S. Brig.
 Hector. Boeth.
 Scot. Hist. l. 9. f.
 187. Holinsh.
 hist. of Scotl. in
 Malcolme 3.
 Hector Boeth.
 Scot. Hist. l. 7.
 f. 133. Henric.
 Huntingdon.
 Hist. l. 3.

Manuscr. Ant.
in Vita S. Wiro-
nis Episc. Capgr.
Catal. in eod.

The Bishops of
Scotland were true-
ly consecrated, as
the Roman use
was.

Bed. Hist. Eccl.
l. 5. c. 24.
Capgrau. in S.
Ninian.
Manuscript. &
Capgr. supr. in
S. Wyron Episcopo.

The Christiā Scots
truly obedient to
the See of Rome.

Manuscr. Antiq.
de primo statu
Landau. Eccles.
Antiq. Glaston.
tabul. ligneis
Fixæ.
Guliel. Malm. l.
de Ant. q. Cæno-
bij Glaston.
Tertull. l. contr.
Iudæos c. 7. mag-
deburg. centr. 2.
cap. 2. Theat. of
greate Brit. l. 6.

Scottish Bishops were truly and ritely consecrated, it was an old custome of the Scots in the time of S. Wiro almost a thousand yeares since that when the Scots had any Bishop to be Consecrated, they sent him to Rome to be consecrated there: *moris erat apud Incolas Pastorem à se electum Romam manibus Apostolicis ordinandum dirigere, ordinatumque sedem & plebem reuifere.* And that holy Bishop, together with Plechelmus, which went with him, was so Consecrated by the Pope according to that custome, a custome so long since with that Nation, that it seemeth to haue benethere kept, and obserued from the time of the first Bishop there S. Ninian consecrated, and sent thither by the Pope of Rome. For S. Bede saith, that this S. Plechelmus which was thus Consecrated at Rome with S. Wyro by the Pope, was Bishop of Candida Casa (S. Ninian his See, both builded and founded by him) *Plechelmus in ea quæ Candida casa vocatur Episcopi Præsulatum tenet.* Which standeth in that Ile, or Peninsula, where this custome was to send their elect Bishops to Rome to be Cōsecrated by the Pope. *Moris erat apud Incolas eiusdem Insulæ Pastorem a se electum Romam manibus Apostolicis ordinandum dirigere.* Which is euident by the words immediately following: *ordinatumque sedem & plebem reuifere.* That the person thus elect and sent to Rome to be Cōsecrated Bishop by the Pope, should after his Consecration returne to his See and people of his Diocese, which must needs be this Scottish Iland where Candida Casa was; whether S. Plechelmus or Plechelmus returned, after his Consecration at Rome, and there held his Episcopall See, as S. Bede witnesseth, so this custome must needs be in that Scottish Iland. And except our Scottish Histories before deceaue vs, when they call Teruanus Archbishop, who was Bishop heare by S. Palladius, Pope Celestine his Legate, his ordination, all the Scots obserued or were bound to this custome. So that of all people in the world we may not call the validitie of the Scottish Bishops Consecration into any question or enter into the least suspition of any willfull reuolte of that people from the Church of Rome. Of Ignorance as in the Paschall obseruation, by distance of place, and troublesomenesse of times they may be accused, of any willfull error or disobedience they cannot be condemned.

5. Although I haue bene thus sparing vpon the remembred reasons, to affirme, that the Scottish Nation either in this greate Iland, or any the out Ilands thereof had before this time of S. Victor his sending Preachers to conuert them receaued the faith of Christ: yet I may be bold, vpon better warrant to deliuer, that generally for the most parte, the Inhabitants of that parte, now called Scotland, whether Britans, Piets, or Scots, did then or soone after receaue the Christian faith: for the Britans of that Country we haue heard before, that they were conuerted in the time of king Lucius by the Legats, and Apostolike Preachers sent by Pope Eleutherius. To passe ouer printed Authorities in all mens hands, the old Manuscript of Landaffe saith, that both king Lucius and the Nobles of Britaine, the name to the whole Iland then, were baptized, *Lucius & totius Britannia Primates Baptismum susceperunt.* The Antiquities of Glastenbury from old Annals of credit, *Tradunt bonæ credulitatis Annales,* doe deliuer that the Legats of Pope Eleutherius did preach and baptize through all parts of Britaine, *huic predicando & baptizando Britannia partes peragantes.* William of Malmesbury in his Manuscript Historie of the Antiquitie of that place, plainly teacheth, that they baptized, preached, and trauiled throughout the whole Iland. *Baptizantes, & predicantes & vniuersam Insulam peragantes.* And Tertullian speaketh directly of the Britans, when

he saith, *Britannorum Romanis inaccessa loca*. That the Britans in those places whether the Romans could neuer come, had receaued the faith of Christ, which must needs be vnderstood of the Britans which were then in Albania, now Scotland. And I haue proued before, that in the time of king Lucius Pope Eleutherius and his Legats heare did make all the Christians of that Northren part whatsoever they were, Britans, Piets or Scots, Bishops, Preists, others of the Cleargie or Laitie subiect to the Archbishop of Yorke. And the Scottish Antiquaries who pleade so much for their honour, say, that Pope Victor his Preists which he sent hither did not onely preach the faith of Christ vnto the vttermost parte of this Iland of Britaine or Albion: but instructed the people in Learning & Diuinitie. *Incapere & nostri tum primum, sacras colere literas, Sacerdotibus preceptoribus, quos Victor Pont. Max. ad Christi dogma propalandum in extremam miserat Albionem.* And by these Apostolike men thus sent from Rome by Pope Victor, many of the Piets also which inhabited in the North of Britaine, were couerted at this time, or before in the Couersion in the time of king Lucius: for allthough S. Ninian which came hither about the end of the fourth hundred of yeares of Christ, is commonly reputed the first Bishop, especially Consecrated at Rome, and expressely by the Pope sent to that Nation, yet many of them were long time before conuerted to Christian Religion and finding no other generall conuersions heare, in our primatiue Church but vnder Pope Eleutherius and Victor, we must ascribe these Piets Christianitie to them or their Disciples.

6. Christian Religion was so propagated among these Piets, in the later end of this Age, that the very women of that Nation were able in dispute to confownd the best Learned Pagans. Among them there was one most renowned not onely by our Irish, Scottish, British, or English Antiquaries, whether Catholiks or Protestants, but by the auncient Greeke writers, among whome Theodoret with others witnesseth, that a Christian Pietish woman so with reasons, and Miracles conuined a king and Queene with many others in Ireland, in the time of greate Constantine Emperour, that a Bishop was sent to that Nation, to perfect that she had so happily begun. And we finde that longe before the comming of S. Ninian, both the King namely Heirgustus and people of the Piets generally were conuerted Christians, and at the comming of S. Regulus thither with the holy Reliks of S. Andrewe the Apostle, entertained and reuerenced them with greate zeale, and deuotion, and built a Church in honour of S. Andrewe, endowing it with greate possessions, and pretiously adorning it with all things belonging to Christian Religion, all this was longe time before S. Ninia came hither, that the king & people of the Piets were thus zealous in Christian Religion; which could not probably proceede from any later or other Originall the this sending of preachers hither by Pope Victor, which a Protestant Antiquarie confesseth plainly by this his calculation of time: *whilest these things were thus in hand, the Mates, Piets and Caledoniens receaued the faith. This Conuersion of the North parts fell out in the sixt yeare before the warres that Seucrus had in those quarters, and 170. after the death of our Sauour Iesus Christ: Which was the 203. of his Incarnation, the very yeare before assigned by all Histories of Pope Victor his sending Preachers into those parts. Which is further confirmed by the firme assistance and ioyning of the Piets and Scots then with the Christian Britans against the Romans, testified by all Antiquities. Which we cannot better impute to any other motiue, then their new vnion in Christian Religion, being*

enemies

Hector Boeth.
Scot. Hist. l. 5. f.
89. 90.

Hector Boeth.
Scotor. Hist. l. 6.
f. 104. 105. Ann.
Scotici ibidem.
Hollinsb. Hist.
of Ireland. Mar-
cus Antonius de
Dominis l. 2. de
Repub. Christ.
c. 8. p. 277. 278.

Hector Boeth.
Scot. Hist. l. 6. f.
108. 109. Hollins.
Hist. of Scotland
in Angusianus
An. D. 369. Will.
Harris. descrip.
of Brit. c. 9.
Will. Harrison
supr. c. 9.

Arnold. Merm.
Theatro conu.
Gent. p. 123.

Humfry Lhoyd
Breuiar. Brit.
Thom. Twyne
f. 35. 36.

Fol. 37.

Fol. 40.

Dion. Cassius
in Seuerus.

Fol. 47.

enemies and at variance before. Arnoldus Mermannius in his Treatise Of the Conuersion of Nations to Christ, confirmeth the same, for speaking of the Britans Conuersion in the time of king Lucius and Eleutherius, saith, that the Scots, Picts, Irish, and other Ilanders of this Climate did at, or about that time receaue the Christian faith, though they then had no Bishop. *Scoti, Picti, Hiberni ceterique eius climatis Insulares, videnter eodem tempore fidem accepisse, sed Episcopum non ita, si Venerabili Bedæ credendum est.* And this, with that is laide before, is sufficient for the Conuersion of the Scots about Britaine, wheresoeuer they were seated.

7. But to allowe them eyther habitation then in this greate Iland, or to haue had that time any Bishops, I dare not for the reasons and Authorities I haue alledged before: And yet might write more plainely, and not singularly of this matter, if I should speake onely in the words of Protestant Antiquaries, among whome two principall men haue with greate applause with many men of their Religion, thus published to the world. Neyther was there any Writer of name, that made mention eyther of Scots or Readshanks before Vespasians time, about the yeare of our Lords Incarnation threescore and twelue, at what time Maurigus, or Maus, or Aruiragus reigned in Britaine. For our Chronicles doe reporte of a Nation which liued by Piracie and Rouing vpon the Sea, comming forth of Sueuia, or Norway, hauing one Rhythercus to their Captaine and landed in Albania, wasting all the Countrie with robbing and spoyling so farre as Caerleil, where he was discomfited and slayne by Meurigus, and a greate many of his men also, and those which escaped fledd to their ships, and so conueyed themselves into the Orchades, and the Iles of Scotland, where they quietly abode a greate while. These after they had taken hart of grace, and were growen to some power, out of these Ilands in their litle leathern boates, such as our fishermen doe vse now a dayes, a long Scotland were wont to robbe and spoyle shephards and husbandmen. Vntill that about the yeare of our Lord 290. when the Romans and Britans were both at ciuile warres, for the purple Robe which Carusius wore, and after him Allectus, they entered generally into Cathenesia, and Caledonia, and druing thence the Brittish Shephards, and Heardsmen and calling vnto them the Gatheli out of Ireland, which are now called the Scots, were so bold as to prouoke the Britans in open warre. Dion a man which had bene Consul, and familiar with Seuerus the Emperour, and vnto him dearely beloued, whilst he declareth his expedition into Britaine at lardge, not once speaketh of the Scots, or Readshanks, being very well knowne to all men, that he conueyed all his force and Power into Albania or Scotland. For quoth Dion, the Meati, and Caledonij two diuers kinds of Britans, reuolted from the Romans, and Seuerus calling together his souldiers, commanded them to invade their Countrie, and kill all that euer they mett. If the Scots had bene in Britaine at that time, the Reporter hereof being a friend, neyther after him Herodian, who in sufficient long discourse hath sett forth that voiage, would haue defrauded an Emperour so ambitious and thirsty of honour, as Seuerus was, of his due prayse. Wherefore it is as euident as Noone dayes, that at this time, which was about two hundred and two yeares after the Incarnation of our Lord, the Scots had no seate in Britaine. Ouer and besides all this, neyther Eutropius, neyther Spartianus, neither Capitolinus, neyther Lampridius, neyther Vopiscus nor Aurelius Victor, who haue all written the expeditions and warres of the Roman Emperours in Britaine, haue in any place made mention of the Scottish or Readshanks name. And they conclude in this manner: it appeareth manifestly that at this time, that is to witt in the yeare of our Saluation 410. The Scots possessed no certaine place in Britaine, but many times vsed to make Irruptions out of Ireland, and by litle

and

and litle subdued the North parts of the Iland, and at length hauing driuen thence the Inhabitants, establisbed their kingdome there vnder Valētinian the youger in the yeare of God Incarnate 444. when as now the Romans had left off the charge and care of Britaine. An other Protestant Antiquarie saith confidently: sure it is that no speciall mention of the Scots is made, till about 300. yeares after the birth of our Saviour, And the old Brittain History inclineth to hold, that Carausius gaue the Picts their first place in Albania to inhabite, and they matching with the Britans which dwelled there, continued to after Ages. *Victoria cessit Carausio. Qui vt triumphum habuit, dedit Pictis locum mansionis in Albania, vbi cum Britonibus mixti persequens eum manserunt.* And Matthew of Westminster with some others maketh it the yeare of Christ 202. before Carausius entered into this busines.

Holinsh. Hist. of Engl. l. 3. cap. 10. Galfr. Monum. Hist. Reg. Brit. l. 5. c. 3. hard. Cron. c. 54. Matth. Westm. an. 292.

8. And the Scottish Historians themselues doe acknowledge that 48. of their first kings, as they call those their Leaders, were buried in a litle Out-Ilād called Iona or Columkill: And also 4. petty Irish and 8. such Noruegian Princes; and to this day there is euidence thereof. *Eminent inter ceteros Tumuli tres, in Occidente cuiusque parte lapis inscriptus, quorum Tumuli sint, indicat. Qui medius est, Titulum habet, Tumulus Regum Scotia, ferunt enim quadraginta octo Reges Scotorum ibi fuisse humatos*, an Argument sufficient, what litle interest they had in Britaine, when their so called kings had no place of buriall heere. Neither can the Scots say, they vsed that Iland for buriall vpon deuotion, for the holines thereof by the Monkes there, and not necessitie, for by their owne confession, their respect to that Iland grewe but from the time of Fergusius the second, who first founded the Monastery, and funerall place for the Scottish kings there, as these men confesse, *Fergusius Abbatiam condidit, vbi Scotorum Regum deinceps voluit esse sepulchrum*; who, as they write, was the 40. king, and Malcolme Cammoir after their 86. king changed that place of buriall, and it was time, for in the next king Donaldus his Brother his time, the Scots lost that, and all those Hebrides Ilands, the Danes and Noruegians driuing them from thence. Betweene which two Scottish kings, we cannot finde 48. to be buried there, or where els. Yet these Scottish Antiquaries agree, that very many of their kings in that time were not buried there in that funerall Ile, but in other places: neyther deny, but diuers which were buried there, were very wicked, and Impious men, farre from being such as had any deuotion to that holy place, or any thinge that was Religeous. Therefore we must needs acknowledge, that this was not onely a buriall place of deuotion, but some necessitie was intermixed with it. Therefore no meruayle if these Scots had no Bishops in Britaine, when they had neither Sees nor Cities for eyther Bishops, or themselues in this kingdome.


Georg. Buchan. Rerum. Scotie, l. 1. William Harrison descript. of Brit. p. 40. in Iona.

Hector Boeth. in Catal. Reg. Scot. & Hist. Scot. l. 7. & 8. Georg. Buchan. Rer. Scot. l. 4. 6.



THE V. CHAPTER.

HOW THE EMPEROVR SEVERVS, WHICH
came into Britaine and ruled heare King, after Lucius, was of the
Regall Race of the Britans and true Heyre to the Crowne
beare, and so of others reigning beare af-
ter him.

1.  **H**EN Ecclesiasticall affaires had thus proceeded with the Scots, and the Britans continued in variance and contention about a Successour to king Lucius in the kingdome, Seuerus Emperour came hither, some say, to quiet the debates, others affirme, it was to winne honour to himselfe, being accompted very greedy and ambitious thereof, & to reduce the kingdome wholly to the Romans subiection, not willing that any Britan heare borne should Reigne, and therefore as some write they made a Decree and Lawe among them against such gouernment. *Eo fere temporis, post Lucium Regem Britonum extinctum, Romani gnari Britannos Reges multarum in populo seditionum, & rebellionum in se fuisse Authores, ut res Romana in Britannia foret quietior publico vetuere Decreto, ne quispiam Britannici sanguinis deinceps regia insigniretur dignitate.* If there was any such Decree of the Romans, it could neyther be vpon this surmised motiue, that the British kings had bene occasion of many Rebellions, and Seditions against the Romans, for it is euident that in the time of the three last kings Marius, Coilus, and Lucius, peace was duely kept with the Romans, and their Tribute payed vnto them, and these kings discended of Genuissa a Roman Lady of the Emperours kindred, as well as from king Aruiragus the Britan, did participate both of the Brittish and Roman blood. And these were the onely kings were heare after the composition betweene the Romans and Britans in the time of Claudius, and Aruiragus, when Aruiragus marrying the daughter of the Emperour ioyning the Brittish and Roman Regall and Imperiall Lines together thereby ended all debates betweene them.

2. Neither did any such Decree probably passe the Romā Senate, that none borne of Brittish blood should after ward be king in Britaine, if we will be guided either by reason, or Authoritie herein. For how could the Romans the neither hauing such power, or possessiō, take vpo the such a definitiue sentence? This had bene the next way to haue made a generall defection from them heare of all Britans. And I haue proued before, that the Britans except in some Municipall places, were gouerned by their owne, and not the Romans Lawes. And for Authoritie, we wat not those that write how both our next Kings heare that came from Rome after this imagined Decree, Seuerus, and Bassianus his sonne and successor heare, were, *Britannici sanguinis*, borne of Brittish blood, and yet both of them our kings in Britaine, and Emperours also, and by some Antiquaries the next Heires to the Crowne of Britaine: Harding in his Chronicle thus testifieth from Antiquitie of Seuerus:

Seuerus thus the worthie Senator

Hector Boeth.
 Scot. Hist. lib. 5. f.
 86.

Will. Harrison
 descr. of Brit. c.
 22. Harding
 Chron. c. 52. f. 44
 & alij apud Har-
 rison supr. Ra-
 phael Hollinsh.
 Hist. of Engl. l. 4.
 c. 21.

Disce-

*Discended downe right Heire to Androgeus,
The eldest sonne of Lud that with the Emperour
Out of Britaine went with Iulius,
Which Senator aforſaid Seuerus
To Britaine came, and was introniſate
And with a crowne of gold was coronate.*

Therefore if Seuerus the Emperour was discended downe right Heire to Androgeus, the eldest sonne of king (Lud the wordes of these Authours so absolutely and consequently not without good warrant affirming it) he must needs both be discended of the Regall British Race, & be also the vndoubted next true Heire to the Crowne of this kingdome at that time: all other Lines which might by any probabilitie make claime before him, being now extinct. And this of itselfe (besides that I shall add hereafter) is more then any Authour of like credit to him I haue alleadged doth bringe to proue that Seuerus was not discended by lineall and lawfull birth from our British Regall Race, but some other, in which I finde a silence in Antiquitie, onely diuers write, (and nothing hindering his Regall British Genealogie) that he was borne at *Leptis* in the Prouince of *Tripolis* in Afrike, and was the onely African that euer was Emperour: yet none of them denieth thereby his discent from British Parentage, but some of them yeld to that which confirmeth it, and his Auncesters being strangers so long out of Britane, as from Iulius Caesar his time, no wonder if he was borne in that place of Afrike. For I haue shewed before that in the time of Vespasian, we had many thousands of Britans went into those parts, and without question diuers of them married, and continued there in their Posteritie: so did diuers Britans at other times, euen with wiues and children, goe to Rome, and from thence were disposed into diuers parts neuer returning hither.

3. Baronnius with others confessing that Seuerus was discended of most noble Parents, *constat Seuerum fuisse Maiorum claritudine nobilissimum*: & yet not able to describe his Auncestrie, doth sufficiently proue him a stranger to those Countreyes, and their Historians. And to make further Manifestation herein, although he was borne in Afrike about *Tripolis*, so farre from Britaine, yet he had Married a British Lady, as diuers of the same Authours and others testifie, and had by her Bassianus his sonne, after king of Britaine, and Emperour also. Some say her name was Martia, and the first wife of Seuerus, and Sister of Fulgentius the Britan that warred against, and slew, Seuerus at Yorke, *Fulgenius Matris Bassiani frater*, as the British History reporteth. And this British Lady could not be Married to Seuerus after his comming into Britaine, but longe before, where he then liued in the East parts of the world. For in Britaine he liued but a short time, by our Protestants calculation in their Catalogue of the kings of Britaine, 4. yeares. The Magdeburgian Protestants haue the like accompt, following Eusebius. Florentius Wigornienſis maketh his aboade heare but three yeares. The Monke of Westminster scarcely alloweth him 2. yeares continuance heare. The like haue others, all agreeing he was old and feeble at his comming hither. Yet Bassianus his sonne by our British Lady was so old at his death, that he succeeded him both in this kingdome and the Empire, who being Emperour but 6. or 7. yeares was, as Dio and others write, at his death goeing on his 29. yeare of Age, *etatis annum a-gens vndetrigisimum*: Allmost 20. yeares olde, when his Father first landed in Britaine.

Florent. Wigor.
Chron. an. 181. &
203. Matt. West.
an. 192. Marian.
Scot. at. 6. Mar-
tin. Polon. An.
213. Henr. Hun-
ting. l. 1. Hist. in
Seuero.

Baron. Tom. 2.
Annal. An. D.
195.
Manuſcr. Gallic.
ant. c. 109. Matt.
Westm. an. 206.
Galfr. Mon. Hist.
Reg. Brit. l. 5. c. 2.
Rich. Vit. Hist. l.
4. Io. Selden A-
nalect. c. 7. Galfr.
Mon. sup. l. 5. c. 3.
Prot. Cata. Reg.
Brit. in Seuero.
Magdeburg.
cent. 3. c. 16. Flor.
Wigor. 198. 220.
Matth. Westm.
An. 205. 206.

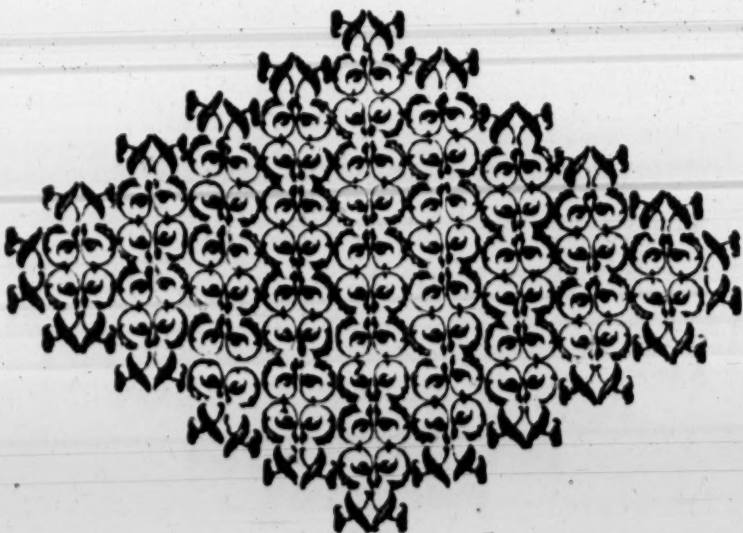
Dio in Caracal-
la.

Galf. Mon. Hist.
l. 5. c. 2. Harding
Chron. in Seuer.
c. 52. & alij.

Hector Boeth.
Scot. Hist. l. 5. f.
87.


Galfrid. Mon.
Hist. Reg. Brit. l.
3. c. 20. l. 4. c. 1. 2.
3. 4. 5. 6. 7. 8. 9.
Matth. Westm.
stat. 5. ca. 25. 26.
27. 28. Hard.
Chron. c. 41. 42.
43. 44. Holinsh.
Hist. of Engl. l. 3.
c. 10. Stowe and
Howes Hist. in
Lud. Cassibelan.
Theomantius.
Balæus l. de Scri.
Brit. centur. 1. in
Fulgenio.

4. Therefore it is so farre from being a disproofe of Seuerus his discent from the Regall Race of our Britās, because he was borne in Afrike, that liued so remote from hence, & with so many difficulties ioyning himselfe in Marriadge with a Lady of Briraine, & of so Noble a Family that her brother claimed to be king heare, is a pregnāt Argumēt that he also was of our Brittish kingly Race, and so discented as our Antiquarie hath before described. And in this respect being the fittest & most likely mā, by his true Title to the Crowne of Britaine, with the vnion of the Roman & Brittish forces to appease the Tumults heare, & by this his vndoubted Right to the Crowne of Britaine, he was so cōfident to effect this designe, that he brought but two Legions of Roman Souldiers to assist him. For the more willing enterprise whereof, Britaine the Natiue Country of his Empresse she still liuing, and Bassianus their sonn's vndeniable Title to be king heare after his Father, called vpo him to take this expeditiō in his owne parson, otherwise most vnfit for such a Iorney and attempt, for as diuers write he was not onely olde, but so lame and trobled with the Goute, that for the most part he was carried in his bed-couche. *Senex iam & morbo articulari laborans, lectica plurimum vehebatur.* Thus it appeareth how probable it is, that Seuerus was not onely discented of the Line of our Brittish kings, but was immediate true Heire to the Crowne of Britaine, for being granted, that he was right Heire to Androgeus the eldest sonne of king Lud, there could be none to claime it before him. For it is the generall consent of our Historians, Brittish or Saxons, Catholiks or Protestants, that king Lud left two sonnes behinde him younge at his death, the forenamed Androgeus being the eldest & vndoubted Heire of Britaine, and Theomantius, or Tenancius the secōd: & two Brothers, Cassibelan which next ruled in respect of the Minoritie of his nephewes, (Androgeus the eldest going a way with Iulius Cæsar) and Nennius: after Cassibelā (by the departing hence of the eldest brother Androgeus) Theomantius ruled. After whome Aruiragus, Marius, Coillus, and Lucius by whose death without Issue or Heire in Britaine, the immediate true Right of this kingdome belonged to Seuerus. And after Seuerus his death Bassianus his onely sonne by the Brittish Empresse his wife, Sister to Fulgenius of the Regall blood of Britaine, *Fulgenius vir sanguine Regio clarus*, and so neare Titler to the Crowne, that he with greate assistance aduanced his claime vnto it, being both by Father and Mother (his Father & Vncle taken away by death) the next immediate Heire was both king of Britaine and Emperour by all Antiquities. And by this we finde how vntrue, or to no purpose the supposed Decree of the Roman Senate was to disable those to gouerne heare, which discented of Brittish Parents.



THE VI. CHAPTER.

OF THE STATE OF CHRISTIANS ESPECIALLY,
in Britaine in the time of Seuerus, vnder whome although in some
parts there was greate persecution of Christians, yet not heare
in Britaine, but the Christians were heare in quiet
without affliction.

I. OW to speake somewhat of Seuerus his Alienation or affection, from, or to Christian Religion, it is the common opinion, and our owne Antiquaries be of the same, that in diuers places of the Empire, he was an enemy so farre vnto it, that many terme him the fift Persecutor among the Emperours after Nero, and many Christians in diuers Prouinces were Martyred in his Empire. *Post Nerone Seuerus quintam Persecutionem in Christianos excitauit, plurimique Sanctorum per diuersas Prouincias Martyrio coronantur.* And it is so certaine by all forreine Antiquities, that there was such Persecution in his time, that it was almost a common opinion that the comming of Antichrist was at hand, as an Ecclesiasticall Writer of that time hath left to Posteritie: *propterea quod persecutionis tumultus contra nos excitatus multorum mentes, tam grauiter perturbaret, Antichristi aduentum, omnium ore atque sermone iactatum, iam tum appropinquare arbitratus est.* Yet we doe not finde any expresse Edict or Prohibition of him vntill about the tenth yeare of his Empire. When as Spartianus writeth in his Iorney from Syria to Alexandria, he made many Lawes, forbidding vnder greate penaltie, any man to be either a Iew or Christian. *In Itinere Palaestinis plurima Iura fundauit. Iudeos fieri sub graui pena vetuit: Idem etiam de Christianis sanxit.* And as Dio and others witnesse, he consented euen by his Imperiall letters, both to the depriuing of S. Philip of the Augustall Prefectship of Egypt, being become a professed Christian, and giuing Authoritie to Terentius his Successor secretly to martyr him. But for Seuerus excuse, we finde the greatest, and almost onely Persecution of this time, to haue bene either in, or about Iury, occasioned by the tumults of the Iewes, or in Afrike wher Seuerus was borne, and principally in Egypt then full of Christians, the Prefect himselfe S. Philip a professed Christian, and so potent, as the letters of Seuerus vnto him say, he liued more like an absolute king, then Prefect, that Prefecture of Egypt being of so greate Authoritie, and dignitie: *te tanquam Regem potius quam praefectum elegit Egypti Praesidem:* and Cornelius Tacitus affirmeth as much of the Prerogative of that Presidentship: *Aegyptum a diuo Augusto Equites Romani obtinent loco Regum.*

2. Therefore Africk being the Country of Seuerus birth, and so formidable an enemy in former times to the Romans, as all Histories report, and now so abounding with Christians, slanderously accused by their Pagan Enemies to be Enemies to the Roman Empire, Seuerus may seeme by such acclamations against his owne inclination to haue giuen way to Persecution.

Marian. Scot. l. 2. at. 6. an. 283.
Matth. Westm. An. 195. Florent. Wigor. in Cron. An. 189. & 211.
Iudas Scriptor. Eccle. tēpore Seueri apud Euseb. l. 6. c. 6. & Baron. To. 3. Annal. An. 204.
Spartianus in Seuer. Euseb. in Chron. & l. 6. c. 2. Hier. l. de Scrip. Eccl. in Origene c. 54. Magd. cōt. 3.
Dio. Hist. Rom. l. 51. Acta S. Phil. Martyris apud Baron. To. 2. An. 204. & notat. in Martyr. 13. Sept. Martyr. Rom. 13. Septemb. Bed. Viuard. & Ado. eod. die.
Act. S. Philipp. supr. & Cornel. Tacitus l. 17.

Nicephor. l. 4. c.
2. Hist. Eccl. Irēn.
apud eund. &
aduers. Heres. l. 1.
c. 24.

Athenagor. orat.
pro Christianis.
Niceph. l. 5. Hist.
c. 26.

Tertull. l. ad Sca-
pul. c. 4.

The Emperor Se-
uerus a louer of
Christians, and in
Britaine no Perse-
cutor of them but
protected such.

Tertull. supr.
Dio in Seuerus &
Antonino Cara-
cull. Baron. To.
2. Annal. An. 195

The Empresse
Lady Martia wife
to Seuerus a Bri-
tan, and in profes-
sion, or affection a
Christian.

And the rather because the Gnostick Heretikes giuen then ouer so farre to all filthines, that as Irenæus, Nicephorus, and others write, they did publikly professe, and so practise, that all which would come to perfection in their Sect, which they onely allowed, must commite all filthines: *omnem eos oportere perpetrare turpitudinem, & infandis omnibus feditatibus satisfacere*. These Heretiks being accompted Christians with Pagans, might sooner prouoke the Emperour by such mens informations, against the most holy Professours of Christian Religion: Which were so free from being such as they were falsely reputed with those their Enemies to be, that as Athenagoras in his defensiuē Oration for the, in the name of the Christians desired no mercie or fauour but to be vtterly rooted out, if those impious slaunders could be proued true against them, *Si vera ista sunt, nulli parcite generi, animaduertite in eiusmodi facinora, vna cum coniugibus & liberis radicitus nos extirpate, & occidite*. Nicephorus saith Christianitie florished in his time. *Cum Seuerus successit satis bono loco res nostræ fuere. Vniuersa multitudines & domus totæ ad fidem accedebant*. And Tertullian then liuing saith: *Ipse etiam Seuerus Pater Antonini Christianorum memor fuit, nam & Proculum Christianum qui Toparcion cognominabatur, qui cum per oleum aliquando curauerat, requisit, & in Palatio suo habuit vsque ad mortem eius, quem Antoninus optimè nouerat lacte Christiano educatus. Sed & clarissimas feminas & clarissimos viros Seuerus sciens huius Sectæ esse, non modo non læsit, verum & testimonio exornauit, & populo furenti in us palam restitit: Seuerus also himselve Father of Antoninus was kinde to Christians, for he sought for Proculus a Christian, who had some time before cured him with oile, and kept him in his Palace with him so long as he liued. He was exceedingly well knowne to Antoninus, that was nursed by a Christian woman. And Seuerus knowing both most renowned women, as also most honorable men to be of this Profession, was so farre from doeing them any hurt, that he commended them, and openly resisted euen to their face the raging people. Therefore if Seuerus the Emperour was of his owne disposition so great a louer of Christians in generall, if he honoured Proculus in his Palace so long as he liued, gaue allowance that his Sonne and Heire Antoninus Bassianus king of Britaine, and Emperour after his Father, should both be nursed by a Christian woman, and be so familiar with such knowne professed Christians, as Proculus was, and was the Ouerseer of Euodus the Tutor or Bringer vp of Bassianus his Sonne, as may be gathered both by Tertullian, Dio, and others, and both Seuerus himselve so greate an honourer both of most renowned Christian men and women, and his Lady and Empresse Martia of Britaine, so farre affected and disposed to Christian Religion, that if she did not professe it in Act, yet in affection and desire so honoured it, that she would not permit her Sonne and Heire to be nursed by any, but a Christian woman, and the Ouerseer of so greate a charge to be a Christian, so famous and renowned for his faith, as Proculus was knowne of all men to be. These considered I dare not boldly say, that Seuerus did in any time or place of his owne inclination wittingly and willingly without great incitation condescend to such Persecutions, as are remembred in Histories to haue bene in his Empire.*

3. And after his comming into Britaine, we doe not finde the least suspicion in our Antiquities, that he did of himselve, or suffer any other to persecute any for Christian Religion: But rather both of himselve, and at the Instance of his Brittish Empresse, at the least a Christian in affection, and both powerable with him and their Sonne Bassianus his Heire and Successour, and

for that loue and trust he founde in the Brittish Christians of all that part of Britaine, South to the wall and Trench which Adrian and he made ioyning with him, against his Enemies to possesse him of the Crowne of Britaine, he was a gratefull friend to them, and their holy Profession. And all our Histories are cleare, that Religion was heare in quiet without molestation or affliction, vntill the Empire of Dioclesian, that greate Persecutor. Yet we cannot deny, but all places in Britaine being now full of warlike miseries, and the Christians heare both in Albania, Loegria, and Cambria mixed and ioyned both with Roman, and Scythian Infidels, many of them fell both to wickednes, and Paganisme also. Which occasioned holy Gildas to write, that Christianitie was receaued but coldly of the Inhabitants of Britaine, and with some continued perfect, but not so with others, before Dioclesian his Persecution. *Præcepta Christi ab Incolis tepidè apud quosdam tamè integrè & alios minus, vsque ad Persecutionem Diocletiani Tiranni.* And not onely in the time of Dioclesian his Persecutiō, following in this Age we finde euen whole Cities & Townes, as Verolamium and others vtterly destitute of Christians, but long before, and about this time we are assured, that there were very many Britans, and not of meane estate, but such as were publikly employed about the affaires of the kingdome, and sent from hence to Rome about it, that eyther were fallen from Christianitie, or neuer forooke their Pagan Religion. For we reade both in auncient Manuscripts, and other Authours, in the life of S. Mello a Britan and after Archbishop of Roan in Normandy, sent thither by S. Stephen Pope, not onely that he and his Brittish Companions, which were then sent to Rome to paye the Tribute of Britaine there, were Pagans, and sacrificed in the Temple of Mars, but it was then the custome of the Britans coming thither about that office, so to doe, which to be a custome could not be younger then these dayes, time short enough betweene this and that time to make a custome. *Tempore Valeriani Imperatoris Mello quidam de maiori Britannia oriundus Romam venit, vt Patriæ suæ Tributū solueret, & Imperatori seruiret. Ibique sicut mos erat cum socijs suis ad templum Martis ductus est, vt sacrificaret.* And it seemeth this custome had bene from the first submission of the Britans to the Romans, for both Protestants and others affirme, that in Octavius Augustus time: *Ambassadors came from Britaine to Rome, swearing Fealtie in the Temple of Mars, offering gifts in the Capitall to the Gods of the Romans.* And we haue Testimonie in our Histories, that after King Lucius death, and this very time, which we haue now in hand, it was the vse and custome of our Britans heare, when any of their Nobilitie or Gentry, were to obtayne the dignitie of Knighthood, to send them to Rome, to receaue that honour there, and after such Pagan Rites and ceremonies, that Christians could not in conscience, so accept thereof. And yet such multitudes euen in this time flocked thither from hence so to be created, that in this time when S. Amphibalus was conuerted to the faith by Pope S. Zepherine, as Iacobus Genuensis a learned Bishop writeth, 15. hundred were so created. Of all which we finde no memory that any more were Christians, then S. Amphibalus, and S. Alban, and yet both these conuerted after they had thus professed Paganisme, S. Amphibalus by Pope Zepherine, who after made him Preist at Rome, and S. Alban long after his returne from Rome, by the same holy Saint Amphibalus sent hither by Pope Zepherine, in Britaine. And yet as the old Brittish Writer of S. Alban his life, Capgrau and others witnesse, S. Alban was rather descended of Noble Roman, then Brittish Parentage: *Albanus ex illustri Romanorum*

Gild.l.de excid.
& conqu. Brit.c.
7.

S. Mello a Britan,
Archbishop of
Roan in Normady

Manuscr. antiq.
in Vita S. Mello-
nis Episc. & Con-
fessoris. Io. Cap-
grau. Catalog. in
cod.

Stowe & Howes
Hist. in Octavius
Augustus.

Iacob. Genuen.
Episc. in Catal.
Sanctor. in S.
Amphabel and
Alban.

S. Alban descended
of the Romans.

Author Britan.
Antiq. in Vita S.
Albani. Capgr.
in cod.

Prosapia originem ducens, probably both of Roman and Brittish Aunces-
tours.

Martin. Polon.
Supput. in Seue-
ro.

Dio in Seuer.
Herodianus in
Seuero.
Herodianus l. 3.

Galfr. Mon. l. 5. c.
2. Flor. Wigorn.
An. 195. 217. Mat.
Westm. an. 205.
Harding. Cron.
c. 53. f. 44.
Galfr. Mon. Hist.
l. 5. c. 2. Matth.
Westm. an. 206.
Har d. sup. Pont.
Virunn. l. 5.
Dio Hist. l. 55.

Tertullian. ad-
uers. Iudæos c. 7.

Baron. An. D.
195. 213.
Flor. Wigorn.
Chron. An. 180.
202.

4. And it seemeth the condition of many of others was not vnlike, and thereby a greate allurement for them to continue in the Romans Religion of whose blood they were discended, in whose municipall and priuiledged Townes many of them liued, and from whome they hoped and expected to receaue terreane honours and Aduancements. The Britans generally or, for the most part professing the holy Christian Religion, preferring heauenly before earthly honours. Yet it is euident by this is saide, that in this short tract of time, after the death of king Lucius many of the Britans by the continuall troubles of that time and conuersation with Pagans, were either fallen from Christianitie, or, as holy Gildas saith, professed it but coldly, *tepidè* in respect of that zeale and feruour which was vsed in the dayes of Saint Lucius. And yet Seuerus of himselfe was not so much giuen to wicked life, but renowned not onely for warlike affaires, but for learning and studyes. *Præter bellicam gloriam ciuilibus studijs & scientia Philosophia clarus fuit.* And so greate an enemy to Incontinēcy, that he pushed Adultery by Lawe with death, with such seueritie, that Dio writeth that whē he was Consul he foude by Records, that 3000. had bene put to death for that offence. *Ego cum Consul essem, inueni scriptum in Tabulis tria millia Machorum morte fuisse mulctata.* And was after his death made a God among the Pagans. And Herodianus saith, he died rather of greefe for his childrens wickednes, then of sicknes. *Mærore magis quam morbo consumptus, vita functus est.* Which greefe for the sinns of his sonnes, as also of his owne in permitting the Christians in many places to be greuiously persecuted, I would not deny: but that he died of any such greefe, is vntrue, being most certaine, that he after so many Conquests in other Countreyes, when he came to fight against his Country Christians, he was enforced dishonorably to make a Wall and Trench of aboue 130. miles in lēght to keepe his Enemyes back from inuading him, and slaine in battaile by Fulgenius (others call him Fulgentius) brother, by some before, to his first lawfull true wife the Em-
presse Martia a Briton, *Interfectus est Seuerus Imperator. In acri certamine interficitur Seuerus.* And by the Roman Writers themselues, he was at this time when he was so slaine at Yorke 65. yeares old. And although he left 32. Legions as Dio writeth, to defend that his temporall Empire, which had so persecuted the Church of Christ, yet that temporall Empire with all those propes began to stagger, and notwithstanding so greate Persecution the kingdome of Christ, as Tertullian then liuing witnesseth, was adored and ruled in all places. *Cum Romani tot Legionibus suum Imperium muniunt, nec trans istas gentes porrigere vires regni sui possint: Christi autem Regnum, & nomen vbique porrigitur, vbique creditur, ab omnibus gentibus supranominatis colitur, vbique regnat, vbique adoratur.* And particularly heare in Britaine, as he hath said before, Christianitie reigned whether the Pagan Romans could not, nor durst come, but walled and trenched in themselues for feare.

5. He left behinde him two sonnes, Bassianus his eldest by his lawfull wife of Britaine, before remembred, and Geta by Iulia his second wife a Roman, if she may be termed a wife, his first & lawfull still liuing. He reigned as Baro-
nius contendeth 17. yeares 8. moneths and 3. dayes. But our Historians make his Empire somewhat longer. Matthew of Westminster maketh him Em-
perour compleate 18. yeares: *Romanum consecutus Imperium, imperauit annis 18.* Florentius Wigorniensis citing Cassiodorus, and the Roman Historie saith,

he was Emperour 18. yeares, and 3. Moneths, *Seuerus regnavit annis 18. teste Cassiodoro mensibus etiam tribus secundum Historiam Romanam.* Marianus Scotus saith, he held the Empire 19. yeares, *Cum 19. annis Seuerus tenuisset Imperium, decessit.* And whereas it is generally agreed vpon, both by our Brittish and Saxon Historians, and Antiquaries, whether Catholiks or Protestants, that Fulgenius after his former discumfiture by Seuerus, went ouer into Scythia, interpreted to be that Country which now is called Denmarke, and brought with him a greate Armie of the people of that Nation, which our Antiquities call Picts, before he fought with Seuerus, and they both there were slaine, or died at Yorke: *Fulgenius cum diutius resistere nequiuisset, transfretauit in Scythiam, vt Pictorum auxilio dignitati restitueretur. Cumque ibi omnem Inuenturæ Patriæ collegisset, reuersus est cum maximo nauigio in Britanniam, atque Eboracum obsedit:* these were none of the Christian Picts, or Scots which liued in our Ilands, who had ioyned with Fulgenius before, and many of them were slaine, as the same Authours testifie: *conducebat in auxilium sibi quoscumque Insulanos populos inueniebat:* but they were Pagan Picts, of whome many remaining heare after the death of these two Generals, they had a place giuen vnto them to Inhabite in the Country Albania. *Carausius vt triumphum habuit, dedit Pictis locum mansionis in Albania, vbi cum Britonibus mixti persequens æuam manserunt.* Thus write our Brittish Historians, and our Protestant Antiquaries agree, when they say, that, *Carausius* gaue vnto the Scots, Picts and Scythians the Country of Cathnesse in Scotland, which they afterward inhabited. And these were those Pagan Picts, and people which S. Ninian and others sent from Rome, did longe after conuert to the faith of Christ, as S. Bede and others testifie, for the Ilanders which were Picts, and Scots, were conuerted in Pope Victor his time as I haue declared before, which is an other Argument against the Scottish writers, which would haue themselues seated in the Counrry now called Scotland so long a duration of yeares, as they haue claymed before.

Marian. Scot. l. 2. ætat. 6. in Seuerus
Galfr. Mon. Hist.
Reg. Brit. l. 5. c. 2.
Pontic. Virun.
Hist. l. 5. Matth.
Westm. an. 206.
Ioan. Harding.
Chron. c. 53. Bal.
l. de Script. Brit.
cent. 1. in Fulge-
nio Audaci.

Galfr. Mon. supr.
c. 3. Fabian. Hist.
Polychron. Wil.
Harrison descri.
of Brit. c. 22. Hol-
linsh. Histor. of
Engl. l. 4. c. 23.
Bede. Hist. Eccles.
l. 1. Capgr. in S.
Niniano. Hect.
Boeth. Scotor.
Hist. l. 7. Bal. l. de
Script. cent. 1. in
Ninia. Bernicio.

THE VII. CHAPTER.

HOW IN THE TIME OF BASSIANVS SONNE

of Seuerus being Emperour he was both in Britaine, whence he was discended, and other places: he was a friend to Christians, and Persecutour of their Persecutours. How S. Zepherine the Pope then sent diuers Apostolike men into Britaine.

1.



Soone after the death of the Emperour Seuerus, the Tēporall state of our Britans being freed from many furies, & waues of calamities did finde a calme; So the Church of Christ especially in this kingdome, etered thereby into an harbour of some ease, and quietnes from such enormities & afflictions, as vsually growe and happen in such times. For the Quarrell for this kingdome being principally betweene Seuerus, and Fulgenius their Complices and Confederats,

although

Galfr. Mon. hist.
l. 5. c. 2. Pontic.
Virun. l. 5. Matt.
Westm. An. 206.
Harding. Chron.
c. 53.

Galfr. Mon. hist.
l. 5. c. 2. Pontic.
Virun. l. 5. Matt.
Westm. supr.
Hard. supr.

Herodian. l. 4.

Stowe Hist. Ro-
mans in Seue-
rus.

Harrison descr.
of Britaine c. 22.
Manuscr. Gallic.
Antiq. cap. 109.
Galfr. Mon. l. 5. c.
2. Pontic. Virun.
l. 5. Matth. West.
an. 206. Harding
Chron. in Seue-
rus & Bassianus.
Holinsh. Hist. of
Eng. l. 4. cap. 22.
Harris. descript.
of Brit. c. 22.
Tertull. ad Sea-
pul. c. 4.
Spartian. in Ca-
racall.

Spartian. supr.

although Seuerus was actually slayne in that bloody conflict at Yorke, yet Fulgenius followed presently after, being by all Writers mortally wounded in the same Battayle. *Fulgenius lethalius vulneratus est.* And for Posteritie the condition of Seuerus was farre berter then that of Fulgenius, for whether the Britons or Romans should preuayle in choosing a king, or Emperour, Seuerus leauing two Sonnes, one of the British, the other of the Roman blood, left prouision for both euent: When the case of Fulgenius was not such, he himselfe not noted to haue had any true Title to the Crowne of Britaine, but chosen King or Captayne of them, which would not admitt the Romans Government, *duce Fulgenio*, and *Fulgenius Dux populi profligati*: And King Fulgenius elected to be king rather of Loue, and necessitie, then by any Title he had so to be. And if he had any Right by discent to the Crowne of Britaine, seeing we reade of no child, or Brother, he left behinde him, that Title which he claymed, must needs discent to the eldest Sonne of Seuerus, which was Bassianus, Sonne also to the Sister of Fulgenius, as some before haue written, now hauing by the death of his Father Seuerus, and vnkle Fulgenius, both their Titles with the allowance of the Empreffe Martia his Mother, lawfully inuested in him.

2. Therefore to decide, and end all Controuerfies in this busines, the Britans with common assent did chuse and accept Bassianus, both for their king, (being the next and vndoubted Heire, whether we shall stand eyther vpon his Fathers or vnkles Title) and also for Emperour, as the Eldest Sonne and Heire of Seuerus vndoubted Emperour, and for his leauing Sonnes behinde (as the cheifest cause) made a God among the Romans; So writeth Herodian with others: *Mos est Romanis consecrare Imperatores, qui superstitionibus filiis vel successoribus moriuntur.* And an English Protestant Antiquarie though not citing Authoritie, deliuereth the same in these words: *The Romans accustomed to consecrate with Immortalitie such Emperours as at their death leaue eyther children, or Successours in the Empire behinde them. And those which are endued with that honour they canonize amongst the Gods.* Therefore to vse the speach of an other Protestant Historian from Antiquitie, *Seuerus by birth a Roman, but in blood a Briton, and the lineall Heire of the body of Androgenus Sonne of Lud, and Nephew to Cassibelan, was Emperour and King of Britaine.* Geta borne of a Roman woman Iulia, was chosen Emperour by diuers Romans, but soone after slayne by his halfe Brother Bassianus the Briton. This Bassianus reigned alone both Emperour and king of Britaine vntill his death. Besides his hereditarie Title to this kingdome, it seemeth, that the Christian Britans heare, were not a litle moued to chuse, and receaue him for their king, for the hope they had, that he would eyther become a Christian, or at least a friend and no Enemy to that Profession, of which in his youth and tender yeares he had giuen no vulgar Argument: for besides many other hopefull graces, and gifts he was then endued with, and brought vp by a Christian Nurse, and Christian children, when he did see any Christian Martyrs brought to wild beasts to be killed and deuoured, he would weepe or turne his face away, as Spartianus is an ample witnes, *Si quando feris obiectos damnatos vidit, fleuit, aut oculos auertit.* And being but seuen yeares old, hearing that one of his Christian Playfellowes was grieuously beaten for that his Religion, as the common interpretation is, he could not long after enduer the Procurers of his beating, by the same Authour: *Septennis puer, cum collusorem suum puerum ob Iudaicam religionem grauius verberatum audisset, neque patrem suum, neque patrem pueri vel Authores*

verberant

Verberum diu respexit. Where the Pagan Authour by the Jewes Religion, as often such men doe, vnderstandeth Christian Religion, which both his Nurse and this Playfellow of Bassianus her Sonne did professe. And in this hope of the Britans now Christians, that Bassianus would rather be a friend then Persecutour of such, they were not deceaued: for although contrary to his first education, when he was with Christians, being separated from them he fell to such and so many kindes of Impietie, as Histories doe recompt, and putt an innumerable company of the Pagan Roman Nobles to death, and many of them, which had bene greatest Enemies to Christians, yet he died innocent from Christian blood and Persecution, and by his seueare punishmēt towards their aduersaries, iustly to be interpreted a Reuenger of their wrongs, and former calamities. The common opinion is, that he reigned betweene 6. and 7. yeares. Allthough I finde in an old French Manuscript Historie, entreating much of the affaires of this kingdome, written aboue 400. yeares since, that he was King of Britaine 29. yeares: *Bassian tenoit le Roilme de Bretagne 29. ans.*

Manuscr. Gallic.
Antiq. c. 109.

3. All Bassianus his time, and diuers yeares before, in the Empire of Seuerus, S. Zepherine was Pope of Rome, who as our Protestant Antiquaries acknowledge, being giuen wholly to the seruice of God, more then earthly things, ended his life with holy Martyrdome. *Zepherinus rei diuinae magis, quam humane intentus Martyrio coronatus est.* These Protestants also, doe relate many worthy Actes of this holy Pope, amōgst which, these they sett downe at large in their publike Writings. He Decreed (saye they) that Preists should not consecrate the blood of Christ in a Chalice of wood. That all which were of yeares of discretion, should communicate at Easter at the least euery yeare. That Preists should be present when the Bishop said Masse. That a Bishop accused should not without the Authoritie of the Pope of Rome, be condēned in Iudgment, eyther by Primate, Patriarke, or Metropolitane. *Sanguinis Christi cōsecrationē nō in calice ligneo fieri debere statuit. Omnes iā Puberes vt semel in Anno ad Paschatis Ferias Eucharistiam sumerent, edixit. Cū Episcopus celebraret Missæ sacra, iussit omnes Presbyteros adesse. Sine Romani Pontificis autoritate accusatū Episcopū, nec a Primate, nec a Patriarcha, nec a Metropolitano in iudicio cōdemnandū esse.* This holy Pope as I haue cited before, from Iacobus Genuensis (others consenting thereto) conuerted our renowned Countryman S. Amphibalus which wonne by his preaching, life, and death after, so many thowfands of this Nation to Christ. Of whome a late Writer citing diuers Antiquities thus writeth: *S. Amphibale being a Noble young man of Britany, and going to Rome with Bassianus Sonne to Seuerus Viceroy of the Britans, was there by Pope Zepherinus instructed secretly in the Christian faith, baptized, made Priest, and sent back into Britaine, there to preach vnto others.* Neyther may we with prudence iudge, that so greate a concourse of our Brittish Nobilitie, being then at Rome, and S. Amphibalus thus conuerted (a greate Noble man termed in Antiquities, the Sonne of a Prince, and so not without attendance) that he alone was thus conuerted, and employed by that holy Pope at this time. And not vnprobable but some of those holy Apostolike men which are yet remembred in Histories to haue assisted S. Amphibalus after ward in preaching Christ in these parts, receaued their Ordination, and Instruction for the same at Rome, now or about this time, such as were Modocus, Priscus, Calanus, Ferranus, Ambianus, and Carnocus, there is no repugnancie in time, for these were old men when the Persecution of Dioclesian raged heare, and S. Alban was mar-

Ioh. Bal. l. 1. de
Act. Rom. Pont.
in Zepherino.
Robert. Barns in
Vit. Pont. Rom.
in cod. Matth.
Parker. Antiq.
Brit. c. 17.

Iacob. Genuen.
Episc. in Catal.
Sanct. in S. Am-
phibalo.
Author of the
Engl. Martyrol.
die 25. Iunij. Io.
Lidgate Monac.
Buriens. in eius
Vita. Gerar.
Liegh. in rudim.
Insignium.

Veremund. apud
Hector. Boeth
Scotor. Hist. l. 6.
f. 102. Hollinsh.
Hist. of Scotl. in
Chrathlint.

tyred,

Manuscr. Antiq.
Vit. S. Albani.
Capgr. Catal. in
eod.
Bar. Annal. An.
221. Robert. Bar-
nes in Vit. Pont.
Rom. in Zeph.
Io. Bal. l. i. Act.
Pont. Rom. in
eod.
Dio in Caracal.
Spartian. in Ca-
racalla.
Dio in Macrino.
Manuscr. Gallic.
Antiq. c. 14.
Cōpilatio M. S.
de gest. Brit. &
Ang. in Carausio.

tyred in the yeare of Christ 282. *passus est gloriosus Martyr Albanus anno Do-
mini ducentesimo octogesimo secundo*: And S. Zepherine continued Pope as both
Catholike and Protestant Antiquaries agree, vntill the yeare of Christs Na-
tiuitie 220. when as a Protestant Bishop writeth, he was crowned with Mar-
tyrdome: *anno Domini 220. martyrio coronatus est*. About this time also, or a
litle before, Bassianus Emperour & king of Britaine was murthered betweene
Edeffa, and Carras by Mardianus a Centurion, he marrying with the Sister
of the holy Christian Lady Mamea, left their Sonne Heliogabalus behind
him, who soone after was Emperour. An old French Manuscript History
saith, that Bassianus was slayne by Carausius, who after reigned 38. yeares.
The same hath the Manuscript Compilation in these words, *& tandem fauen-
tibus Britonibus (Carausius) dimicauit cum Bassiano, & interfecit eam, & sic gu-
bernaculum regni in se suscepit*.

THE VIII. CHAPTER.

HOW VERY MANY KINGS WITH VARIABLE
*proceedings Ruled heare in Britaine before Constantius Father to
the Greate Constantine by S. Helen our Brittish Lady: yet
the Christians heare were quiet from Persecution,
in all or most of their time.*

Lamprid. in Dia-
dame. & Iul. Ca-
pitolin. in Ma-
crino. Matth.
Westm. an. 214.
Flor. Wigorn.
Chron. an. 226.
Marian. ætat. 6.
in Macrin. Mart.
Polon. in Macri-
no. Henr. Hunt.
Hist. l. i.
Dio in Macrino.
Eusebius l. 6. c. 15.
Henr. Hüt. Hist.
l. i. Matth. West.
An. 215. Martin.
Polon. & alij
Marian. ætat. 6.
in Heliogabalo.
Florent. Wigor.
Chron. an. 229.
207.



AFTER the death of S. Zepherine Pope, Calixtus the first of
that name succeded in the See Apostolike of Rome. And
Bassianus being, as before, murthered, Macrinus a Maurita-
nian, or Moriscan by Nation, with his sonne Diadumenus,
or by some Diadumenianus, obtained the Empire; but they
were both slayne by their owne souldiers, rebelling against them, when
they had bene Emperours but one yeare, and two moneths. After whome
Marcus Aurelius Antoninus Heliogabalus, or Elagabalus sonne of Bassianus
Caracalla, before spoken of, was chosen Emperour by the Armie, his Mother
was named Soemiades, or Semiamira, the daughter of Mesa Sister to Iulia the
Empresse the second wife of Seuerus, and this Soemiades or Semiamides was
Sister to that most renowned Christian Lady Mamea Mother to Alexander
the Emperour. Henry of Huntington and Florigerus ascribe 4. compleate
yeares to the Empire of Heliogabalus: *adeptus imperium, tenuit 4. annis*. Mar-
tinus alloweth him not fully so longe a Regiment. Yet Marianus saith with
Roman writers, that he was Emperour 4. yeares and 8. Moneths. *Marcus Au-
relius Heliogabalus Antonini Caracallæ filius regnavit annis quatuor, mēsis 8. iux-
ta Historiam Romanam*. Florentius Wigorniensis hath the same words, both
for that continuance of his Empire, and Authoritie of the Roman History af-
firming it, that he was true and immediate next king of Britaine, not onely
during the time of his Empire, but in that space also when Macrinus and his
sonne Diadumenus were Emperours, euen from the death of Antoninus
Bassianus Caracalla his Father, the vndoubted king of Britaine, both by his
Fathers and Mothers Title. For allthough Martinus saith, that Seuerinus sonne

of Bassianus was Emperour with his Father: *Antonius Caracalla imperavit annis Septem, & Seuerinus filius eius*: yet seeing this Authour who so writeth consenteth with all others, that Macrinus immediately succeeded to Bassianus Caracalla, and Heliogabalus to Macrinus, he must needs, to iustifie that his testimonie of Seuerinus being Emperour with Bassianus his Father, say, that this Seuerinus died with his Father, or before, or was the same sonne of Bassianus which others doe call Heliogabalus, Marcus Antoninus and other names, which Heliogabalus is stiled by in Histories.

2. While these things were acted with the Romans, the state of Britaine was also vnquiet, and although Heliogabalus, and his brother Seuerinus also (if Bassianus had any such sonne) was next true king of Britaine, yet neither of them enioyed it. For by all writers, one named Carausius was king of Britaine not onely next after Bassianus, but by diuers Authours some time also while he liued, giuing an ouerthrowe either to Bassianus the Emperour, or rather some Lieutenant or generall of his of the same or like name heare in Britaine, and so made himselfe king of Britaine. After whome by our British Historie and Ponticus Virunnius, Asclepiodotus Duke of Cornwayle was made king, deposing Alectus sent hither against Carausius, with three Legions, and as Matthew of Westminster and Harding write, was king three yeares vntill Asclepiodotus deposed him. Next to Asclepiodotus was king Coel Father to the most renowned Empresse S. Helena married to Cōstantius Emperour, and Mother to Greate Constantine their sonne, our most glorious king, and Emperour, after which time our History will not be so obscure and confused as now it is. For as in the Succession of these I haue remembred, there is question, so concerning the time of their gouernement, and their conuersation also whether it was Christian, or otherwise, it is not free from difficultie. Antiquaries agree, that Carausius was next King to Bassianus. Therefore when Matthew of Westminster, and some others would not haue Carausius to be king vntill about the 286. yeare of Christ, it must needs be an error, either in them, their Scribes, or Printers: for it is euident before, and all the Roman Writers proue, that Bassianus was dead many yeares, and diuers Emperours had succeeded longe before this time, and Matthew of Westminster himselfe saith, that Bassianus making warre against the Parthians was circumuented & slaine of his Enemyes betweene Edeffa and Carras in the yeare of Christ 213. *Anno gratie 213. Bassianus Imperator contra Parthos bellum mouens, inter Edeffam & Carras ab hostibus circumuidentes occisus est.* which was about 70. yeares before he bringeth Carausius to attempt any thing for the Crowne of Britaine. Florentius Wigornies followeth the like accompt, and setteth downe the very place of his death there to be Osdroena. And Marianus affirmeth the same, with the Roman Histories, saying it was in the yeare of Christ 218. And both our old British History, and Ponticus Virunnius who giue the greatest light in this matter, say plainly that Carausius liued in Bassianus time. *Bassianus regno potitur. Eo tempore fuit in Britannia Inuenis quidam nomine Carausius.* And add further that Carausius ioyning with the Picts, which Fulgenius had got together against Seuerus, Father to Bassianus, fought with his Army, and ouerthrowing it, was made king of Britaine. *Prodiderant Bassianum Picti quos dux Fulgenius matris sue frater in Britanniam conduxerant. Nam dum ei auxiliari debuissent, promissis & donarijs Carausij corrupti, in ipso praelio diuerterunt se a Bassiano, & in commilitones eius irruerunt. Vnde stupefacti ceteri, cum ignorarent, qui socij, qui hostis, ocius dilabuntur: & Victoria cessit Carausio.*

Martin. Polon.
Supput. An. 212.
in Anton. Caracalla. in Macrino
& Marc. Anton.
& alij.

Matth. Westm.
an. 286.

Galfr. Monum.
Hist. lib. 5. cap. 4.
Pont. Virun. l. 5.
Matth. Westm.
An. 292. 293. 294
Harding. Cron.
c. 56. 57. Galfrid.
Mon. l. 5. Pontic.
Virun. l. 5. Hard.
Chron. cap. 59.
Matth. Westm.
302. Catal. Reg.
Brit. & alij.
Matth. Westm.
Ann. 286. Will.
Harris. Descript.
of Brit. Hollinsh.
Hist. of Engl. l. 4.
c. 23.

Matth. Westm.
An. 213. Otto.
Frising. Chron.
l. 3. c. 29.
Floren. Wigorn.
an. 204. & 226.
Marian. atat. 6.
an. 218. in Caracallo.

Galfrid. Mon.
Hist. Reg. l. 5. c. 3.
Pont. Virun. l. 5.

Galfr. & Pontic.
supr.

Hector Boeth.
Scotor. Hist. l. 6.
fol. 88. 89.
Galfr. & Virun.
sup.

Hect. Boet. Hist.
Scot. l. 6. fol. 100.
Holinsh. Hist. of
Scot. in Crath-
lint.

Catal. Reg. Brit.
ante Hist. Galfr.
Monum.

Ioan. Harding.
Chron. c. 53. 54.
55. 56. 57. 59.

Matth. Westm.
an. 186. Stowe
Hist. Titul. the
Romans an. 285.

Hector Boeth.
Scot. Hist. lib. 6.
Hollinsh. Hist.
of Scot. in
Crathlint.

Hector Boeth. &
alij sup. Harding
cap. 53.

Qui ut triumphum habuit, regnique gubernaculum suscepit, dedit Pictis locum mansionis in Albania, ubi cum Britonibus mixti per sequens æum manserunt. And these Picts and Scots must needs be those of which the Scottish Historians write, when they say Bassianus made peace with them, and the Britans which followed Fulgenius, and so went from hence to Rome. *Itæ cum Scotis & Pictis federe, dataque pace Fulgentio, & ijs qui cum eo coniurauerant Britonibus Romam cum patris Urnâ contendit.* And whereas the Brittish History and Virunnius say, that Carausius did kill Bassianus, *dimicat cum Bassiano, & cum interemit.* This was not Bassianus our King and Emperour sonne of Seuerus and Martia, but one *Quintus Bassianus a Legate of the Romans. Perierunt eo tumultuario prælio Quintus Bassianus Legatus, Hircius Caesaris Procurator in Britannia, & cum illis præter Romanorum militum ingentem numerum, gregariorum magna multitudo.* Now being the common receaued opinion both of Roman and other Writers that Seuerus died in the yeare of Christ 213. the Authour of the Catalogue of our Brittish kings thus setteth downe their Successions & Regimets with their continuance. Bassianus Caracalla 6. yeares. Carausius 7. yeares. Alectus 6. yeares. Asclepiodotus 30. yeares. Coelus 27. yeares. After whome Constantius his sonne in Lawe by marrying his daughter S. Helen succeeded in the Crowne. By which accompt we haue betweene the death of Seuerus and Constantius his reigning heare 76. yeares and from Carausius his death, and the beginning of Constantius Reigne 65. yeares. Harding maketh the distance shorter, ascribing to Bassianus 7. yeares, to Carausius 4. Alectus 3. Asclepiodotus 10. and Coile 11. yeares: Yet by this accompt also Carausius was dead many yeares before that time, wherein Hector Boethius and some others make him to haue first aduanced any title to the crowne of Britaine.

3. Yet we may make some part of Attonement betwene these opinions, if we shall say with the Brittish and other Histories, that Carausius was but a younge man in the time of Bassianus, or Heliogabalus, the true kings of Britaine: *eo tempore erat quidam Iuuenis in Britannia nomine Carausius.* And he went to Rome to procure his Commission there of the Senate to be Admirall, to keepe the Brittish seas: *Romam profectus petiuit licentiam a Senatu ut Maritimam Britaniæ ab incursione Barbaricâ nauigio tueretur. Quæ petijt impetrauit, & cum chartis sigillatis Britanniam petiuit.* And after he was thus admitted Admirall, longe time, and diuers yeares, must needs be spent before he could come to that power by sea and Land, with Britans, Picts and Scots, to be king of Britaine, although he was as diuers hold of the kingly Race, *ex Regio stemmate,* and Vncle to that renowned Christian king of the Scots, Crathlintus, though some stile him to haue bene of base Linadge, *ex infima gente procreatus,* vnprobable in a mā obtaining such honour of the Roman Senate, & renowne amōg Princes, kings, and Emperours, and diuers of them Christians. But to goe no further out of my way into a matter of temporall Historie, whether Bassianus, or his sonne Heliogabalus, both Emperours and Britans by Parentage, or Carausius was in Britaine at this time, we are by this which is saide, assured, that the Christians heare were in quiet and peace: for if Bassianus still continued king, he had made peace with all Christians heare, whether Britans, Picts, or Scots, before his departure hence to Rome, as I haue before remembered. And although Heliogabalus was otherwise a man of such wicked conuersation, that I had rather to referre any man desirous to knowe the manner both of his owne and Fathers life to forreine Writers, then fill my pen with

the

the dishonour of their Race in them, yet no Historie maketh mention that he was any Persecutour of Christians. If Carausius was king, it is not vnprobable, but he was a Christian, aduanced, chosen, and honored with that kingely dignitie by the Christians, confederate with, and assisted by the Christian Scots and Picts their kings or Rulers, and against the Pagan Romans a professed Patrone and Propugnor of the Rights and priuiledges, and Reuenger of the wrongs and Iniuries of the Christians heare, contending by all meanes he could euen with the aduenture of his life, loosing it in that Quarrell, to restore the Christians of this kingdome to that quiet and honorable estate to be free from thraldome of forrein Pagans, which they happily enioyed in the gouernment of king Lucius, and the Roman Senate began now to infringe, and violate. This was the pretended end and scope of his designes, although by some Writers, not with a litle desire of his owne greatnes and exaltation, no strange disease among greate Princes in any Age:

4. Neyther doe we finde that Aleetus sent hither with three Legions against Carausius, although he slew him in Battayle and ouerthrew his armie making himselfe king, and so continuing three yeares, *insulam tenuit per triennium*, did persecute the Christian Britans vnder pretext of Religion, but for following Carausius, and not yeeiding subiection to the Romans, as they required. *Aleetus maximā intulit Britonibus cladem, quia relictā Republicā, societati Carausij adhæserant*. Where we see the reason of that affliction of the Britans by the Romans, because, *quia*, they had forsaken the common wealth and Gouernment thereof, and followed Carausius an Vsurper, as the Romans esteemed him. And other Historians make it plaine that onely the followers of Carausius and no others were thus prosecuted by Aleetus. *interficitur Carausius, & in eius sequaces sauitum est*. And Matthew of Westminster also saith, that Aleetus did afflict onely those Britans who forsaking their Country, had committed themselues to the command of Carausius. *Aleetus Carausium interfecit. Deinde cladem maximam Britonibus intulit, qui Republica relictā, Carausij se cōmiserant Iussioni*. Which Harding more plainly cōfesseth whē he saith of Aleetus: *Aleeto then crowned and made King of all Britaine reigning fully yeares three; and well he ruled in all manner working*. And if Aleetus or his Pagan Souldiers, and Vnderrulers, did vniustly persecute any Britans for Religion, neyther he, nor they did escape the Iust vengeance of God executed vpon them by the Christian Britans in the like kinde, for when Aleetus and his Infidell consorts were at London gathered together to make solempne Sacrifice to their Idols, they were by the Christians driuen from their Sacrifice, Aleetus shamefully putt to flight, and slayne, his army scatered, and though by Leuius Gallus his Colleague in some part renewed againe, yet both their Generall, Gallus and all his Romans were slayne by the Christian Britons in one day. *Factoque agmine denso, inuaserunt Romanos, & vna die omnes interfecerunt*. And their Leader Gallus cōtemptuously throwne into a brooke taking name thereof, as our Protestant Antiquaries with Antiquitie thus deliuer. *Asclepiodotus recovered Britaine, and slew the Romans Captaine named Liuius Gallus, neare vnto a brooke there at that time running, into which brooke he threw him, by reason whereof it is called in Brittish Nant Gallon, since in Saxon tongue Gallus or Wallus brooke, and to this day the Streete, where some times the brook rare, is called Walbroks*. And proueth the History of this Brooke both by publike Records, and Inquisitions.

5. Asclepiodotus vpon this Victory was crowned king of Britaine, by

Compilatio M.
S. de gest. Brit. &
Angl. in Al. ect.
Galfr. Monum.
Hist. Reg. Brit. l.
5. c. 4. Pont. Vir.
l. 5. Matth. Westm.
an. 292. Compila-
tio M. S. Su-
pur.

Pont. Virun. l. 5.

Matth. Westm.
an. 292.
Harding Cron.
cap. 56.

Pontic. Vir. l. 5.
Galfr. Mon. l. 5.
c. 4. Mat. West.
an. 294. Harding
Chron. cap. 56.
Holinsh. Hist. of
Engl. l. 4. c. 23.
Stowe & Howes
Hist. Romans
in Asclepiodotus

Harding. supr. c.
56.
Galfr. Monll. 5.
c. 5. Virun. lib. 5.
Matth. Westm.
an. 294.

Matth. Westm.
an. 295.
Catal. Reg. Brit.
supr. Hollinshed
Hist. of Engl. c.
23. in Asclepiod.
Hollinsh. Hist.
Engl. supr.

Cap. 27. supr.
Fabian. Matth.
Westm. Galfred.
Monum. Pont.
Virun. Harding.
supr. Manuscrip.
Antiq. pr. Regnū
Brit. Compilatio
M. S. de gest. Bri.
& Angl. Lib. M.
S. qui vocatur
Scala mundi.
Sozomenus hist.
Eccles. l. 2. c. vlt.
Euseb. l. 4. de Vi-
ta Constantin.
Socrates Eccles.
Hist. l. 1. c. vlt.
Eutropius l. 10.
Hier. in Chron.
Ruffin. l. 1. c. 11.
Bal. cēt. 1. in Fla-
vio Constantin.
Stow. Histor. in
Cōstant. Holins.
Hist. of Engl. l. 4.
c. 29. Bal. Cent. 1.
in Helena Fla-
uia.

Parlament saith Harding, and by common consent of the people, as both the British History, Virunnius, and Matthew of Westminster write, being Duke of Cornwall before, *Triumphatis Romanis capit Asclepiodorus regni diadema, & capiti suo, populo annuente, imposuit.* All these last Writers, except Matthew of Westminster, say, Dioclesian his Persecution began heare in his time, of which I shall speake hereafter. And it seemeth, that diuers Historians not obseruing, that Constantius was heare twice, marrying S. Helen the first time, and the second time receauing her againe, when Maximian the persecuting Emperour had forced him to putt her away, doe there vpon vary much about the yeares of our kings in those times. An old Manuscript Chronologie doth say Bassianus reigned 27. yeares, Carausius whome yt calleth Carēcius 39. yeares, Aleſtus 15. yeares, Asclepiodotus 10. yeares, Coel 4. yeares. And after him his Sonne-in-Lawe and daughter, Constantius and Helen 11. yeares. The Protestant Cataloge of our kings hath told vs, that Asclepiodotus reigned 30. yeares. The same hath Hollinshed calling it the common accompt of our Chroniclers. And by the same Authours and diuers others, king Coel, in the later end of whose reigne the Romans by Constantius came in againe, was king 27. yeares. Thus he writeth of this matter, *Coelus Earle of Colchester, began his Dominion ouer the Britans, in the yeare of our Lord 262. Thus Coelus or Coell ruled the Land for a certaine time, so as the Britans were well content with his Gouvernment, and liued the longer in reste from Inuasion of the Romans, because they were occupied in other places; but finally they finding time for their purpose, appointed one Constantius to passe ouer into this Ile with an armie, the which Constantius putt Coelus in such dread, that immediately vpon his arrivall, Coelus sent vnto him an Ambassadge, and concluded a peace with him, couenanting to paye the accustomed Tribute, and gaue to Constantius his daughter in marriage, called Helen, a noble Ladie, and learned.* Shortly after King Coell died, when he had reigned as some write 27. yeares. And then he setteth downe, as all other Antiquaries doe, Constantius Father of Constantine the greate, our next King. And this he calleth the common opinion of our Writers. Which I finde not onely in our printed Historians, but in diuers Manuscripts, not wanting Antiquitie for their warrant, though among them there is difference about the yeares of the reignes of those kings, all consenting they reigned, and succeeded one to an other heare, as hath bene related.

6. And we must eyther say, Coel reigned long, was twice King, or not king when Constantius married S. Helen his daughter, but after toward his death, or els contradict all Antiquaries, Greeks, or Latines, Christians or Pagans, Catholiks or Protestants in the Historie of the Age and Empire of the most renowned, noted and honorably remembred Emperour that euer was in the world Constantine the Greate. For they all agree, that he dying about the yeare of Christ 340. was then 65. yeares old, hauing bene Emperour aboue 30. yeares, and as Sozomen with others proue, was at the least when he began to reigne 34. yeares of Age: *Constantinus circiter quintum & sexaginta atatis sue annum moritur. Ex quorum annorum numero triginta & vnum regnavit:* The like hath Eusebius: *duos & triginta annos extra paucos menses & dies cum Imperio fuit: eundemque annorum numerum vita duplicabat.* Socrates saith: *Vixit Imperator Constantinus annos sexaginta quinque: triginta vnum regnavit.* Eutropius saith, his Age was 66. and his Reigne 31. yeares. S. Hierome and Ruffinus for the Latins, agree with them. Our Protestants say he died in the 66. yeare of his Age, and the 32. of his Reigne. *ē vita decessit senex atatis*

sua anno 66. & Imperij 32. à Christi Incarnatione 339. the 339. yeare of Christ. And by all in the yeare 340. at the furthest. The like Argument I may vse, by the life and death of his blessed Mother S. Helena in all Iudgments dying before her Sonne, being about 80. yeares old then, and but a young Virgin when she was married to Constantius his Father. One of our cheifest Protestant Antiquaries, and not so plainly receauing the former Order in our kings, doth confirme it further, saying, Helena liued 79. yeares and then departed this life about the 21. yeare of her Sonnes reigne. Her Sonne the Emperour Constantine liued till about the yeare of Christ 340. after he had ruled the Empire 32. yeares and odd moneths. Therefore both he and all others must needs allowe the Reigns and Successions of our Brittiſh kings before remembred, and in a manner free this kingdome from the Romans in their times, as also make it euident, that the Roman Emperours neither did, nor could raise any Persecution against our Christians in Britaine, except in the time when Constantius first came hither in the dayes of the Emperour Aurelianus, about the 3. yeare of his owne Empire, and yeare of Christ 273. and married Helen Daughter of Coel, then, or after King, or both, which no Antiquitie affirmeth, but all deny it, or the short Reigne of Aleſtus, vntill the comming of Maximian the Tyrant hither in the time of Asclepiodotus, as the common opinion is.

Holinsh. ſupr. l.
4. c. 29.

THE IX. CHAPTER.

OF THE POPES OF ROME IN THIS TIME,

how by all writers, euen the Protestants themſelues, they were holy men, and both they and other learned holy Fathers in this time, were of the ſame faith and Religion, which the preſent Roman Church and Catholiks now professe, and Protestants deny and persecute.

I.



After the Martyrdome of S. Calixtus, S. Vrbanus the first of that name was Pope of Rome. This man, as Protestant Antiquaries, English and others write, liued in the time of that licentious Emperour Heliogabalus, and by the sanctitie of his life, and singular learning did bring many in all places to true Religion: for which he was often bannished, but secretly recalled by the faithfull Christians, and at he last receaued the Crowne of Martyrdome in the yeare of our Lord 233. *Vrbanus Romanus sub libidinosâ bestia Heliogabalo Casare vixit, vitæque sanctitate & doctrinâ singulari multos vndiquaque mortales ad Euangelium traxit. Hic sæpenumerò pro fide Christianâ ab Vrbe proſcribatur, sed à fidelibus iterum clâ reuocatus, Martyrij coronam anno Domini 233. tandem accepit.* His Decretall Epistle is extant, written to all Bishops of the common life, and offering of the faithfull. He plainly maketh mention of such a common life as was vnder the Apostles, & defendeth by his Decrees the goods of the Church, that no man should inuade them by force or fraude. And he speaketh of the voe of them which promise to possesse nothing proper to themselves, he insti-

The Religion of the Popes then the ſame that is now, by their aduerſaries.

Io. Bal. l. 1. de Act. Rom. Pontif. in Vrb. Pap. 16. Rob. Barnes in Vit. Pont. Rom. in Vrbano. 1. Magdeb. cent. 3. c. 10. c. 277.

S. Vrbanus Pope Martyred in the yeare of our Lord 233.

tuted that Confirmation should be ministred after Baptisme. He saith that by Imposition of the Bishops hands therein, the holy Ghost is receaved: Extat vna eius Epistola Decretalis scripta ad omnes Episcopos, de communi vita & oblatione fidelium. Planè enim eiusmodi vita communis meminit, qualis sub Apostolis fuit. Munie deinde Edictis bona Ecclesie, ne quis ea vi aut fraude innadat: & aliqua dicit de voto promittentium, se nihil rerum propriarum possessuros. Instituit in fine Confirmationem post Baptismum: dicit, per manus Impositionem Episcoporum accipi Spiritum sanctum.

Io. Bal. lib. 1. de Rom. Pont. Act. in Pontiano.

S. Pontianus Pope suffered Martyrdom an. D. 239.

Magdeburgen. centur. 3. col. 278 in Pontian.

S. Antherus Pope and Martyr succeeded S. Pontianus.

Robert. Barnes l. de Vit. Pont. Rom. in Antero. Io. Bal. l. 1. de Act. Pontif. Rom. in cod.

S. Fabianus miraculously chosen Pope.

Barnes & Bal. sup. in Fabiano. Magdeb. Cent. 3 c. 10. col. 279. 280 & c. 5. col. 144.

S. Fabianus condemned the Heresies of the Nouatians and Helchites.

2. Next vnto S. Vrbanius succeeded Pope Pontianus, who as these Protestants tell vs, was Christi minister, ac dispensator Mysteriorum Dei: exilium & supplicia pro Euangelio, proque Ecclesia passus est, post multas calamitates & grauiora tormenta, Anno Domini 239. pro Christi fide, martyrij pena subijt. The Minister of Christ and dispenser of the mysteries of God, suffered exilements, and punishments for the Gospell, and the Church, and after many calamities and greivous Torments suffered the payne of Martyrdome for the faith of Christ, in the yeare of our Lord 239. He taught that God would haue Preists so familiar with him, that he would accept of other mens Sacrifices by the, and by them forgiue their sinns, and reconcile them to him. And that Preists doe make with their owne mouth, the body of our Lord, and giue it to the people: Sacerdotum dignitati multa tribuit. Eos, inquit, Deus familiares in tantum sibi esse voluit, vt etiam aliorum hostias per eos acceptaret atque eorum peccata donaret, sibi que reconciliaret. Ipsi quoque proprio ore Corpus Domini conficiunt, & populis tradunt.

3. After S. Pontianus succeeded S. Anterus, who as our Protestants saye, attributed such supream Priuiledge to his holy See, that he ordained that Bishops might not goe from one Bishopricke to an other, without the Authority of the Pope of Rome. Episcopos ab vno Episcopatu ad aliam transferre, si id Ecclesie necessitas vel vtilitas exigat licere: sed ne id sine summi Pontificis auctoritate fiat, cauit: and beatified the Church with his blood in Martyrdome in the yeare of our Lord 243. decorauit hic Antherm anno Domini 243. Ecclesiam suo sanguine, quam antea paueat verbo: which he had before fedd with the word of God.

4. S. Fabian as these men say was Miraculously chosen Pope, the forme of a Doue sitting vpon his heade, when he was sought for to be Pope. Cum ad Pontificatum designatus quareretur Columba super eius caput sedere visa est. He builded a Church-yard for the honour of Martyrs. He decreed that euery yeare vpon Maunday Thursday, new Chrisme should be consecrated, and the old burnt. That Preists should not be accused or punished in the tēporall, but Ecclesiasticall Court. He forbad mariadage within the first degree of cōsanguinitie. That euery Christian should communicate at the least thrise euery yeare. He decreede about satisfaction, the Rite of penance, & Excommunication, of the Age of such as were to be made Preists, or admitted to holy Orders, of oblations or Masses euery day. Cemiterium pro Martyrum dignitate extruxit. Singulis annis in cana Domini Chrisma vt renouaretur, vetere combusto, statuit. Sacerdotes causam dicere, & mulctari in Sacro, non prophano foro debere edixit. Ne vxorem quis ducat intra quintum consanguinitatis gradum, statuit. Quisque Christianus vt singulis annis ter Eucharistiam sumeret, precepit. Quedam de satisfactionibus, de ritu penitentiae, & de excommunicatione statuit, de etate presbyterorum ordinatorum, de oblationibus per singulos dies. They add further how he cōdemned the Heresies of the Nouatians, and Helchites. And that he both baptized Philip the Emperour, and after put him to publike penance, among the ordinarie penitents. Whereas these men say, that S. Fabian appointed that euery yeare vpon Maunday-Thurs-

day new Chrisme should be hallowed, and the old burnt, no man may thereby phantasie, that he was the first Authour either of consecrating, or yearly renewing of Chrisme, for in the very place from whence these Protestants deriue this Constitution, which is the second Decretall Epistle of this holy Pope, he playnely saith, that vpon that day when Christ supped with his Disciples, and washed their feete, Christ himselfe taught this consecrating of Chrisme, and that the Popes of Rome thus receaued it from the Apostles. And for the yearly renewing of it vpon that day, he saith also, that it discended from the Apostles by all his Predecessors Popes of Rome, and so from the Apostles both the Church of Rome, Antioch, Hierusalem, and Ephesus, where the Apostles liued, did euer obserue. *In illa Die Dominus Iesus postquam cenauit cum Discipulis suis, & lauit eorum pedes, sicut a sanctis Apostolis predecessores nostri acceperunt nobisque reliquerunt, Chisma consicere docuit. Sicut ipsius diei solemnitas per singulos annos est celebranda, ita ipsius sancti Chismatis confectio per singulos annos est agenda, & de anno in annum renouanda, & fidelibus tradenda: quia nouum Sacramentum est per singulos annos, & iam dicto Die innouandum, & vetus in sanctis Ecclesijs cremandum. Ista a sanctis Apostolis & successoribus eorum accepimus, vobisque tenenda mandamus. Hæc sancta Romana Ecclesia, & Antiochena a temporibus Apostolorum custodit: hæc Hierosolymorum & Ephesinorum tenet. In quibus Apostoli præsidentes, hæc docuerunt, & vetus Chisma incendi, & non amplius quam vno anno vti permiserunt, atque dinceps nouo frui, & non veteri iubentes docuerunt.* And this holy Pope so Miracoully chosen, and teaching and practising these Doctrins, was as glorious in his death, as these Protestants confesse, ending his life with a glorious death of Martyrdome in the yeare of our Lord 250. *Sub Decio sciente in fratres capitis obtruncatione, anno Domini 250. vitam gloriosa morte consummauit.*

S. Fabian. Epist.
2. ad omnes Orient. Episc.

S. Fabianus pnt 10
death an. D. 250.

5. Of the doctrine or Decrees of the three next Popes, S. Cornelius, S. Lucius, and S. Stephen our protestants are very sparinge in relating them, being repugnant to their proceedings, onely they say of the last, S. Stephen. That diuers Authors testifie that he was celebrating of Masse, when he was apprehended by the Pagans, and carried to be martyred: *Stephanum in celebratione Missæ ad martyrium raptum.* Yet for all this they freely confesse, that both he and the others were renowned Saints & Martyrs. Of Cornelius they witnesse, that he was a man of God, and though banished in exile, he was neuer wanting to Christs kingdome his Church, but as his most worthie champion, suffered death for preaching the truth in the yeare of our Lord 253. *Homo Dei, Cornelius, licet in exilium deportatus, regno tamen Christi minime vnquam defuit. Quin optimus eius Athleta, in veritatis assertionem Anno Domini 253. Decij mucroni ceruicem, vt ouis mansueta, præhuit.*

Io. Bal. l. 1. de Act.
Rom. Pont. in
Stephano.

S. Cornelius Pope
Martyred an. D.
253.

Io. Bal. supr. in
Cornel. Rob.
Barn. l. de Vit.
Pont. in eod.
Magdeb. cent. 3.
c. 10. col. 282.
Bal. & ijdem alij
supr. in Lucio &
Stephano.

6. Of Pope Lucius they say, that he did enrich the Church, with hol-some Doctrine, and made white in the blood of the Lambe, penetrated the heauenly Paradise in the yeare of our Lord 255. *Ecclesiam salubri Doctrina locupletauit, ac Paradisum caelestem anno Domini 255. sub Valeriano occidi iussus, & in sanguine agni dealbatus, penetrauit.*

S. Lucius Pope &
Martyr. an. D. 255.

7. S. Stephen, as they write, hauing conuerted many Pagansto the faith of Christ, became a sacrifice to God, and thereby receaued a crowne of Iustice in the yeare of our Lord 257. *Stephanus anno Domini 257. cum multos Gentilium ad Christi fidem conuertisset, capite mulctatus, cum plerisque alijs, fit victima Deo, accepta iustitie Corona.*

Saint Steuen Pope
crowned with
Martyrdom an. D.
257.

8. And allthough these Protestants doe not, nor dare, for betraying their

Magdeb. cent. 3.
c. 7. col. 164. & a-
libi saepe. ca. 3.
Bergomen. l. 8. &
alij apud Magd.
cēt. 3. c. 8. col. 191.

Magdeb. cent. 3.
col. 247. c. 10. &
alibi.

Magdeb. supr. &
Parkis Proble.
p. 153. 154.

Cyprian. lib. de
cena Domini.

Cyprian. Epist.
63. ad Cæcilium.

cause, particularly set downe the Doctrine of these Popes, yet confessing of them all, that they were of the same Religion and opinion therein with S. Cyprian, except in his error of Rebaptization (which they, and truely, say he recanted, many Epistles passing betweene them) they doe sufficiently proue, that they did plainely hold with S. Cyprian, all those points of Catholike Doctrine, which they to omit others, doe ascribe vnto him. Some of them be these, as these Protestants confesse, and thus recompt them. Cyprian is euery where a vehement affirmer of Free will: *liberi Arbitrij vehemens est vbiq̃ue assertor.* They assure vs also, that S. Cyprian held that Christ Iesus in his last Supper, being our high Priest, did offer sacrifice, and commanded Priests should doe the same. *Cyprianus de cena Domini sic inquit libro secundo, Epistola tertia: nam Iesus Christus Dominus noster ipse est summus Sacerdos Dei Patris, & sacrificium Deo Patri ipse primus obtulit, & hoc fieri in sui commemorationem precepit. Vtque ille Sacerdos vice Christi verè fungitur, qui id quod Christus fecit imitatur: & sacrificium verum & plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat offerre: and that both the true body, and blood of Christ is there present, and by Transsubstantiation or changing of bread into his body, and wine into his blood: sentit in cena corpus Christi verum & Sanguinem, in sermone de cena Domini.* Cyprianus inquit imitari non effagie sed naturā. S. Cyprian his words in this place they cite are these. *panis iste communis in carnem & sanguinem mutatus, panis iste quem Dominus Discipulis porrigebat, non effagie, sed naturā mutatus, omnipotentia Verbi factus est caro.* Noua est huius Sacramenti Doctrina, & scholæ Euangelicæ hoc primum magisterium protulerunt, & Doctore Christo primum hæc mundo innotuit Disciplina, vt biberent sanguinem Christiani, cuius esum legis antiquæ Authoritas districtissime interdicat: lex quippe esum sanguinis prohibet, Euangelium præcipit vt bibatur. Vniuersa Ecclesia ad has epulas inuitatur, æqua omnibus portio datur, integer erogatur, distributus non demembratur: Incorporatur non iniuratur: recipitur non includitur. Dominus vsque hodie hoc veracissimum & sanctissimum corpus suum creat, & sanctificat, & benedicit, & pie sumentibus diuidit: Bread is changed into Christs body. The bread which our Lord did giue to his Disciples being changed not in shape but nature was made flesh by the omnipotency of the word. The Doctrine of this Sacrament is new, and the schooles of the Gospell first brought forth this Masters office, or instruction, and Christ first taught this Doctrine to the worlde, that Christians should drinke blood, whose eating the Authoritie of the old Lawe did most strictly forbid. The whole Church is inuitd to this banquet, equall portion is giuen to all. Christ is giuen whole, distributed he is, not dismembred: he is incorporated not iniured: he is receaued, not included. Our Lord euen to this day doth create this his most true and holy body, blesseth it, and diuideth it to the godly receauers. And the words of S. Cypriā cited by the Magdeburgeā Protestants before out of his 63. Epistle, which is to Cæcilius, are grossely corrupted by them: for S. Cyprian doth not say as they cite him before, *sacrificium Deo patri ipse primus obtulit & hoc fieri in sui commemorationem precepit: Christ was the first that offered sacrifice to God the Father, and commanded it to be done in commemoration of him.* For in so saying S. Cyprian should haue euidently written vntruely, for many before Christ, both in the Lawe of nature, and Moyses, offered sacrifice to God before Christ was Incarnate. But S. Cyprian most truely saith that Christ in his last supper was the first, that offered himselfe his blessed body and blood to God in sacrifice, and commanded the same to be done after him. *Iesus Christus ipse est summus Sacerdos Dei patris, & sacrificium patri seipsum primus obtulit, & hoc fieri in sui commemorationem precepit.* And

then

then followeth immediately, that which they have cited from thence, that Preists supply the place of Christ, in the offering of this Sacrifice, and must offer it, *secundum quod ipsum Christum videat obtulisse*, as they see Christ offered it in his last supper, by the omnipotencie of the word of Christ changing the bread into his blessed body, and wine into his pretious blood as S. Cyprian hath told vs before, and this most holy Catholike Doctrine he teacheth in diuers other places. And among the rest in his 54. Epistle which he and the Councill of Carthage wrote vnto Pope Cornelius, to assure vs, these holy Popes and he agreed in these Mysteries, they plainly affirme Christs body and blood to be present and receaued there by the mouthes of communicants. He taught also by these men, that the Eucharist is sanctified on the Altar. The Preists sanctifie the Chalice, supply the place of Christ, and offer Sacrifice to God. *Cyprianus ait Eucharistia in altari sanctificatur. Rursus ait sacerdotes sanctificare calicem. Item sacerdotem inquit vice Christi fungi, & Deo patri sacrificium offerre.* They also acknowledg S. Cyprian giueth diuers examples of communion onely in one kinde, and how both in, and before the time of Pope Cornelius it was vsuall with the Bishops of Rome, or Italy at the least, and others to minister this Sacramēt to communicants onely vnder the forme of bread, and to giue them no other liquid thing at that time, but water, which all men know could be no part of that Sacrament; *poteſt ex Cypriani libro 2. Epistola 3. ad Cornelium aperte colligi, cum tempore Cornelij, tum ante eum, Romanos, aut etiam Italicos & alios Episcopos in administratione cenæ Dominicæ, plebi in calice tantum aquam porrexisse, & non vinum seu sanguinem Domini.*

9. It is also euident by S. Cyprian, that not onely in his time but euen from the Apostles, the Sacrifice of Masse was vsuall offered for the faithfull departed, and they therein prayed for. The like he teacheth of Intercession to Saints in heauen, and their prayers for them that liue, which these Protestants confesse to haue bene S. Cyprian his doctrine. *Cyprianus libro tertio, Epistola 15. lapsos dixit auxilio Martyrum apud Deum adiuuari.* And thy confesse, that S. Cyprian plainly holdeth, that the Martyrs and Saints deceased pray for them that liue. *Certe in fine prioris Epistolæ libri primi, non obscure sentit Cyprianus, Martyres & Sanctos defunctos pro viuentibus orare.* These Protestants further confesse that S. Cyprian æqualed or rather preferred the true Virginnall life to that of Angels, and calleth the chaste and single life of Clergie men a state of Angelike condition. And allthough Marriadge is good, and instituted by God, yet continency is better, and Virginitie more excellent. *Cyprianus Virginitas, inquit, æquat se Angelis: si verè exquiramus excedit, dum in carne luctata victoriam, & contra naturam refert, quam non habent Angeli. In libro de dono pudicitie. Liber de singularitate Clericorum eodem modo castitatem statum vocat qualitatē Angelicæ. Et sermone de Natiuitate Christi: etsi bona sunt & instituta à Deo coniugia, melior tamen est continentia, & Virginitas excellentior.* They tell vs further that he teacheth the doctrine of merit, and good works, to take away sinne, and iustifie. *Cyprianus l. 3. Epistolarum, Epistola 25. sentit meritorum precedentium defensione obuelari peccata. Et in sermone de eleemosinis ex professo sentit, peccata commissa post Baptismum, eleemosynâ, & bonis operibus extinguui.* And both to proue this doctrine, and iustifie those Bookes of Tobias, Ecclesiasticus, and others which our Protestants deny to be Canonically Scripture he teacheth the contrary, and citeth them as holy Scriptures with others for these opinions. *Id probare conatur dictis Scripturæ, ut Tobie quarto: sicut aqua exstinguit ignem, sic eleemosyna peccatum.* And all the other Bookes and parts of

them,

Cypr. l. de Orat.
Dominicâ. Epist.
34. Epist. 11. 54. l.
de lapsis Epistol.
56.
Magdeb. cent. 3.
c. 4. col. 83.

Magdeb. cent. 3.
c. 5. col. 149. tit. de
ritibus circa cen-
nam.

Magd. supr. col.
82. Cypr. Ep. 66.
ad Plebem &
Clerum Furnita-
norum.
Epist. 57. lib. de
mortalitate tra-
ctat. de disciplinâ
& habitâ Virg.
de Stella & Ma-
gis & Innocent.
Mart.
Magdeb. cent. 1.
c. 4. col. 84. & col.
82.
Magdeb. cent. 3.
c. 4. col. 86. tit. de
castitate & virgi-
nitate.

Cyprian. Ep. 62.
52. exhort. Mart.
c. 12. ad Quirin. l.
3. c. 59. l. de mor-
talitate (b) l. 2.
aduers. Iud. c. 6.
de orat. Domin.
(c) de orat. Dom.
Serm. de lapsis.
(d) Epist. 40. l. de
bono pudicitia.
(e) Epist. 56. l. de
Orat. Dominica.
Ser. de eleemosi-
na (f) Epistol. 55.
56. exhort. Mart.
cap. 11.

Magdeb. in In-
dice cent. 3. v. Sa-
cramenta. & ceter.
3. c. 10. col. 246.
247. 248.
Cornelius Epist.
2. Tom. 1. Conc.
Euseb. l. 6. c. 42.
Magde. cent. 3. in
Cornel. & c. 10.
col. 240. Cypria.
Epist. 72.
Cyprian. Ep. 52.
ad Antonianum.
l. 1. Ep. 2. & ep. 54
Cyprian. de Ab-
lutione pedum.
Cornel. Epist. a-
pud Eusebium.
Magdeb. & alios
supr.
Magdeb. in In-
dice ceter. 3. in Lu-
cio Papa. & ceter.
6. col. 148. & col.
149. tit. de cali-
batu & Vita mo-
nastica.

them, which the present Roman Church admitteth for holy Scripture, and our English Protestants disallowe for such, S. Cyprian doth receaue them as Catholiks now doe, as appeareth in these Marginall citations, where besides Tobias and Ecclesiasticus before granted, he approueth in expresse termes the Booke of *Wisedome* (a) the Booke of *Baruch the Prophet* (b) the song of the 3. children; (c) the *History of Susanna* (d) of *Bel and the Dragon* in the Booke of *Daniel*, (e) and *Bookes of the Machabees*. (f) And yet that he did not ascribe all to Scripturs and reiect Traditions, as our Protestants doe, they haue sufficiently confessed before, when they acknowledge, S. Cyprian taught so many points of doctrine, which as they say, are not containd in Scripturs.

10. To which they adde many more of greate moment, as of the validitie, number, ministration, and true Ministers of the Sacraments, the principall essentiall things belonging to the true Church of Christ, by our Protestants confessions, in all which, and diuers other questions by their owne Testimonie, S. Cyprian, those Popes of Rome, and the Church of Christ then differed from them, and agreed in them all with the present Roman Church. First for the validitie of Sacraments these men confesse, that by the doctrine of S. Cyprian, and the Church then, the worthie receauers of them were vnited to Christ armed against the world, the deuill, and human concupiscence, grace was giuen, and sinnes forgiuen in them. This was also the receaued old doctrine of the Church and Popes of Rome, namely of Pope Cornelius, as both he, Eusebius, the Magdeburgian Protestants, and others witnesse by whose agreeing testimonie also both Pope Cornelius, S. Cyprian, and the Church of Rome and Affrike with all others differed from our Protestants, and consented with the present Roman Church, about the number of Sacraments. First they say that both Cornelius, and S. Cyprian taught, that Confirmation was a Sacrament, and by the Bishops Vnction with Chrisme the holy Ghost, and Grace were giuen. S. Cyprian also maketh Penance a Sacrament and plainly affirmeth, that sinnes are loosed and forgiuen in it. And both he and S. Cornelius then Pope giue as much to Preisthood, and holy Orders. S. Cyprian maketh it and others, Sacraments equally as Baptisme. *Docemur quæ sit Baptismi & aliorum Sacramentorum stabilitas. Nam Baptismus repeti Ecclesiasticæ prohibent regulæ: & semel sanctificatis nulla deinceps manus iterum consecrans præsumit accedere: nemo sacros Ordines semel datos iterum renouat: nemo sacro oleo lita, iterum linit, aut consecrat: nemo Impositioni manuum vel ministerio derogat Sacerdotum.* Where he setteth this downe for a generall Ecclesiasticall Rule, which no man was ignorant off, or did disobay.

11. And S. Cornelius then Pope by all the witnesses before, Protestants and others, setteth downe the honour, and dignitie of this Sacrament in the Church of Rome, when he affirmeth, that in those dayes of Persecution, there were in it, besides the Bishop, 46. Preists, 7. Deacons, 7. Subdeacons, 42. Acoluthists, Exorchists, Lectours and Ianitours 521. And to make all sure, that all these Orders then were Ecclesiasticall, he setteth downe some of their Offices, and how these Exorcists did dispossesse Nouatus by these Protestants, being possessed by Sathan. These Protestants also testifie the same of S. Cyprian his doctrine in this point, and these Deacons & Subdeacons did liue vnmarried: of this, Pope Lucius (as they confesse) made a Decree. *Lucij Decretum de calibatu Sacerdotum.* So they acknowledge of Pope Stephen, that no Preist, Deacon, or Subdeacon might marry: *nullus Sacerdotum à Subdiacono usque ad Episcopum licentiam habet coniugium fauciendi.* Likewise they doe suf-

ficiently

ficiently proue, that S. Cyprian and these Popes agreed in the Supreamacie of the Pope of Rome: First for S. Cyprian, in that very Treatise which they intitule: *de Ecclesiâ & Primatu Romano: of the Church, and Roman Primacy*; they acknowledge he expressly writeth, that the Roman Church is to be acknowledged of all, for the Mother and Roote of the Catholike Church, he calleth the Chaire of Peter, the principall Church, from which Priestly vnitie is risen. And saith in diuers places that the Church was founded vpon Peter. *Cyprianus libro quarto, Epistolâ 8. nominatim ait Romanam Ecclesiam ab omnibus alijs pro matrice & radice Catholica Ecclesia agnoscendam esse. Quemadmodum & libro primo, Epistolâ tertiâ & in tractatu de simplicitate Prælatorum, principalem vocat Ecclesiam Petri Cathedram, à quâ vnitatis sacerdotalis exorta sit. Alibi passim dicit, super Petrum Ecclesiam fundatam esse, vt libro primo, Epistolâ tertiâ: libro quarto, Epistolâ nonâ. Tractatu secundo de habitu Virginum, sermone tertio de bono patientia, & in Epistolâ ad Quirinum.* And they adde further, vtterly to ouerthrow their owne new found Ministeriall calling and Church, and Princes proceedings against Clergie men, that S. Cyprian taught an Ordinary Succession in Pastorall dignitie, and that Bishops and Rulers of the Church were not to be iudged by others. *Habet Cyprianus & alias opiniones periculosas, vt quod Pastoratum ad ordinariam successionem, libro 1. Epistolâ 6. allegat: Item quod negat Episcopos & Præpositos Ecclesiæ iudicandos, libro 4. Epistolâ 9. & in Concilio.* These they call dangerous opinions, and so they are for their new Religion, which hath no Ordinary Succession, but in all places hath ouerthrowne it, and so farre proceeded, to adiudge and condemne Bishops, and Prelates of the Church, that in the whole world there is not any one of that most sacred, or Priestly calling, or any inferiour holy Order, none but meere Lay men, which by their owne definitiue Article cannot make a true visible Church, to be founde in all their Congregations. And yet this doctrine of S. Cyprian, so periculouse with these men, is so farre from being really and truly dangerous, that not onely by all Catholike Authours, but by our English Protestants also (both their particular Writers, and publike Articles with their allowed glosse, and authorized Booke of Consecration) it is iustified to be unquestionably true, and most necessary. And this already proued by all Authority: as also the doctrine of exemption of Bishops, and Clergie men, from being conuented before Lay Iudges and Tribunals. The same is euident before of the Popes of Rome Spirituall Supreamacie. And diuers of these testimonies of S. Cyprian therein, are in his seuerall Epistles to Pope Cornelius. That place where he calleth the Roman Church the Roote and Mother of the Catholike Church is in his 45. Epistle, which is to Cornelius Pope, where he plainly saith, he exhorted all to follow that Church: *Vt Ecclesiæ Catholica radicem & matricem agnoscerent, ac tenerent.* Likewise his testimony that Rome is the Chaire of S. Peter, the principall Church from which Priestly vnitie is risen, is in his 55. Epistle, which is to the same Pope Cornelius. In which he affirmeth further that it is the Church of Rome, whose faith the Apostle commended, and to which false doctrine cannot haue access: *Eos esse Romanos, quorum fides, Apostolo prædicante, laudata est, ad quos perfidia habere non possit accessum.* And there plainly saith, that Heresies and Scismes haue onely had originall, because men would not obay Gods Priest, nor allow onely one Cheife Priest, and Iudge the Vicar of Christ in his Church. And calleth the Iudgment of this Priest, Christ Vicar, the Pope of Rome, the Iudgment of God, not to be disobayed of any, and from such disobedience Scismes and He-

Magdeb. cent. 3.
c. 4. col. 84. 85.
Tit. de Eccles. &
Primatu Roma-
no.

Artic. of Englis.
Protest. Religio
art. 19.

Art. sup. Art. 36.
Prot. publ. glosse
ther. Prot. Booke
of Consecration
in Pref.

elies doe spring. *Neque aliunde hæreses oborta sunt, aut nata scismata, quam inde quod Sacerdoti Dei non obtemperatur, nec vnus in Ecclesiâ ad tempus Sacerdos, & ad tempus Iudex Vice Christi cogitatur. Cui si secundum ministeria diuina obtemperaret Fraternitas vniuersa, nemo aduersum Sacerdotum Collegium quicquam moueret: Nemo post diuinum Iudicium, post populi suffragium, post Coepiscoporum consensum, Iudicem se iam non Episcopi, sed Dei faceret: nemo dissidio vnitatis, Christi Ecclesiam scinderet: nemo sibi placens, ac tumens seorsim foris Hæresim nouam conderet: nisi ita est aliquis Sacriligæ temeritatis ac perditæ mentis, vt putet sine Dei Iudicio fieri sacerdotem.*

Magdeb. cent. 3.
c. 7. col. 181. Rob.
Barnes l. de Vit.
Pontif. Rom. in
Cornelio.

Magdeb. Cent.
3. col. 183. c. 7.

Magdeb. cent. 3.
c. 8. col. 190. Ro-
bert. Barnes l. de
Vit. Pont. Rom.
in Stephano.
Io. Bal. l. 1. Act.
Rom. Pontif. in
Stephano.

S. Sixtus Pope and
Martyr.

Ambr. l. 1. Offic.
c. 41. Prudent. in
Hymno de S.
Laurent. Magd.
cent. 3. cap. 10. in
Sixto. cap. 12. in
Laurent. col. 297
298.

S. Dionysius Pope
and Martyr.

Bal. l. 1. de Act.
Rom. Pontif. in
Dionys. Robert.
Barnes in Vit.
Pont. in eodem.

12. Now that these holy Popes stode vpon the same supream priuiledge for the Church of Rome being the common doctrine and practise of them all, as Protestants confesse, we neede not to stand vpon these in particular: yet these Protestants doe assure vs first, that Pope Cornelius maintayned Appeales to Rome: *Cornelius Epistolâ 2. facit mentionem Appellationis ad Apostolicam Sedem.* And made a generall Decree to free Preists from swearing, except in matter of faith. And condẽned the Africâ Bishops Decree about Rebaptizatiõ. Pope Lucius, as they confesse, maketh the Church of Rome the Mother of Churches, and affirmed that the Popes of Rome neuer erred, and contended that they cannot erre, prouing it by that place, where Christ said to S. Peter, *I haue asked for thee, that thy faith may not fayle. Lucius Romanam Ecclesiam Matrem Ecclesiarum facit: & Apostolicos Pontifices nunquam errasse asserit, & ne quidem errare posse contendit, ex eo loco quod Christus Petro dixerit: rogavi pro te, ne fides tua deficeret.* And Pope Stephen made a generall Decree as these men affirme, for the whole Church, about receauing penitent Heretikes, how they were to be receaued. *Stephani Papæ Romani sententia & rescriptum hoc fuit. Si à quacumque hæresi ad Ecclesiam veniant, nihil innouetur nisi quod traditum est, vt manus illis imponatur in penitentiam.* And generally for all Preists in all places, that they should not vse at Masse, any other then sacred vestments, *Ne Sacerdos aliâ veste quam sacrâ, in sacris vteretur, statuit:* By this holy Pope, which our Protestants confesse was an holy Saint, and Martyr, and receaued a Crowne of Iustice thereby after he had conuerted many Gentils to Christ. *Cum multos Gentilium ad Christi fidem conuertisset, capite mulctatus, fit Victimæ Deo, acceptâ Iustitiæ coronâ.*

13. The like they testifie of all his Successours in this Age. S. Sixtus the next was *Christi discipulus, & è terreno cælestis æconomus factus, Christiani gregis decus, atque imitandum exemplar,* and preached the true word of God, *salutare Dei Verbum populo proponens.* And yet this doctrine of this holy Pope, by all Antiquities, and these Protestants themselues, was sacrificing preisthood, Sacrifice of Masse, Deacons assisting at the Altar, Christ really present there, and offered in Sacrifice, with Lights vpon the Altar. *Hic primus è septem viris, qui stant ad Aram proximi. Hunc esse vestris orgijs moremque & artem proditum est, hanc Disciplinam fœderis libent vt auro Antistites. Argenteis scyphis ferunt fumare sacrum sanguinem, auroque nocturnis sacris adstare fixos cereos.* And this was so common and publicly receaued and knowne, that the Pagans themselues were not ignorant of it.

14. Of S. Dionysius the next Pope, these Protestants say, he was famous for preaching the true faith, and dilating of Christs Church, and conuerted many, and among others the daughter and wife of the Emperour Decius, Cyrilla and Triphonia, and dyed an holy Martyr: Yet they also acknowledge, he was a Monke and Eremite before he was Pope. He

diuided

diuided Parishes and Diocesess, assigning their limits, and made other generall Lawes for the whole Church, concerning Heretikes and others to be accused, and conuented.

15. S. Fælix which was his next Successor was also, as these men confesse, an absolute vertuous man, and renowned, for he preached the word of God and died a glorious Martyr. Yet they also say, he was a Massing Pope, and tooke order, that none but consecrated Preists should say Masse, he ordained that Masses should yearly be saide in honour of Martyrs on their Annuiersary dayes, and no where but in sacred places.

16. They say of Eutichianus, the next Pope, that he was, *vir Deo deditissimus, à doctrinâ & virtutibus Ecclesiæ commendatus, diuini verbi prædicatione salutem multis attulit populis*: A man most deuoted to God, renowned for learning, and vertue, and by preaching the word of God, brought saluation to many people, and died a Martyr. Yet as they acknowledge, he tooke order for sacred Vesturs of Cleargy men, so honored he Martyrs, that with his owne hands he buried 300. and made generall Lawes for the whole Church.

17. Of S. Caius the next, and by common opinion the last of this Age, they say he was kinsman of Dioclesian the persecuting Emperour, yet a most wor-thie Ruler of the house of God, in the Roman Church, and died a Martyr: *propositus domus Dei in Ecclesiâ Romanâ probatissimus*. And yet he exempted Clergy men from lay Iudges, and as S. Euaristus had done before, gaue order, that none should be a Bishop which had not before bene *Ostiarus, Lector, Exorcista, Acolytus &c.*

18. If our Protestants will haue S. Marcellinus to haue bene Pope in the end of this Age, seeing they bring him to the greate Councell of Sinuessæ of 300. Bishops, besides many other greate Clergie men: They haue this greate generall Councell the first that euer was in the worlde, in all Copies plainly pronouncing: no man euer Iudged the Pope of Rome. The first See is iudged by none, *Nemo vnquam iudicauit Pontificem: Prima Sedes non iudicatur à quoquam*. Now I will retorne againe to the time of Pope Stephen, where I left.

S. Fælix Pope and Martyr.

Bal. l. 1. de Act. Pontif. supr. in Fælice. Rob. Barnes in eod.

S. Eutichianus Pope and Martyr.

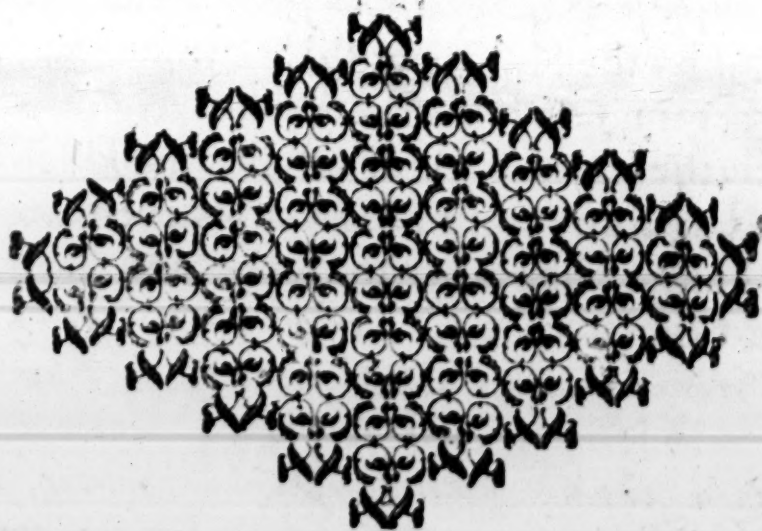
Bal. l. 1. Act. Ro. Pontif. in Eutichiano. Barn. in eod.

S. Caius Pope and Martyr.

Bal. & Barnes supr. in Caio.

S. Marcellinus Pope and Martyr.

Barnes supr. in Marcello. Magdeburg. cent. 4. c. 9. To. 1. Conc. in Marcellino & Conc. Sinuessæ in 3. exāplar. antiq.



THE X. CHAPTER.

OF S. MELLO, OR MELLON A BRITAN, SENT
Archbishop by Pope Stephen from Rome to Rhoan in Normandy. Of
S. Mellorus a Noble British Martyr, and a Prouinciall
Councell of British Bishops heare in Cornewalle
in this time.

I. **T**HE Historie of our renowned Britan S. Mello, or Mellon, by most Authours, fell our in the time of S. Stephens being Pope. And it should seeme by our Histories (which speake of many, and long defections of the Britans in these dayes, and their withdrawing their Tribute, and obedience from them, except when Quintus Bassianus, Aleetus or such men were sent hither with power from the Romans to keepe Britaine in their subiection) that S. Mello his going from hence to Rome with others of this kingdome, to pay the Britans Tribute there, was in the time of that Bassianus, or some such Roman: our Antiquities being sparing to giue vs warrant to say, that the Britans did so carefully pay their Tribute, vnder their other Rulers which loued not the Romans, but laboured to free themselues, and this kingdome rather from that subiection. And this the rather, because as I haue proued before, it is probable the other Britan Rulers heare were Christians, and so would not easely imploy Pagans in such a busines, and seruice. For it is the constant agreement of the Writers of this Relation, that this Mello with his Associats was at his going to Rome, and being there also at the first, a Pagan, & at the performing of his temporall dutie there, did after the manner of the then Infidell Romans sacrifice in the Temple of Mars, being a souldiar by profession, and this was in the time of Valerian the Emperour, *Tempore Valeriani Imperatoris Mello quidā de Maiori Britannia oriundus Romam venit, vt patriæ suæ Tributum solueret, & Imperatori seruiret, ibique sicut mos erat, cum socijs suis ad Templum Martis ductus est vt sacrificaret.* And by the Hiltory of this renowned man, it seemeth, to haue bene in the beginning of this Emperours reigne, about the yeare of Christ 256. when by the testimony of Dionysius and Eusebius, he was more friendly to Christiāns, then any of his Predecessors, euen those that were Christians, as the two Philips, the Father and sonne, and all his Court was full of Christians, and as a Church of God, *Valerianus præ Antecessoribus suis sic comparatus fuit initio, vt erga homines Dei placidus esset, & animo amico præditus. Neque enim quisquam Imperatorum ante eum tam clementer ac placide erga eos affectus fuit, ne illi quidem qui palam facti Christiani dicebantur, sic initio ille familiarissime & amantissime, idque palam nostros complectebatur, & tota illius aula referta erat pijs, & Ecclesia Dei facta.* For (Valerian after seduced by the Magicians) became a most greuious Persecutor of Christians, vntill being takē Prisoner by the Persians, was detained there Prisoner, vntill his death, made a Footestoole for their king when he tooke his horse, who caused this cruell Emperour to haue his skin to be pulled of, and his body powdred with salt.

S. Mello went to
Rome.

S. Mello was first,
a Pagan.

Manuscr. antiq.
in Vita S. Mellonis.
Capgrat. in
eodem. Annal.
Eccl. Rothoma-
gen.

Dionys. Alexan-
drin. & Euseb. l.
Eccl. Hist. cap. 9.
Matth. Westm.
an. 253.

Trebellius. Au-
relius Victor. Eu-
tropius & alij in
Galeriano. Eu-
seb. in Vita Con-
stantini. l. 4. Cō-
stan. orat. ad Sā-
ctorum cætum
c. 24.

Florent. Wigor.
an. 250. 272. Eu-
seb. Hist. Eccl. l.
7. c. 12.

By which miserable life and death of Valerianus being Father to Gallienus, who was also a persecuting Emperour, the sonne recalled all Edicts against Christians, and gaue them free vse and exercise of their Religion: *publicis Edictis Persecutionem contra nos motam remisit, & ut doctrina nostra Praesides cuncta liberè pro Consuetudine sua obirent.* So there was not such freedome after in the time of Galerianus, for S. Mello or others to be present at the Sermons either of S. Stephen, then Pope, or any Christian Preacher, as the life of S. Mello witnesseth he was an hearer of Pope Stephen, and by him conuerted. Neither can it well appeare, how this Brittish Saint being a Souldiar, and a Pagan at his comming to Rome in the time of Valerian, not 8. yeares enioying the Empire, and both conuerted to Christ, and baptized by S. Stephen, and by him promoted to Preesthood, by all Ecclesiasticall Orders, and degrees, *Quem Stephanus Papa sibi adhaerentem per omnes Ecclesiae gradus usque ad Sacerdotium promouit,* and after made him Bishop, could come to such perfection in the Papacy of S. Stephen, who suffered Martyrdome about the 257. yeare of Christ, by common computation, longe before the death of Valerian, except he had bene conuerted in the beginning of his Empire.

2. This Mello, Mellon, or Mellanius coming to Rome with others of this kingdome, to pay the Tribute thereof to the Romans, as I haue sayed before, and to serue the Emperour, and resorting to the Assemblies and meetings of the Christians not yet forbidden in the beginning of Valerianus his Empire, hearing S. Stephē Pope preaching, was couerted by him to the faith of Christ, and baptized, & being thus instructed, he sold all that he had, euē the Armour which he wore in the warrs, and distributing the money which he receaued to the poore, following his Conuerter S. Stephen, and giuing himselfe wholly to Christian deuotion, and study of Diuinity profited therein so much, not being ignorant in human Learning, which he had obtained in Britaine, (euer renowned for studies, and Learned men) was by S. Stephen, by all inferior Orders (which I haue before remēbred) promoted to holy Preisthood & after Miraculously chosen of God therevnto was by the same holy Pope Cōsecrated Bishop, and both extraordinarily by God, and ordinarily by Pope Stephen sent to gouerne the Church of Rhoan in Neustria, now called Normandy in France, after he had suffered many miseries, and afflictions for his holy faith with S. Stephen, and others of his Cleargie imposed vpon them by Valerianus, as may plainely be gathered out of the Acts and life of S. Stephen. And whereas S. Damasus, or whosoever the aūcient Writer of the liues of the Popes, commonly ascribed to him, doth testifie, that S. Stephen did Consecrate three Bishops onely, speaking of no more, *Episcopos per diuersa loca tres.* Baronius doth, and well conclude, that our holy Britan S. Melanius was one of them and renowned for sanctitie, *Ex ijs vnus fuit Melanius Episcopus Rhotomagensis, sanctitate celebris:* Citing for that, the old Roman Martyrologe which saith of this holy Bishop, that he was Consecrated by Pope Stephen, and by him sent to preach the faith about Rhoan, where he was Bishop in France. *Rhotomagi S. Melanii Episcopi qui a sancto Stephano Papa ordinatus, illic ad praedicandum Euangelium missus est.* Vsuardus also hath the same, vpon the same 22. day of October.

3. The manner of his Miraculous Mission and sending to be Archbishop of Rhoan in Normandy, is thus registred in the old Manuscript of his life, the auncient Learned Bishop Iacobus Genuensis, Capgraue, Petrus de Natalibus and others: *Cumque Ieiunijs & vigilijs instaret qualem Die Missam eo celebrante*

*S. Mello conuerted
by S. Stephē Pope.*

*Saint Mello made
Priest and Bishop.*

*Act. & Vit. S.
Steph. Pap. apud
Baron. Tom. 2.
Annal. Ann. 259.
Damasus in Pōt.
in Stephano 1.
Baron. Tom. 2.
Annal. An. 260.
Martyr. Rom. 22
die Octobris.
Vsuard. Martyr.
22. die Octobris.*

*S. Mello miracu-
lously sent to be
Archbishop of
Rhoan in Nor-
mandie.*

*Manuscr. antiq.
de Vita S. Mello-
nis. Iacob. Ge-
nuensis in Catal.
de eodem. Capg.
in S. Mellone.
Petrus de Nata-
libus l. 9. cap. 93.
Tabulae Episco-
porum Rhotomagen.
Vincent. l. 11. c. 74.*

S. Mello cured a lame man, he died and was buried at Rhoan.

Tab. Eccl. Rhotomagon. apud Anton. Democharez contra Caluin.

Io. Molan. in addition. ad Vsuarium 22. Octobr. Martyr. Rom. die 11. Octobris. Bed. Martyrol. Prid. Idus Nouembr.

Manuscr. Antiq. de Vita S. Melor. Io. Capgr. Catal. in eod. Harris. Hist. of Brit. to. 3. A Councell of Bishops in Cornwaile in this time.

*Viderunt ipse & Papa Angelum Dei stantem ad dexteram altaris. Qui peracta missa dedit ei virgam Pastoralem, quam manu tenebat dicens, accipe virgam, sub qua reges populum Rhotomagensis Ciuitatis in finibus Neustria. Tibi enim illic preparatus est a Deo locus: & licet labor incognita vita sit tibi onerosus, nequaquam tamen tibi timendum, quoniam sub vmbra alarum suarum proteget te Dominus Iesus Christus. Tunc accepta benedictione a Papa iter arripuit: As he continued in fastings, and watchings when he said Masse, on a certaine day both he and the Pope did see an Angell of God, standing at the right hand of the Altar. Who when Masse was ended, gaue vnto him a Pastorall staffe which he held in his hand, saying, take the rodd with which thou shalt Rule the people of the Citie of Rhoan in the borders of Neustria. For there a place is prepared for thee by God: and although the Labour of the vnkowne life be burdensome vnto thee, yet be not a fraide, because our Lord Iesus Christ will defend thee vnder the shadowe of his wings. So receauing benediction from the Pope, he tooke his Iorney. In which comming to Antifiodorum he Miraculouly cured a man there most greuouly wounded. Comming to Rhoan he there faithfully performed his sacred office, renowned for vertue, and Miracles, he ended his life there, about the yeare of our Lord 280. his body is there still kept with greate reuerence in the Cathedrall Church of that Citie neare to the body of S. Nicasius first Bishop there, sent by S. Clement Pope Successor to S. Peter, and this the second, as the Annals of that Church giue testimony. Molanus saith, he was Archbishop of Rhoan and was there most honorably buried. In Gallijs ciuitate Rothomagi natalis Sancti Meloni, qui eiusdem vrbis primus Ecclesie Archiepiscopus rexit, ibi demque sepultus gloriosissime quieuit. But the Roman old Martyrologe saith plainly, that S. Nicasius was Bishop there: *Nicasij Episcopi Rhotomagensis*. S. Bede in his Martyrologe setteth downe the Festiuitie of this holy Saint on the 12. day of Nouember, *pridie Idus Nouembris Sancti Melani Rodonice ciuitatis Episcopi*. All others, place it vpon the 22. of October. What spirituall benefite the rare example of this holy British Bishop by his strange conuersion in neglecting the seruice of the Emperour, and honour thereof, to be the poore seruant of Christ in persecution, his Miraculous calling, and Mission in Episcopall dignitie, his life renowned for vertue, and Miracles, *multis virtutibus & Miraculis clarus*: and so long continuing so glorious and Archbishop so neare to this our Nation his Country, we may in prudence apprehend, though Iniquitie of times hath depriued vs of their memory so farre, that for this his short History we are forced to appeale to forreine Antiquities.*

4. And yet we haue sufficient warrant left vnto vs by our owne Histories, not onely in generall, assuring vs that our Britans continued their first faith quietly and inuolably vntill Dioclesians bloody Persecution, but particular testimonie, that euen in this time, by arguments, we had such a flourishing Church heare in Britaine, that we had not onely Bishops and Preists in greate numbers, but (which few other Nations can so soone for themselves giue instance in) both publike Councells of Bishops and diuers Religious houses, both of men and women. We reade in the old Manuscript Historie of the life of S. Melorus liuing in the beginning of the Britans Christianitie, *cum in exordio Christiane fidei conuersa est Britannia gentilitas*, that there was a Councell of British Bishops kept in Cornewayle, but a corner of this kingdome, *In Cornubia Concilium Episcoporum congregatum*. And this holy Saint was there brought vp, and instructed in a Monastery *nutritus in quodam Monasterio Cornubie*: where the distinctiue word *quodam*, one certaine Monastery of Corne-

wayle,

wayle, doth sufficiently notifie, that besides all others in other parts of Britaine there were then more Monasteryes in that Prouince of Cornewayle. Which is further proued by that which followeth in the same Authours, what an especiall care the Abbot of that place had of this Noble glorious Saint yet a child: *Abbas illius loci*: sufficiently prouing there were then other Abbots of other Abbayes in that Country. There, also mention is made of the Church, Nunnery, Altar, and Abbesse of Anbesbury, whether the Reliks of that holy Saint were brought, after they had bene honorably buried by the Bishops and Preists: *sepulto ab Episcopis & Clericis capite cum Sacro corpore*. That these Bishops, Preists, Monasteryes, and Religious men and women of Britaine were in this time, I am vrged to thinke, because these Historians haue told vs before that these things were in the beginning of Christianitie heare, and add, that then many beleueed, and following the Apostles Precepts, were famous for Miracles, and that S. Melorus was one of that number. *Multi Domino credentes, & Apostolica præcepta sequentes Varijs Virtutum Miraculis fulserunt de quorum numero beatum Melorum fidenter credimus extitisse*. Which is further confirmed in the same Antiquities, testifying that after many yeares the Reliks of this holy Saint were with greate reuerence translated to the Church of Amsbury, and there in their shryne layed vpon the Altar. *Post multorum annorum curricula Prædicatores Alienigenæ scrinium cum Reliquijs sancti Melori circumquaque deferentes per agratis terrarum tractibus iniunctum sibi officium exercentes Amsburiam tandem deuenerunt, & super altare Reliquias sanctas posuerunt*. The remouing of these Reliks to the Church and Nunnery of Amsbury must needs be before the preuayling of the Pagan Saxons, and Hengist his murthering our Noble Britans, and taking king Vortiger Prisoner hard by that place, at Stonehenge by Treachery. For at that time, both that and all other Religious houses, and Churches, those Pagans could enter to, were destroyed. Yet the Historyes haue told vs before, that many yeares were passed ouer, betweene the buriall and remouing these holy Reliks thither. Neither dare I affirme, that this History is more auncient then this time. For excepting the Religious house of Glaistenbury, all others had their Foundation after the Cōuersion of king Lucius, who dyed in the beginning of this Age. And probably we may coniecture, this Translation of these sacred Reliks was in the time of S. Germanus and Lupus the Legats of Pope Celestine, being and preaching heare, for they were *prædicatores Alienigenæ: Strange Preachers*, and the most renowned strange Preachers we can thinke these to be, much deuoted to the reuerēce of our holy British Reliks by all Historyes making solemne Pilgrimages vnto the. And if we affirme, these holy Reliks were first interred in these dayes, the circuite of many yeares, *post multorum annorum curricula*, after which they were remoued by strange Preachers, will well agree with the comming of those strangers, the Popes Legats hither about the yeare of Christ 432. which was before the Nunnery of Amsbury was destroyed.

5. The Historie of this holy Saint is thus sett downe by the auncient writers thereof: Melorus or Meliorus was the onely Sonne and Heire of Melianus Duke of Cornwayle. Who in the seuenth yeare of his Gouvernment, calling an Assembly of the Nobles, to consult about the affayres of his Country, was in the same assembly murthered by his owne Brother, named Rinoldus, his Sonne Melorus being but 7. yeares old at that time. This Rinoldus hauing thus killed the Father, & knowing his Sonne to be the onely true Heire, and fearing if he should liue to mā's estate he might take the Dukedome from

*S. Meliorus his
Martyrdome.*

him, being his iust inheritance, sought to murder him also: and bringing him into Cornewayle where there was a Councell of Bishops and others gathered together, whose consent he laboured to haue for the putting of Meliorus to death, to make himselfe secure in his so wickedly procured dignitie: But when the holy Bishops assembled, detested so barbarous impietie, and cruelty, and would in no wise assent vnto it: This wicked vsurping Vncle, to make this child loathsome, and so vncapable or vnfit for Gouvernment, caused his right hand, and left foote to be cutt off. After which he had an hand of siluer, and a foote of brasse, and was brought vp in a Monastery in Cornewayle vntill he was 14 yeares old, daily profiting and encreasing in vertue, and holy learning as well, as in yeares. And this his siluer hand did miraculously bend too and froe, and stretch out itselfe to doe the office of a naturall hand, as if it naturally consisted of bones, sinewes, veines, blood, and flesh, *Mirumque in modum manus illa argentea quasi reflexus carneos habere, & manum extendere & recludere capit quasi nativam ossibus, nervis, venis, sanguine atque pelle.* Wherevpon the wicked Tirant his Vncle, taking him from the Abbot, and Religious men, committed him to one, named Cerialtanus to be brought vp, bribing him with promises of many possessions and rewards to putt Meliorus to death, which he most wickedly and barbarously effected, cutting off his head. Which done the Sonne of Cerialtanus with the consent of his Father, bearing the head of the holy Martyr vpon the wall of the Castle, fell downe from the wall, broke his neck, and died. Cerialtanus then tooke vp the head of the Saint, and brought it to the Tirant his Vncle. Who with ioy receauing it, badd the wicked Murtherer goe to the topp of an hill adioyning, and whatsoever he could there see he would giue him to possesse, Cerialtanus going to the hill thinking to see round about, sodenly was struken blinde, one both his eyes, and presently died. And the wicked Vncle touching the sacred head brought vnto him, within three dayes after ended his wretched life with a miserable death. The Bishops and Clergie buried his holy body, and head, with great honour together. Where they which faithfully prayed vnto him, did obtayne their desire. *Sepulto ab Episcopis & Clericis capite cum sacro corpore. Corpus sanctum cum honore sepelierunt: Vbi opem eius cum fide implorantes, optatum remedium gaudentes consequi solebant.*

Bishops, Preists & others pray to S. Meliorus Martyred.



THE XI. CHAPTER.

CONTAYNING AN ABBREVIATE OF SOME ROMAN Emperours, and inuincibly prouing that the most holy Queene and Empresse S. Helen, was a Britan of Regall Race, the onely true and lawfull wife of Constantius Emperour: and Constantine the Greate their true lawfull Sonne and Heire, borne in Britaine.

I.



Haue spoken before, how the Roman Emperours after the death of Heliogabalus, vntill Constantius married, first, or after receaued againe Helen daughter of Coel had little command in this kingdome, and so not so necessarie to be much remembred, in the Ecclesiasticall Historie thereof, none of them, except the two Philips, the Father and Sonne, dignified in Histories, with name of Christianitie; therefore it will suffice, to sett downe breefely their names, and continuance of their Empiers, which our Protestant Antiquaries doe thus propose vnto vs: After Seuerus, Bassianus Surnamed Antonius Carracalla succeeded in the Empire, he was murthred by Martialis, when he had gouerned sixe yeares. Macrinus one yeare. Antonius Heliogabalus three yeares. Alexander Seuerus 13. yeares. Iulius Maximus 3. yeares. M. Antonius Gordianus one yeare. Iulius Philippus (they omitt Philip the second his Sonne) the first Christian Emperour, 5. yeares. Decius 2. yeares. Trebonianus, Gallus, and Vibius Hostilianus two yeares. Iulius Aemilianus foure moneths. Licinius Valerianus sixe. Lacinius Gallicinus fiftene. At this time there arouse in diuers Countries thirtie Vsurpers which are called the thirtie Tirants, of the which Lollianus Posthumus, Victorianus Tetricius, as it is supposed, kept Britaine from Gallicinus. Flavius Claudius two, Aurelianus five. Tacitus sixe moneths. Florianus three moneths. This yeare 276. Aurelian the Dane was chosen Emperour, he hated Christians, and in the fourth yeare of his Reigne, he stirrid vp the ninth Persecution, vpon the Church of God, he reigned five yeares, and sixe dayes. And after, Tacitus succeeded him in the Empire, being a very fitt and worthie Gouvernour, and after Tacitus, Probus Equirius Sonne to Delinacius a Clowne, and Gardiner by profession, this Probus Equirius was a most valiant man at armes, and as good a Iusticiar, as any that had the publike Government, he began his Reigne in the yeare of Christ 282. and reigned sixe yeares, and foure moneths. Aurelius Probus five yeares. In which time Bonesus a Britan borne, vsurped the Empire, with Proculus at Cullen, and would haue exempted from the Romans, Britaine, Spayne and part of France, but being vanquished by Probus, he strangled himselfe. This Probus, after he had reigned five yeares, was slayne of the souldiers. Carus was created Augustus, he made Carinus and Numerianus his Sonnes, Cesars. To Carinus he assigned Britaine, Gaule, Illiricum, Italy, and Spaine, but Carinus was slaine by lightning, and the other two within three yeares space lost their liues. Dioclesian was then chosen Emperour, who adioyned Maximianus vnto him in like Government. The two Emperours elected two Cesars, Valerius Maximus, and Con-

Howe & Stowe
Hist. Titul. the
Romans. in Se-
uerus.

An Epitome of
the Roman Empe-
rours.

stantius Chlorus, to which Constantius they committed the recovery of Britaine. Hitherto these Protestants Epitome of the Roman Emperours, from Antiquitie. And so being come to this Constantius, by whome Britaine, and the Romans were vnited againe in so happy an vnion, that thereby this our Noble Nation assisted more then any kingdome before had done, or after did for the vnion of the world with Christ, I must heare more enlarge my stile, for our Countries honour.

2. Some there be, whether to detract so great a glory from this Nation, or to giue it to an other, or of Ignorance in Histories, doe both say, that one Theodora was the first lawfull wife of Constantius, and the blessed S. Helen Mother of that happy Emperour the Greate Constantine, was not onely a stranger to this Nation, but of meane estate, and which is vnworthie to be written, not the wife, but Concubine of Constantius. Which name and attribute, *Concubina*, this most Noble Empresse and Saint Helen is stiled by, not onely among diuers forreyne Writers, but of this Nation also, as Marianus Scotus, and Florentius Wigorniensis, as they be published by our Protestants, many of which doe not to the dishonour of that most holy Lady and this her Country abstayne from the same phrase of speach. This error being ouerthrowen, ouerthroweth the others that she was a stranger, and basely borne. For excepting those that wander in that Tract, all agree she was the sole daughter and Heire of the Noble Brittish king Coel, farre from being eyther an Alien, or of base Parentage and discent, and the more easely to ouerthrowe them, it first fighteth with, and so ouerthroweth itselfe. Some which incline to this error, say, that she did secretly fly out of her Country, and went to Rome, and there was so familiar with Constantius the Emperour. *Multi eam clam patriam fugisse affirmant ac raptam, apud Romam ab Imperatore*: But it is euident by all Histories, that Constantius at his first acquaintaunce with Helena, was not Emperour, nor long after, neither was he at Rome, but in Britaine in this time, sent hither, by Aurelianus the Emperour in the yeare of Christ 273. and as both Zosimus and Suidas say, liued most part heere: *In Britannia plerumque vivebat*. And being sent hither by Aurelianus Emperour, as so many agree, to haue long imployment, and great cause of stay heere, he must needs come hither about that time, for by all Antiquities, Aurelianus died soone after, and was Emperour but a short time. So that neither Constantius nor Queene Helen could be either at Rome, or in any place, but in Britaine at this time.

3. Nicephorus and some later after him, would haue her to be borne in Bithinia, at Drepanum, and the daughter of an Inkeeper there, with whome Constantius passing that way to the Persians fell in loue. But this is made vnpossible, by that is said before of the being both of Constantius and Helena in Britaine, so remote from any part of Bithinia at that time. And neither of them comming to, or neare Drepanum, or any part of Bithinia, at, or after this time, but when she an holy widowe, many yeares after Constantius his death, passed by Greece in her Pilgrimage to Hierusalem, as is euident in all kinde of Antiquaries, and will most manifestly appeare when I shall entreate thereof. Others there be which doe terme this renowned Empresse by the name of Concubina as Marianus, and Florentius Wigorniensis as our Protestants haue published them, and Regino without speaking any thing of her parentage, or Country, and Martinus Polonus, who confesseth she was daughter to the king of Britaine, *Constantius filiam Regis Britannia, nomine*

Helenam

Marian. Scot. l. 2.
stat. 6. col. 304.
in Constantio.
Flor. Wigorn.
Chron. an. 321. &
299.

*S. Helen borne of
noble Parents in
Britaine.*

Capgrau. Ca-
talog. Praefat. in
Vit. S. Helenæ.
Marian. Scot. l.
2. state 6. in Au-
reliano.

Baron. Tom. 2.
Annal. an. 306.
Iacob. Gordon.
An. 273. in Aure-
liano. Harris.
Hist. Eccles. Brit.

Tom. 4. c. 2. Zo-
sim. l. 2. Suid. in
Constant. Matt.
Westm. ann. 273.
Marian. Scot. l. 2.
stat. 6. in Aure-
liano. Martin.

Polon. Caxton f.
38. Hollinsh. hist.
of Engl. l. 4. Cap-
gr. in S. Helena
Niceph. lib. 7.
Cap. 18. Andre
Chesnel. 4. Hist.

*S. Helen was not
borne in Bythinia.*

Marian. l. 2. stat.
6. in Constantio.
Flor. Wigorn.
Chron. Regino
An. 243. Martin.
Polon. in Suppu-
tat. An. 307. Otto
Frigen. l. 3. c. 45.
Bed. l. 1. Hist. c. 8.

Helenam accepit in concubinam, de qua genuit Constantinum Magnum. But it is evident that either Martinus, or his Protestant Publisher hath with grosse Ignorance abused the Readers, for he saith, as I have cited, that Constantine (not Constantius) begott Constantine the greate in the yeare of Christ 307. when by common opinion Constantius was dead before. And not content with this, they bring in Constantine the Greate, to be Emperour in the yeare 309. when by their accompt he could not be two yeares old. The other three, if their Protestant Publishers have not abused them, speake in the phrase of the Pagan Romans, who in those times, called all wiues of their Lieutenants taken from strangers, though neuer so lawfully ioyned in true Mariadge, by that rude terme of Concubine, as their old Pagan Decree is still witnesse against them. When I shall make it as cleare as the Sunne, that S. Helena was from the beginning the onely true lawfull wife to Constantius. This I have written heare, to answere these friuolous Cauills against that blessed woman, and with Ihon Capgrau call their allegations no better then dreames, *talia somnijs similia.* And to speacke still in his words: *That opinion doth not onely blemish the fame of so holy a woman, but maketh that most Noble Constantine to be a Bastard, begott out of Marriadge, and so disableth him to haue bene the Heire of Constantius, eyther King or Emperour, when all men know he came to the Imperiall dignitie by right of inheritance: Talis opinio non tam ipsius tam sancte femina denigraret famam, quam ipsum quoque nobilissimum Constantinum, spurium ac extra sponsalia genitum, comprobaret, cum tamen ipsum iure hereditario culmen ascendisse Imperatorium, neminem lateat.* And thus taxeth the Authours of Ignorance. *Ipsis forsan qui ista scripserunt, talia placuerunt, quia potiora & veriora inuenire mi nime potuerunt.* Diuers forreyne Historians as Baronius, Spondanus, and others write, as plainely in this matter; And may with greate warrant. For as Cassiodorus is an able witnesse, it was but a Pagan report, *dicatur*, and raised first by Zosimus that most malicious Ethnick, and Rayler against Constantine, for professing and aduancing of Christian Religion, and renouncing Idolatry, *Desertorem Deorum.* And this is euident by the best learned Authours themselues, which in any sence called S. Helen by that name: for they doe plainely confesse, as namely Marianus, that S. Helen was the true wife of Constantius, and he forced by Maximian the Emperour to putt her away, and take Theodora his wiues daughter: *Constantius uxorem quam habuerat repudiare, compulsus est.* And further saith Constantine was true Sonne and Heire of Constantius, and by that Title succeeded him in the kingdome, and Empire. *Merito Religiosus Pater Religiosorem filium Constantinum videlicet regni bene parti reliquit heredem.* Which could not be truely said, if Helen had not bene his lawfull wife, neither could Constantius by this learned, and holy Authour, be named *Religiosus Pater*, a Religious father, if he had not begott his Sonne in lawfull in true marriage. And S. Bede confesseth from Eutropius, that Constantine succeeded his Father in the kingdome in Britaine. *Scribit autem Eutropius, quod Constantinus in Britannia creatus Imperator, Patri in Regnum successerit.* And so by him also must needs be his lawfull Sonne. Florentius Wigorniensis writeth in the same manner, and confesseth, S. Helen to haue bene heare in Britaine, long after her Sonne Constantine was Emperour. Yet these be the cheifest Authours that in any sence haue termed S. Helen by that name.

4. It is euident by all Historyes, not onely of Christians, that S. Helen was a most chaste and holy woman, and that Constantius also liued in coniugall

chastitie

Martin. Polon. supr. An. 309. col. 66.

Papinian. l. Præfector. ff. de ritu nuptiarum.

S. Helen the true lawfull wife, to Constantius and no Concubine.

Io. Capgr. in Catal. in præfat. in Vit. S. Helenæ.

M. Aurelius Cassiodorus in Chronic. Zosimus Comes in Constantino. l. 2.

Whence it came first that S. Helen was called Concubine.

Marian. an. 292. c. 301.

Marian. l. 2. stat. 6. Ann. 305. col. 303.

Bed. Hist. l. 1. c. 8.

Flor. Wigorn. Chron. An. 328. & 306.

Gallic. Orat. Panagyr. ad Constantinum apud Baron. Tom. 2. An. 306. Henric. Spondan. ibid. & al. Harris Hist. Eccl. Tom. 3. Nichol. Vignier Biblioth. Histor. ad An. 306.

Pompon. Latus in Compend. Hist. Rom. in Constant. Maximo.

Eutrop. l. 10. Hist. Rom.

Constant. Manass. l. 1. Annal.

Hunibald^o apud Trithem. l. de Orig. Francor.

Euseb. Chronic. An. 294. Eutro. l. 9. Hist. Rom. Victor in Diocl. & Constantio. Iornand. lib. de Regn. succ. Seuerus Sulpitius l. 2. Hist. sacra in Dioclesiano & Maximiano. Theoph. Ceram. in Chronogr. Egbert. Abbas Ser. 3. de increm. & manif. Catholica fidei. Berengosus Abbas l. de Invention. & laude S. Crucis c. 1.

chastitie marrying when he was but younge but also eue by the Pagan Writers themselves, as witnesseth Gallicanus the Orator, that liued in his time, in his publike Oration to his sonne Constantine, and others: *ab ipso sine pueritia Matrimonium inisse*. Therefore S. Helen being the first woman was thus wedded vnto him in Marriadge, she must needs be his true lawfull wife by their owne testimonies. And the same Authour witnesseth before Constantine at the publike Solemnitie of his Martiadge with Fausta, in most playne and expresse words, that Constantine was borne in Britaine: *sane ipsum Constantinum in Britannia fuisse ortum, disertis verbis coram amplissimo Conuentu testatus est celebris ille Gallicanus Orator in Panegyrico dicto in publicis nuptiarum eiusdem Constantini cum Fausta solemnitatibus*. So testifie diuers Writers, euen of the Roman Historie: among whome one plainely saith, that Constantine was the Lawfull sonne of Constantius and Helena, and borne in Britaine, and that his Father Constantius was compelled by Herculus the Emperour to be deuorced from Helen his true wife to take Theodora daughter-in-Lawe of that Emperour: *Constantinus natus est in Britannia, Patre Constantio, matre Helena, quam vir coactus fuit repudiare, ut Theodoram priuignam Herculi duceret*. Eutropius plainely saith that Constantine was the sonne of Constantius in true Matrimony. *Constantinus ex Matrimonio eius filius in Britannia creatus est Imperator*. Constantinus Manasses saith, S. Helen was the wife of Constantius, and a most blessed woman, *Habebat iam tum Constans Helenam uxorem feminam beatissimam*. Hunibaldus aboue 1000. yeares since, relateth the History of the composition betweene Constantius, and our Brittish king Coel, as our owne Writers Doe: *Constantium ut Coelus audiuit littori applicuisse, Nuntios misit, pacem petijt, Romanis Tributum promisit, tantum ut regnum habeat. Assensit Constantius. Hu compactatis, Coelus intra 40. dies moritur, cuius mox filiam nomine Helenam, cui pulchritudine, scientia liberalium artium, peritia instrumentorum musicalium, puella simul non fuit in Britannia, Constantius duxit uxorem, de qua genuit filium nomine Constantinum, qui parvi postea successit in Regno, non solum Britonum, sed etiam contra Maxentium prauauit ad Imperium Romanum*. Againe both Victor, Eusebius, Eutropius, and other auncient Authours are witnesses, that when Dioclesian made Constantius, and Galerius, Cæsars, he compelled them to put away both their lawfull wyues, and Constantius to put away S. Helen, and take Theodora Maximion Hercules his daughter-in-Lawe, & Galerius to take Valeria his owne daughter, *Ambo uxores quas habuerunt repudiare compulsi sunt*. Which accompt of theirs, that S. Helen was thus put away in the yeare 294. inuincibly proueth, how according to Eusebius and many others before setting downe the Age of Constantine to haue bene aboue 60. yeares, that S. Helen had then bene 20. yeares the wife of Constantius. Seuerus Sulpitius doth not onely call S. Helen the true wife of Constantius, but saith, she was Empresse both in her husbands, and sonnes time, *Helena mater Constantini, qua Augusta cum filio coregnabat*. Which proueth her, daughter and Heire to Coel, our Brittish king, by which Title onely she reigned with Constantine. Theophanes Cepameus an olde Greeke Writer sayth, they were Arrian Heretiks & Pagans which denyed Constantine to be legitimate, and that they lyed therein. *Ariani & Pagani calumniantur uti spurium Magnū Constantinum: quin & ipsi mentiuntur*. Egbertus saith, she was Queene, and Mother of Constantine. Berengosus an eye witnesse of the most things, writing, of her, saith, first she was a Queene, *Helena Regina*, and so the lawfull wife of Constantius, for the Concubine of the greatest king or Emperour that euer was,

is not

is not thereby a Queene, in such sence as these Authours name her, Queene to Rule and gouerne, *Augusta cum filio conregnabat*. Nor can the lawfull true wiues of kings be termed Queens by such worthie Authours, except they were Queens by Title of Inheritance, or such like, as our Antiquaries write of Queene Helen, that she was daughter and Heire to her Father king Coel. Which this worthie Authour doth also, though a stranger to vs, confirme, when he proueth she was of a most Noble Parentage, and by experimentall Arguments, because he had seene the old buildings of her stately Pallace, continuing in his time, the pauement whereof was Marble, and Tooche-stone, the most Regall Pallace in all those parts, the walles were guilded with gold. Her chamber was so sumptuous, that the like was not in the world, and to free her from all slaunders, the chamber of her heart, and soule was farre more pure, and in all things she was obedient to the will of God, and yet externally pleasing her husband Constantius, although more pleasing to God, then to her husband, *Nobilitatem eius apud Treuiros edificiorum suorum adhuc antiqua testatur gentilitas: Vbi pauimentum domus illius Varijs Marmoribus & Parijs quondam lapide stratum, bene declarat, quantum ibi prae alijs videretur habere Primatum. Præterea vero ipsa planities parietum fuluo auro velut Hiacinthino textu depicta bene testabatur insignia nobilitatis eius inuictæ: Insuper etiam Prædiorum eius copia Ecclesijs Dei olim collata bene declarant, quam nobilissima generis polleret Antiquitate, sed & cubile ipsius aurcis setis instructum & insignitum, nobilitatem quodammodo in ea, quasi Romanorum testabatur Quiritum, maxime cum ab ortu solis vsque ad vltimam Thyle cubili huic simile non posset inueniri. Quia cubiculum cordis sui cubicularius ille nulla vnquam inquinavit pollutione, de quo scriptum est: in Cubili suo astitit omni via non bona. Quoniam intrinsecus tantis ac talibus decorata fuit virtutibus, idcirco per omnia in omnibus diuinis placebat obtutibus, quia vero specie sua & pulchritudine forinsecus erat ornata, ideo viro suo Constantio amabilis videbatur & grata, quoniam interna pietatis & æterna pulchritudinis ita instructa est norma vt & Deo placeret in animâ, & Constantio in formâ, secundum enim opinionem vulgi & veritatem rei, officiosa erat in obsequio viri, sed officiosior ad obsequium Dei: quoniam amor Constantij & Dei ita in corde illius duplici ratione fuit distinctus, vt & Constantio exterius, & Deo subderetur interius.*

5. Thus we see how farre this most blessed, and Noble Queene and Em-
presse, was in all times from being base, either by birth or conuersation, such
sanctity of life could neuer agree with that fowle name by which some haue
so wrongfully termed her; such Parentage, Pallaces, and Reuenewes, able to
entertaine the greatest Princes, according to their state, and dignitie, must de-
nominate their Noble Owners with better termes, and attributes, then Ho-
stesse, Inkeeper, Stabularia, Except we will expound them in so lardge a sence,
that we shall so stile Abraham and Loth that lodged the Angels, those that
entertained Christ, all Receauers of kings, Princes, and Emperours, and all
harbourers, and exercisers of Hospitalitie, for so both S. Helen and king Coel
entertained Constantius, the one an Husband, the other a sonne in Lawe, as
Princes vse. It seemeth this Palace and lands in, and about Treuers to haue dis-
cended to S. Helen by her Mother, or some Ancestor of that Country, for
both Beringosus saith, S. Helen was brought vp at Treuers, *Helena Treuiro-
Indigena ciuitatis*. And Ottho Frisingensis saith, she was by some of her An-
cestors come from thence, *Helena ex Pago Treuiro-
oriunda*. And Treuers
being at that time, the most renowned place of those Countries for Nobili-
tie, Learning, and Christian Relegion, and shethe onely child of her Fa-

ther

S. Helen her sumptuous Pallace.

Idem Beringosus l. 3. c. 2. sup.

Beringos. sup. l. 3. c. 1.
Ottho Frisingen.
Chron. l. 4. c. 45.

ther king Coel, and to succeed him in the kingdome of Britaine, he sent her thither to haue the most Noble education: and there it was probably, where she first came to be acquainted with Constantius then living in those parts: And this made the Attonement betweene Constantius for the Romans, and king Coel to be so soone, and peaceably effected, without any effusion of blood, as our Antiquities testifie, whereof it will be a difficult thing to giue any other reason, in any morall iudgment.

6. This Marriadge betweene Constantius and S. Helena daughter of king Coel is proued by many other forraine Historians: so hath the auncient Bishop Iacobus Genuensis and Trithemius. So plainly writeth Nauclerus. *Constantius Caesar in Britanniam missus, Insulam Romanis pacauit, eamque post interitum Coeli, ducta illius filia Helena vxore, solus administrauit.* A very old Frēch Manuscript hath thus: *Constans came into Britaine, and after the death of King Coel reigned ouer Britaine, and tooke Helen daughter of Coel to wife. This Helen was a woman of greate vertue, and passing in Beuty all the Maydes of the Province of Britaine, and there was not found any other so learned in Instruments of Musike and the 7. liberall Arts. For her Father Coel had no other child, which might gouerne the Realme after him, and therefore procured, that she was so learned, that she might Reigne after him.* Bouchet saith: *Cohel Duke of Cobelcester slew Asclepiodotus in Battaille, and was made King of Britaine. Constantius married his daughter Helena, and had Constantine by her.* An other French Historian saith: *Helena Mother of Constantine the Greate was daughter of Coel King of the Britans.* And whereas some would haue Zonaras to be a mouer of this question, it is most cleare that Zonaras plainly saith, S. Helen was the first and true wife of Constantius, Constantine his eldest Sonne, and so declared his lawfull Heire & Successour. *Filio natu maiore, Magno videlicet Constantino, ex priore coniuge, Imperij Successore declarato.* And saith futher, that Constantine was the Sonne of Constantius by blessed Helena, *Eum ex beatâ Helenâ procreauit Pater.* Which could not be truely said, if she had not bene his lawfull wife, for otherwise she had rather deserued the name of cursed, thē blessed Helen. And he confirmeth this truth, not onely by terrestriall but heauenly testimonie, shewing, that when Constantius was sick an Angel appeared vnto him, commanding him to leaue the Empire to Constantine, *Fertur Constanti egrotanti Angelus astitisse, qui iuberet ut Constantino relinqueret Imperium.* Which is also testified in this manner by Pomponius Latus: *Eum Pater Caesarem fecerat, celesti nuntio admonitus, quum egrotaret ut primum Constantinum successorem faceret, qui esset ab tyrannis Romanum Imperium liberaturus, & militibus Dei opem laturus: Constantius the Father had made Constantine his Sonne Caesar, being thereto admonished by an heauenly messadge, when he was sicke, who was to deliuer the Roman Empire from Tyrants, and help the souldiars of Christ.* And although Baronius and his Epitomer Spondanus citing this Angelicall vision, and admonition from Zonaras, and seeme to thinke that Eusebius did not remember it: *mirum hæc præterisse Eusebium:* Yet if the Translator and Notator of Eusebius deceaueth vs not, euen by his testimony, *Constantine was made Emperour by the Counsaile of God: diuino consilio Constantinus Imperium consecutus est.* And Eusebius himselfe expressly saith: *God the Authour of all things, and Gouvernour of the whole world, did by his owne will choose Constantine Prince, and Emperour: Constantinum Principem & Imperatorem Deus omnium Author, & totius mundi gubernator, suo solum arbitrio delegit.* Therefore we may not call that holy marriadge into question, which so many human testimonies, and God himselfe hath thus approued to be

lawfull

Iacob. Genuen.
in S. Helena. Tri-
them. l. de Orig.
Francorum. lo.
Naucler. Chron.
generat. 6. p. 565.
Hist. Manusc.
Gallic. Antiq. c.
29.

Bouchet Annals
de Aquitaine l. 1.
c. 5.
Nicholas Giles
Annal. de France
f. 8. p. 2.
Zonaras Annal.
Tom. 2. in Dio-
cletiano & Con-
stante.
Zonar. sup. in
Constantino
Magno.

Zonar. sup. in
Constante.

Pompon. Lat.
Rom. Hist. com-
pend. in Constā-
tino Magno.

Baron. Tom. 2.
An. 306. Spon-
danus ibid.

Iacob. Grynæus
in c. 18. l. 1. Euseb.
l. 1. de Vit. Cōst.
supr.

lawfull. And so it is confirmed by other forreyne Authours. The old Inscription of the Church of S. Gereon at Cullen founded by her, proueth her to be a Queene, and so an example to kings.

Regibus exemplum sacroque Chrismate plena.

Condidit hoc templum Sancti Gereonis, Helena.

And by the same Authour, she is called *Empresse* also: *pia Helena Augusta*. And her Pallace mentioned. Sabellicus also maketh her the true wife of Constantius. The like hath Walterus Rollewinke saying: *Queene Helen was Mother of Constantine, and then an holy woman. Helena Regina Mater Constantini sancta & admiranda deuotionis & ciuitatis*. Ioannes Baptista Egnatius saith, that Constantine was borne of Helena, wife of Constantius. *Rerum Constantinus potitur ex Helena Constantij vxore susceptus*. And Constantinus Manasses, as our Protestant Antiquaries confesse, long before Nicephorus time, proueth S. Helen to haue bene the true wife of Constantius, and separated from him for a time onely for feare of the Emperour: The same haue Baronius, Spondanus and other late forreyne Writers, expressely calling the other assertion *figmentum* a forgery, and vnworthie of confutation. Teaching it is euident, that she was a Brittain Lady, *eandem fuisse Britanniam constat*. And they relye vpon our Britan and English Antiquaries, as most fitt Relators of so memorable a matter of their owne Queene and Country, directly testifying, she was the daughter and Heire of King Coel, the vndoubted and true lawfull wife of Constantius, and named *Stabularia*, *Inholdresse* by the friends of Theodora the Concubine of Constantius, putt to him against his will. When she was so honorable by birth, that her Father King Coel receaued Constantius in all Regall manner. So farre she was from being an *Inholdresse*, or daughter of such a man. *Eandem stabulariam fuisse à nonnullis assertum S. Ambrosius tradit. Sed eo planè nomine vulgo dicta, quod hospitis apud quem diuertit Constantius in Britannia filia fuisset. At qualis hospitis, qui Ducem totius exercitus domi exciperet? Quamobrem qui antiquas res Britannicas sunt prosecuti, quod compertum habuerunt ex antiquis Annalibus, Helenam tradunt fuisse filiam vnius ex Britannia Regulis Coel nomine: apud quem hospitatus Constantius, quam pulcherimam nouit eius filiam accepit in coniugem*. How they haue freed her from the imputation of the name of Concubine, by some Writers layed vpon her by misapplying a Roman Pagan Edict they haue witnessed before, and thus further cleare it: *Inde manasse videtur illa opinio, quod Helena fuerit Constantij Concubina, quia non creditæ sunt nuptiæ quas Cuius Romanus cum peregrinâ contraxisset: atque amplius, quod Romanorum legibus cautum esset, vt si aliquis Præfectus vxorem duceret in eâ Prouinciâ, in qua officium gerebat, Matrimonium non esset, quod ratio Potentatus eiusmodi nuptias prohiberet. Verum cum iisdem legibus iustæ efficerentur nuptiæ si post depositum officium in eadem voluntate perseveraret: constat Helenam verè fuisse Constantij coniugem, ac Matrimonium ratum, quod ille sic eam duxit, vt cum à prouinciâ discessit, ac Magistratû deposuisset nunquâ illam dimiserit vsque ad nuptias Theodora*. That opinion, that Helen was the Concubine of Constantius seemeth to haue proceeded from thence, that it was not esteemed with some Pagans, Marriadge which a Citizen of Rome had contracted with a stranger: and the rather because it was provided by the Lawes of the Romans, that if any Prefect should marry a wife in that Prouince, where he bore office it should not be Matrimony, because the reason of Principalitie did forbid such Marriages. But when by the very same Lawes the Marriages were made lawfull, if after the Office giue ouer or ended, the Husband persevered in the same will: It is euident, that Helen was the true wife of Constantius, and

Petr. Merissus
in Catal. Archie-
pisc. Colonien.

Petr. Meriss. Ca-
tal. Archiep. Tre-
uer. Anton. Sabe-
lic. Ennead. lib. 8.
Ennead. 7. Wal-
ter. Rollew. Fas-
cul. temp. Ann.
234.
Io. Baptif. Egnat.
in Constantino
Magno.
Constant. Ma-
nass. in Annal. &
apud Camden. in
Rom. in Britan-
nia in Constant.
Baron. & Spond.
An. Christi 306.

Ambros. orat. in
funere Theodos.

L. Præfectus D.
de Ritib. nupt.
L. eos qui. D. eo.

the marriage betweene them lawfull: Because Constantius so married her, that when he went out of that Prouince, and left his Office, he neuer dismissed Helen, vntill he was compelled by the Emperour to take Theodora. Thus these Roman Writers haue cleared this our glorious Brittish Queene, and Empresse from that imputation, which some by pretext of such Pagan Edi& of the Romans, haue layed vpon her vniustly.

7. To which I adde, that both that Lawe, and the reason thereof, was fro the beginning voide in the case of Constantius, & Helena. And they were truely Husband, and wife, not onely by the Lawe of God, but by the Heathen Romans themselues. *First*, because when Constantius married S. Helen, he was not admitted Prefe& heare, but after. *Secondly*, S. Helen a Britan enioying by old compositions betweene the Romans and Britans the Roman Priuiledges, was not by their Lawe a stranger. *Thirdly*, if she had so bene, yet being also next Heire to the Crowne of Britaine, and this marriage betweene her and Constantius agreed vpon, and publikly confirmed by both Romans and Britans, and their Lawes, no exception could be made against them by any Lawe. *Fourthly*, Constantius claiming the kingdome of Britaine by his wiues Title, she neither was, nor could be a subiect to him in that respect, and so the pretended reason of that Pagan Edi&, *ratio Potentatus*, Soueraintie had no place in this case. *Fifthly*, this reason did disable all Roman kings, Emperours, and Prefe&s to marry, for by marriage their wiues were as others vnder their Principalitie, and so the Lawe in itselfe voide by the grounde thereof. *Sixtly*, this Lawe onely concerned Pagans, but both Constantius and Helena were now Christians (as hereafter) in conscience, and Iudgment: And so must needs interpret that Pagan Constitution, to be both against the Lawe of God, & Nations and farre from hindering the vndoubted lawfulness of their true and most necessarie, desired, and allowed marriage, both by the king, Nobles, and Lawiers of Britaine, and the Emperour and Senate of Rome, whose grant and consent was a full euacuation, or Dispensation of that their Lawe, in their owne proceedings, to preuent and appease the greate contentions, and bloody wars betweene the Romans and Britans, at that time by no other means to be qualified but by this marriage and vnion.

8. If from forreyne Antiquities we will come home to the Historians of this Nation, most likely to knowe and write the truth of this their most honorable Countrywoman, they will putt vs out of doubt, that she was the daughter of our king Coel, and the true wife of Constantius, king Coel and he so couenanted, that Coel should continue the kingdome during his life, and Constantius marrying his daughter and Heire Helen, should with her succeed him therein. *Constantius duxit filiam Coel, cui nomen erat Helena. Pulchritudo eius Prouinciales puellas superabat, nec vspiam reperiebatur altera, quae in Musicis instrumentis, siue in Liberalibus Artibus doctior illa censeretur. Caruerat Pater altera sobole, quae Regni solio potiretur. Vnde eam ita docere laborauerat, vt Regnum post Patris obitum facilius tractare quiret.* So writeth the old Authour of our Brittish History, Ponticus Virunnius, Matthew of Westminster, our old English Historie, Henry of Huntington writing before Galfridus translated the Brittish Historie, Necham, Capgrau, with very many old Manuscript Histories which I haue seene. And they all agree, she was the daughter and Heire of king Coel of Britaine, that she was solemnely married to Constantius, vpon publikly agreed Articles, and Hostages giuen one eyther side, *datis obsequiis*, betweene the Romans and Britans. That she was by her

Husband

Hist. Brit. l. 5. c. 6.
Pontic. Virun. l.
5. Hist. Matth.
Westm. an. 302.
Old. Eng. Hist.
part. 3. f. 34. Henr.
Hunting. Hist.
l. 1. Necham. apud
Camden. in Es-
sex in Colcester.
Io. Capgr. Catal.
in S. Helena. An-
nal. Manuscript.
antiq. plurim.

Husband, an Empreſſe by her Father a Queene : *Helena ſanctiſſima femina ex marito Imperatrix, ex patre Regina, Coeli Regis Britannia vnica fuit filia.* And in auncient Inſcriptions ſo generally ſtiled, *In antiquis Inſcriptionibus piſſima, & venerabilis Auguſta paſſim nominatur.* This is the old tradition of the Towne of Colcheſter, bearing to this day for the Armes thereof, in memory of her, and her finding the holy Croſſe, a Croſſe knotty, betweene 4. Crownes. *Ciues Helenam Conſtanti magni matrē ſuam alumnam eſſe aſſerunt ex Coelo Regem natam, & in memoriam Crucis ab illa repertae, crucem nodo ſam inter quatuor Coronas interpoſitam publico in Clipeo gerunt.* And ſhe both made the old wall of Colcheſter, and London, and paved the greate way in *Merioneth-shire*, called in that language of the Britans *Sarn Helen*, the highe way of *Helen*, to this day.

9. This is the common opinion of our Proteſtant Antiquaries Bale, Goſceline, Leland, the Theater Writers, Hackluit, Hollinshed, Harriſon, Camden, Selden and others, too many to be recompted; therefore I will onely cite the two laſt, as of cheife name and lateſt time among them: The one ſpeaking of the Perſecution of Diocleſian heare, ſaith, that this kingdome brought forth a Prince Conſtantine the Greate of Britiſh blood, the greateſt honour of this Iland borne in true Marriadge betweene Conſtantiuſ Chloruſ and Helen daughter of king Cæluſ, and citeth a Panegyriſt liuing and writing in that time, for an vndoubted warrant hereof. *Terra iſta noſtra Principem cui nihil prius erat quam Chriſtianam fouere Religionem, Britannico ſanguine natum (ſummum Inſulae decus, tunc temporis nutriuit, atque in Imperium euexit, Conſtantinum nempe illum quem ex Helena Cæli Reguli qui Aſclepiodotum regno ſpoliauerat, filia primis nuptijs ducta Conſtantiuſ Chloruſ Caſar dū Britanniuſ agebat, ſuſceperat. De re illa Chriſtiana maxime meruit, & de Britannica, de quo Britannia patria. O fortunata & nunc omnibus beator, inquit Anonymuſ Panagyreſtiſ, terris Britannia, quæ Conſtantinum Caſarem prima vidisti.* And in an other Booke, and place ſpeaking of this renowned woman, he ſaith: *She was wiſe to Conſtantiuſ, or Conſtans Chloruſ the Emperour, and Mother to Conſtantine the Greate, daughter to Coile King of Britaine, where Conſtantine was by her brought forth. Do not obieſt Nicephoruſ Calliſtuſ, that erroneouſly affirmeſ him borne in Drepanum of Bitbynthia, or Iuliuſ Firmiuſ, that ſayes at Tarſuſ, vpon which teſtimonie not vncorrupted a greate Critique (he meaneth Lipſiuſ) hath violently offered to deprive vs. both of him, and his Mother, affirming her a Bitbynian: nor take aduantage of Cedrenuſ, that will haue Dacia her birth ſoyle: But ouer Hiſtories, and with them, the Latine Eccleſiaſtiſque relation in paſſadges of her inuention of the Croſſe, and ſuch like, allowed alſo by Cardinall Baroniuſ, make her thus a Brittiſh woman. And for greate Conſtantiuſ birth in this land, you ſhall haue Authoritie, againſt which I wonder how Lipſiuſ durſt oppoſe his conceipt. In an old Panegyriſt ſpeaking to Conſtantine, liberauit ille he meanes his Father, Britānias ſeruitute, tu etiā nobiles illic oriūdo feciſti, He freed Britaine of bondage, thou enobleſt it with thy birth. And an other, o fortunata & nunc omnibus beator terris Britannia, quæ Conſtantinum Caſarem vidisti. O happy Britaine that firſt of all ſaweſt Conſtantine. Of this Helen her Religion, finding the Croſſe, good deeds in walling London, and Colcheſter, which in honour of her they ſay, beares a Croſſe betweene foure Crownes, and for the Inuention, ſhe is yet celebrated in holy Roode-day in May, and of this Conſtantine her Sonne, a mightie and Religiouſ Emperour, that in this ayre receaued his firſt light and life, our Britons vaunt not vniuſtly, as in that ſpoken to King Arthur.*

Now it worth iended that Sibile the ſage biuore

Camden & Ne-
cham. ſupr. &
Manuſcr. antiq.
pr. Britannia quæ
nunc Anglia.

Henric.

Hunting. Archi-
diac. l. 1. Hiſt. An-
dre de Cheſne
hiſt. l. 4. Michael

Drayton Poly-
olbion Sonnet 9.
Seld. Illuſtrat. p.

144.
Io. Selden Ana-
lect. c. 7. p. 50. 51.

Panegyric. Con-
ſtantino dictuſ.
Io. Selden Illuſtr.
vpon Polyolbio
p. 129. 130.

Lipſ. de Roman.
Magnitud. l. 4. c.
11. Nimiū lapſuſ.

Rob. Cloſtren.

That there should of Britaine thre men be ybore
 That should winne the aumpire of Rome, of twayne yed it is
 As of Bely and Constantine, and thow art the thredde ywis

Hist. Brit. l. 9. ca.

17.

Galf. Mon. Hist.

Brit. l. 9. c. 16. Old.

Engl. Manusc.

Hist. c. 52. Caxtō

Hist. part. 5. f. 50.

Harding. Chron.

c. 80. f. 74.

Camden Ro-

mans in Britaine

pag. 74. edit. ann.

1610.

Manusc. antiq.

in Vit. S. Helenæ

Capgr. in ead.

Annal. Aquitan.

apud Boucher l.

1. cap. 5.

Matth. Westm.

an. 302. 307. Har-

ding Chron. ca.

62.

Manusc. antiq.

in Vit. S. Helenæ

fo. Capgr. Catal.

in eadem.

Which very words were publikly iustified also by Hoelus king of litle Britaine, and it is registred both in our olde Brittish and Saxon Histories, both Manuscripts and others, that Constantine sonne of S. Helen was Ancestor to king Arthur, and others of this kingdome. Which must needs be by his Mother S. Helen a Britan, and of the Regall Race of this kingdome, for by Constantius his Father a stranger heare, Constantine could not be Ancestor to our kings of Britaine. The other cheifest Protestant Antiquary writeth in this manner euen in his last Edition. *Constantius what time he serued in Britaine vnder Aurelian, tooke to wife the daughter of Calus, or Calius a Brittish Prince, on whome he begatt that Noble Constantine the Greate in Britaine. For so together with that greate Historiographer Baronius, the common opinion of all other Writers with one consent beareth witnesse: vnlesse it be one or two Greeke Authours of late time, and those dissenting one from the other, and a right learned man grounding vpon a corrupt place of Iulius Firmicus. This is that Helen which in antike Inscription is called venerabilis & pijsima Augusta, and for Christian pietie for cleasing Hierusalem of Idols, for building a goodly Church in the place where our Lord suffered, and for finding the sauing Crosse of Christ is so highly commended of Ecclesiasticall writers. And yet both Iewes and Gentils termed her, by way of ignominy and reproach Stabularia: because she a most godly Princeesse sought out the Cribbe or Manger, wherein Christ was borne, and in the place where stood that Hostelry, founded a Church. Heare vpon S. Ambrose: they say that this Lady was first an Inholder or Hostesse &c. Capgrauē and the old Manuscript of S. Helens life affirme the like, saying, the Iewes in hatred of her, in doing so many holy Christian deeds derogatory to their profession, and building so glorious a Church ouer the holy Cribbe where Christ was borne, raised that slaunder. *Impijsimi Iudæi cum tanta bona ab Imperatrice in eorum opprobrium facta cernerent, ipsam inter se ex inuidiâ Stabulariam vocauerunt eo quod supra stabulum & tam vilem locum eis admodum exosum tam nobilem Ecclesiam edificauit.* The Annalls of Aquitane where her children lyued, and say she discend from our king S. Lucius, shall be cited in the next Chapter. The error of them which deferre her marriage vntill Constantius comming hither after Asclepiodotus death, is palpable. For by that accompt, as of Matthew Westminster, Constantine was but an Infant 5. yeares olde, when after Constantius his Fathers death he was both king of Britaine, and Emperour. For he setteth downe their marriage in the yeare of Christ 302. and in the yeare 307. saith he was declared Emperour. *Anno gratiæ 307. Constantinus Constantij & Helenæ filius, in Britannia ex Rege Imperator creatus.* And others by that mistaking make him litle older; But they are to be vnderstood, of the reconciliation of Constantius to S. Helen, after the death of Theodora, & not his first taking her to wife, being almost 30. yeares before in the time of Aurelianus Emperour, for after he had married S. Helen in Britaine at that time, and had ruled this kingdome no short space, he went againe from hence to Rome, and returned hither the second time, as is manifest before, when he dyed heare. Which many more Authours both Manuscripts and others confirme, in this manner: *Cum illam (S. Helenam) in Thori societatem accepisset Constantius, generauit ex ea filium quem appellauit Constantinum. Ipse vero Constantius cum regno Britannie aliquandiu potiretur, Romam reuersus.* And then they bring him hither the second time, and lyuing heare diuers yeares,*

and

and dying at Yorke, as others haue done before. *Britanniam rediens, post annos undecim apud Eboracum morti subiicit, & regnum filio Constantino reliquit,* Leauing the kingdome to his eldest sonne Constantine. And this is euident by the time of Constantine his Age, and Reigne before remembred, out of the most auncient Histories of this matter, and such as no man willing to retaine the name of an Antiquary may deny. I add to this, that Constantine at his Fathers death, was a marryed man, then marryed vnto Fausta, daughter of Maximianus Herculus the Tyrant, and by him made Augustus, and yet was marryed to an other wife before, as the Authours of that time are witnesses, and had Priscus his eldest sonne by this former wife named Mineruina. Of which all Histories both Christian and Pagan are plentiful.

Manusc. & Cap. supr. Pomponius Lætus compend. Rom. Hist. in Constantio Choro.

Panegyric. i. in nuptijs Constantini & Faustæ. Baron. Annal. an. 307.

THE XII. CHAPTER.

OF THE OTHER THREE CHILDREN, OF CONSTANTINUS and S. Helen; and particulary of two of them S. Lucius and S. Emerita, renowned and glorious Martyrs for holy Christian Religion, among forreine Pagans, S. Lucius an holy Bishop preaching it to them in Germany.

I.



AVING thus evidently cleared the Historie for the birth, and Education, of these two greate Glories of the world, the Mother, and sonne, in Britaine: I am to speake something of other children this happy Empreſſe S. Helē had in this Nation by her husband Cōstantius, for allthought the greatnes of that greate Emperour Cōstantine doth in the Histories of that time drawe all mens pens, and eyes to describe and beholde his splendor and renowne, and in some sort eclipse the honour of diuers others, renowned in those dayes, yet we finde in auncient memorable Antiquities, that S. Helen had other children besides Constantine, whereof some were in their lyues renowned in this world, and now greate Saints in heauen, by forsaking terrene, and temporall dignities, to purchase spirituall and eternall. We finde she had foure children heare in Britaine by her husband Constantius, three sonnes, whereof Constantine after surnamed the Greate, was the youngest, S. Lucius the second, the name of the eldest slayne, or dying when he was but Younge is not so readily preserued in Antiquities, and one daughter S. Emerita. This S. Lucius is he, that was Apostle to diuers peoples, and places in Germany, mistaken by some, through Identitie of name, and Nation, Regall discent, and nearenes in time, for king Lucius our first Christian king, Grandfather to this Prince Lucius, as the Annals of Aquitayne, where he long time liued a most penitentiall and holy life in a Monastery, which he there founded called after his name, hath testified before, and he also tooke his name Lucius from him: *de son Bisageal Roy d'Angleterre.* And this Lineal discent of Queene Helen from king Lucius, proximitie in blood to him, and thereby true Titler to

S. Lucius sonne to S. Helen.

Annal. Eccl. Cathedralis Lucion. in Aquitania. Ion. Bouchet de poictiers Annales Aquitan. l. i. c. 5. Will. Harrison description of Brit. c. 9. p. 25. col. 2.

Bouchet. l. i. c. 5.
supr. Annal. Eccl.
Cathed. Luc. &
al.

Will. Harrison
description of
Britaine p. 25. c. 9

S. Lucius conuer-
ted the Curienſes
and there was
Martyred.

S. Emerita S. Lu-
cius his Sister
Martyred.

Hartman. Sche-
del. Ch. onic.
Chronic. f. 115. p.
2.

the crowne of Britaine may ſeeme to haue bene a ſtronge motiue for the Romans ſo eaſely and deſirouſly to conſent vnto, and procure the vnitng Mariadge betweene her and Conſtantius. The Hiſtorie of this S. Lucius, S. Helen her ſonne is thus recorded in thoſe Antiquities, as the Antiquarie of Aquitaine relateth it from thence. *I fynde by the foundation of the Church of Lucon, or Lucius in Poycters, contayned in an Hymne, beginning, gaude Lucionū, the ſaid Lucius killed his elder brother, ſon frere ainé and for that cauſe, was baniſhed the Country and to liue in perpetuall Religion, à tenir Religio perpetuell and embarked on the ſea in a ſhip with greate riches, and Relicks, with many Preiſts, and deuoute parſons: Who all landed at Lucon which is vpon the ſea, and there Lucius founded a faire Abbey, and Church to the honour of our Lady, which he called by his name. Where he lyued with his Preiſts Religioſly. And it was after erected into a* Bishops See. An Engliſh Proteſtant Hiſtorian thus relateth the occaſion of Prince Lucius his forſaking Britaine his native Country: *It hapned that Lucius by meanes of a quarell growne betweene him & his elder brother, either by a fray, or by ſome other meanes, did kill his ſaid brother, whereupon his Father exiled him out of Britaine, and appointed him from thenceforth to remayne in Aquitayne in France. He became a Biſhop in the Church of Chriſt. He erected a place of prayer, wherein to ſerue the liuing God, and is ſtill called euen to this our time, after Lucion, or Lucius the firſt Founder thereof, and the originall beginner of any ſuch houſe in thoſe parts. In this alſo he and diuers others of his friends continued their times in greate contemplation, and prayer, and from hence were Tranſlated, as occaſion ſerued vnto ſondry Eccleſiaſtical promotions in the time of Conſtantine his brother. So that euen by this ſhort Narration it is now eaſie to ſee that Lucius the King, and Lucius the ſonne of Chlorus, were diſtinct parſons. He had expreſſely ſaid before in his merginall notation: Chlorus had three ſonnes and a daughter by Helena. And thus more at Lardge in his Relation hereof: Conſtantius Chlorus being at the firſt matched with Helena, and before ſhe was put from him by the Royall power of Diocleſian, he had by her three ſonnes, beſides one daughter called Emerita, of which the name of the firſt is periſhed, the ſecond was called Lucius, and the third Conſtantine, that after was Emperour. And he after addeth: Hereunto Hermannus Schedelius addeth alſo, how he went into Rhetia with Emerita his Siſter, and neare vnto the Citie Auguſta, conuerted the Curienſes vnto the faith of Chriſt, and there likewise (being put to death in Caſtro Martis) lieth buried in the ſame Towne, where his Feaſt is holden vpon the third day of December, as may readily be confirmed, whereas the bones of our Lucius were to be ſeene at Gloceſter. That Schedelius erreth not herin alſo, the auncient monuments of the ſaid Abbey, whereof he was the originall beginner, as I ſaid, doe yeeld ſufficient testimony, beſide an Hime made in his commendation, intituled, gaude Lucionū &c. The ſaid Schedelius furthermore ſetteth downe, that his ſiſter was martyred in Trinecaſtle, neare vnto the place, where the ſaid Lucion dwelled, whereby it appeareth in like ſorte, that ſhe was not ſiſter to Lucius King of Britaine. Hitherto this Proteſtant Antiquarie. But whereas he would make Hartmannus Schedel a witneſſe, that this was S. Lucius ſonne of Conſtantius, and S. Helena, he is deceaued therein, for that Authour ſaith expreſſly, it was S. Lucius our king, that was couerted by Pope Eleutherius meanes. *Lucius Anglorum Rex Coilli, Regis filius*: but ſuppoſing as it hath bene already proued, that it was S. Lucius ſonne of Conſtantius and S. Helena, he goeth further, and ſaith, he conuerted all *Banaria*, and *Rhetia*, betweene the Alpes, *Totam Banariam & Rhetiam inter Alpes Chriſto acquiſiuit*.*

2. But there be many german Authours, which this Proteſtant might

haue

have better cited for this purpose, as Gaspar Bruchius Sebastian, Munster, with others, who with diuers other Writers they alledge, ascribe as much to S. Lucius, that preached to the Rhetians, as Schedel doth, and more; and yet plainly proue, this could not be S. Lucius our king of Britaine, who as Munster truly saith, neuer went out of Britaine but liued, dyed, and was buried heare. *Britannia ille Rex, qui circiter annum Domini 190. floruit, patriam nequaquam exiens, pie apud suos obdormiuit.* And to demonstrate it could be no other S. Lucius a Britan, but this sonne of Constantius, and S. Helena, he bringeth from the German Antiquities, that the Lucius which preached there, continued his preaching vntill the most bloody Persecution of Dioclesian. *Ad vsque Dioclesianam illam cruentissimam persecutionem.* Which this onely S. Lucius did, and could doe, the other king Lucius being dead before Dioclesian was borne by all Antiquities. And to cleare it further, he writeth that diuers affirme, he was of the kingely Race of the Britans, & borne among them, neuer mentioning that he was a king, *Lucium hunc aliqui regio stemmate apud Britannos ortum & natum esse affirmant.* Gaspar Bruchius also hath the very same words, for the opinion of diuers writers: *That S. Lucius which preached to the Germans was borne of the Regall Race among the Britans, and to propagate the faith of Christ, came out of Britaine into Germany, and preached first at Salisburge, then at Ausburge, from whence he was cast out by the Infidels there, and then went with his sister S. Emerita to the Cytie of Chur, where preaching againe both he and his Sister Emerita were Martyred by the Pagans, S. Lucius at Chur in the castle of Mars, and S. Emerita at Trine-castle. And that there is without the walls of Chur a very old Monastery, called S. Lucius, which was begun by him, and was his Oratory: Lucium hunc aliqui regio stemmate apud Britannos ortum, & natum esse affirmant, Venisse autem illum amore propagande doctrine, de filio Dei Iesu Christo, ex Britannia in Germaniam: Ut Christum Germanis etiam adhuc Idololatriis concionaretur, & eos ad Christum conuerteret. Id aiunt illum primum fecisse Salisburgi, postea Augusta Vindelicorum: Vbi cum eijceretur ab Infidelibus, dicitur Churam cum sorore S. Emerita celsisse: Vbi cum itidem Idololatricas opiniones reprehenderet, & aliquamdiu concionaretur Christum liberatorem, ab Infidelibus tum Rhetis cæsi & Martyrio coronati sunt S. Lucius & S. Emerita. S. Lucius Churæ in Martis Castro, S. Emerita apud Trimontium. Est Churæ extra Urbis muros Cænobium S. Lucij preuentorium, in vitifero colle situm, quod ab eo captum, & Oratorij loco conditum aiunt.* And he vtterly disliketh their opinion, which hold that this was our first Christian king S. Lucius. And that onely Tradition that the S. Lucius which was the Apostle of that people was Martyred, *Curæ in Martis Castro, at Chur in the Castle of Mars,* doe make it vnpossible, to be our king Lucius, so doth their Tradition, that this S. Lucius which first preached vnto them, was their first Bishop of Chur, for both Sebastian Munster, Egidius Schudus, and others doe demonstrate, that the Citie of Chur was not builded vntill after king Lucius time: so he could neither be Bishop of, nor Martyred in that Citie, then not extant.

Sebastian. Münst.
Cosmogr. l. 3. c.
344. p. 735.

Cap. 214.

Gaspar. Bruch. l.
de Episcopatib.
Germaniæ Ca-
tal. Episcopor.
Curien. Ecclesiæ.

Sebast. Munster.
Cosmogr. l. 3. ca.
214. de Episco-
patu Curienfi.
Ægyd. Schud. in
descript. Rhetiæ
Alpinæ c. 15. & a-
lij.

3. And how would, or in conscience could so wise and Religious a king as Lucius, hauing no child, or Heire fitt, or able to gouerne Britaine, or which the Romans would allowe, forsake his owne kingdome, to leaue it in such certaine distresse, and trouble both temporall, and spirituall, as after his death ensued and could not but be morally foreseene in his prudence, with the Apostacy of so many Britans his subiects, to aduenture vpon vncertaine successe, to preach in forraine Countries? or what Antiquitie doth proue, that he was

Nich. Vign. Bi-
blioth. Hist. pag.
763. Nacler.
Chron. Genera.
6. p. 365.
Petr. Merissæus
in Episc. Treuer.
& in Episcop.
Tugar. in S. Mar-
cello.
Henric. Patal. de
Vir. Illust. Germ.
part. 1. p. 110.
Magdeb. cent. 2.
c. 2. col. 9.

Auentin. apud
Magdeb. cent. 1.
l. 2. c. 10. Feuar-
dientius Annot.
in Irenæum. l. 1.
Har. c. 3. Gaspar.
Bruch. Cata. og.
Episc. Curien. &
Augustano.
Martyrol. Rom.
die 3. Decembr.
Annal. Ecclesiæ
Churi. Breu. Ec-
cl. Churi. die 3.
& 4. Decembr. in
festo S. Lucij, &
Emeritæ.
Martyrol. Rom.
die 6. Maij. Bed.
Vsuard. & Ado-
eod. die Sebastia.
Munster. l. 3. cap.
217. Act. Apost.
c. 13.
Nacler. gener.
6. Volum. 2. pag.
565.

either Bishop, Preist, or Cleargie man: all our Historians sett downe the time, and place of his death, and buryall in Britaine, making him onely a glorious King, Lay parson, and Confessour, no Cleargie man, nor Martyr. And those forreine Writers which inclyne to hold he went out of Britaine into Germany, either for the most part mistake their Authours, or grounde vpon heare-sayes and vnfound reports. Nicholas Viginier vseth S. Bede for witnesse, which hath no such thing. And he himselfe belecueth it not, rather teaching the contrary. Naclerus saith, *fertur*, it is onely reported, and setteth downe king Lucius death as our Historians doe. Petrus Merissæus writeth doubtfully, some times saying, S. Lucius of Britaine that preached in Germany was a King, otherwhiles onely a Prince, as Constantius and S. Helensonne was. Henry Pantaleon, the Annals of Chur as he citeth them, and Stumphius onely say, that S. Lucius the Apostle of Chur, was borne of the Regall Race among the Britans, *ex Regio Britannorum sanguine prognatus*, which is true of the second S. Lucius. The Magdeburgian Protestants terme it a very fable to thinke that king Lucius left his Country, and kingdome to preach in Germany: *fabulam omnino resipiunt, quod Lucius Rex Imperio suo sponte abdicato, factus sit Concionator: qui in Gallijs & in Germania, nempe Augusta & in Sueuia, passim prædicauit Christum: ac denique Curiensis Ecclesiæ Doctor effectus, Martyrio occubuerit.* And they say it is one of the fables, with which the Deuill de- filed the Church of Christ, *His fabulis Diabolus conspurcauit Ecclesiam Christi*: when and where king Lucius dyed, & was honorably interred in Britaine in the Cathedrall Church of Glocester, I haue set downe in his time before.

4. And a very greate mistaking it is of Auentine, Feuardientius, Gaspar Bruchius, and Sebastian Munster, if they incline to thinke, that this Apostle Bishop and Martyr of Chur, and the Rhetians, named Lucius, was Lucius Cyrenensis S. Paules Kinsman, and mentioned in the Acts of the Apostles: For besides all those Authours, named before, the old Roman Martyrologe, the Annals of Chur, and their publike Church office, one the Feasts of S. Lucius, and his Sister S. Emerita with others doe fully assure vs, that S. Lucius the Apostle there was borne in Britaine, of the Regall Race there, brother to S. Emerita, a Martyr, and Martyred at Chur. Of which not any one agreeth with S. Lucius Cyrenensis, for he was borne at Cyrena in Lybia, poore by birth, sonne of S. Simon Cyrenæus, that bore the Crosse of Christ, Bishop of Cyrena, where he was borne, no Martyr, and died the 6 day of May, on which his Feast is kept, when they of Chur celebrate their Apostles solemnitie, vpon the third day of Decēber. And it is proued before, Sebastian Münster himself vr- ging it, that the Citie of Chur was not builded vntill lōg time after the death of S. Lucius Cirenensis. No other S. Lucius (though many of that name) is remēbred in any Martyrologe, or other Monumēt to haue preached & suffered Martyr- dome, in, or neare that place, or this time, nor any other a Britan borne, or of such Noble Parentadge, but this our renowned S. Lucius sonne of Con- stantius, and S. Helen, therefore of necessitie we must yeeld, as his due this honour onely to him: And glorifie God, that so greate a Prince of this Nation, eldest Sonne to an Emperour, our king, and Empresse our Queene, and by iust discent Heire both to the kingdome of Britaine, and the Roman Empire, abandoning all that and such terreane honours, preferred the poore Religious life, founded Monasteries, and conuersed in them with greate deuotion, suf- fered so many miseries and disgraces, for preaching Christ, stoned and cast in- to a pitt at Ausburge by the Infidels, liuing some time in a Cliffe by Chur in-

greate

greate austeritie, still called Lucius Cliffe: *clino illi ad tempora nostra nomen mansit, Sancti Lucij Clivus.*

Egid. Schudus
Clarouen. in
descript. Rhætiae
Alpinæ cap. 15.

5. Although his memory hath bene almost omitted in Antiquities on earth, yet he hath enioyed his deserved honour in heauen, and the very foundations of his Monasteries the one at S. Lucius in Aquitaine, the other S. Lucius in Rhætia, and the hard stones of his S. Lucius Cliffe doe call vpon vs to honour, and not bury in obliuion so noble and worthie a Saint of our Nation, the first among the kings and Princes of Britaine, that for loue of the heauenly kingdome left his Title to so great a Temporall Throne, and scepter, to beare the Crosse of Christ, and preache his Lawe to his Enemies. Which wonderfull zeale, and deuotion in this most holy Saint, being of the same name, Country, and kindred with king Lucius, and vndoubted Heire to the same kingdome, he enioyed, and liued to see it conuerted vnto Christ, and thereby renowned in all the world, and this S. Lucius for the most part muring vp himselfe in Cloisters and Clifts, and concealing his Regall Right, and discent, gaue occasion to some to ascribe that to S. Lucius king in Aët, which belonged to S. Lucius king and Emperour by Hereditarie Right and Title. Wherevpon I boldly say, for the glory of Britaine our Lucius the first, was the first king in the world, which for himselfe and his subiects publicly receaued the Lawe of Christ: Our S. Lucius the second, was the first owner or Heire of a kingdome and Empire in the world, which forsooke them to preach, and purchase the heauenly kingdome and Empire, and S. Emerita his Sister the first daughter of so greate Parents, which publicly professed and practised such holy conuersation. And although we doe not finde in Histories, so exact accompt, and memory of the cheifest procurers and prosecutours of the Martyrdome of these two glorious British Saints, Brother and Sister, S. Lucius, and S. Emerita, nor the certaine time of their death; yet if we call to minde, that which is common in Writers of those dayes, that Maximianus Herculeus their mortall Enemy, was then Emperour in the West, and raised most greuous Persecutions there, and hauing forced Constantius before to putt his true lawfull wife their holy Mother S. Helen away, to take Theodora his daughter in Lawe, and what hate he bore to the children of S. Helen, seeking to deprive them of their Regall and Imperiall Right, and Title, as well appeareth in his plotts and proceedings against Constantine, still liuing, and happily escaping them, iniuriously to aduance his owne title and vnworthie creaturs, it will be voide of presumption to thinke, that he countriued the death of these holy Saints about that time, when he sought to murder their Brother Constantine, a litle before the death of Constantius their Father, knowne to be sickly, and vnlikely long to liue, and so they receaued a double Crowne of Martyrdome, one for the kingdome of heauen which they diligently preached, an other for their Title to a kingdome and Empire on earth of which they were thus vniustly deprived. And we finde that among other Churches, which the Emperour Constantine the Greate, their Brother founded in honour of Saints, he founded one to S. Lucius, not vnprobable to this his renowned Brother then Martyred. A late Authour setteth downe S. Emerita Sister of S. Lucius to haue bene dead before the Empire of Constantine the Greate, citing some, though not naming them, that she was burnt to death for the faith of Christ, *Ante hac tempora quidam Emeritam Lucij sororem, pro Christi fide exustam tradunt.* But that which he alledgeth others without name to thinke she was not putt to death for Religion but in the time of Tu-

Eutrop. l. 10. Euseb. l. 1. Vit. Constant. c. 14. Victor in Constantino. Zonaras in Dioclesiano. Pomponius Lat^r Roman. Hist. comp. in Constantino Max. 10. Baptista Egnat. in Constantino Magno. Anton. Sabellic. Ennead. li. 8. Ennead. 7. Niceph. l. 7. c. 49. 50. Nich. Harpesfeld. Hist. Eccl. in 6. primis secul. c. 12. p. 19.

mults heare after king Lucius death: *alij id ad scismata & factiones potius, quam hoc regnum totos, post Lucium quindecim annos misere distrahebant, quam ad ullam Christiana fidei causam referunt.* Besides that wanteth Authoritie is confuted before.

THE XIII. CHAPTER.

THAT S. HELEN WAS ALL HER LIFE AN
holy and vertuous Christian, neuer infected with Iudaisme, or any error in Religion. And that Constantius her Husband long liued and dyed a Christian, and protected both Britaine and other Countries vnder him from Persecution.

1. **B**Y this we doe not onely see the greate and wonderfull Sanctitie of these most holy children of Constantius & Helena, with a new confirmation of their true & lawfull marriage, but the extraordinary greate loue, and affection of these greate Parēts themselues towards Christian Religion. For these blessed children receauing their Education, as birth and being, from them, and by them both allowed and furthered in so sacred, and holy course of life, in their young yeares, if we had no other Arguments but this, and that S. Helen was Granddaughter to S. Lucius our first Christian king for his most singular pietie, a spectacle to all after Princes, and Constantius her Husband euen against the liking of many of the Roman Nobilitie, and by diuers before, against their Lawes so farre enamoured with the rare vertues of that vnmatchable Lady, that aboue all others, he chose her to wife, to liue with her in so remote and strange Country, especially professing Christianitie, which the Romans then persecuted, we must needs at the least conclude from hence, that this our King and Queene were very farre from being Persecutours of that Religion, if they were left to their owne Iudgments, and disposition and not incited or enforced by others against their consciences and propensions.

2. Of Queene Helen there can be no question, for being borne in a Christian kingdome, descended from such Parents, her selfe Mother of such children, and by all Antiquities brought vp in Britaine in extraordinary learning and knowledge, where after the Druides and their Rites extinct by king Lucius, and their maintenance and reuenues bestowed vpon Ecclesiasticall learned Christians, and our Vniuersities and Schooles replenished with such, we shall hardly with good congruence thinke otherwise but Queene Helen was in that her prime and flourishing Age; rather an holy professed actually Christian, then in minde and affection onely. If any man will hold and affirme, that for the sumptuous Pallace Queene Helen had in Treuers in Germany, her loue to that Citie, and in respect of learning then there flourishing, as in the Metropolis of those parts, she had part of her education and instruction in so greate learning there, this will rather confirme that she was then actually an holy Christian. For this Noble Citie receauing the faith of Christ

Annal. Treuer.
 Siegb. Chron. &
 alij.

by

by S. Maternus and his Associates, Disciples of S. Peter the Apostle, sent thither by him, had euer since faithfully continued therein so generally, and constantly, that about the yeare of Crist 288. when that bloody Tyrant Maximianus Herculus Galerius which forced Constantius to putt away his true wife S. Helen, to take the prophane Strumpett Theodora his daughter or daughter in Lawe, by his Prefect Rixiouarus persecuted the Christians in those parts, all the Inhabitants of Treuers were founde to be Christians, and Pamachius Gouvernour of the Citie being also a Christian with 11. Senatours thereof, so encouraged them in their holy faith, that all the Citizens, men, women, and children, not one excepted, were putt to death for that glorious cause. *Hæc Vrbs à D. Materno ac eius socijs lege Christianâ imbuta est, inde tempore Maximiani Tyranni qui fuit anno Domini 288. agente truculentissimo Rixiouaro Prefecto, tota ob Catholicam fidem interempta est. Tum Urbis Gubernator ac Princeps fuit in clitus Pamachius, Senator Pius, qui ob Christi Religionem cum vndecim Senatoribus ac totâ Ciuitate interfectus est. Hî enim optimi Viri ciuitatem illam ad Christi Religionem ita animauerant, ut pro eâ constanter occumbere non dubitarent: hic nulli ætati, nulli sexui paritum, sed omnes ad vnum interempti.* The Roman Martyrologe and Sigebertus call that Christian Gouvernour of Treuers and Martyr, Palmatus, and not Pamachius, nor Palmachius. And this opinion is more strengthned by the greate Religeous loue of S. Helen to that Citie after this desolation there, procuring S. Agritius Patriarke of Antioche, a man of admirable holines, and learning, to come forth of the East to be Archbishop there, with allowance of S. Siluester then Pope of Rome, enriching him, and that Citie with most pretious Reliks, the Seamelesse Coate of our Sauour, one of the Nayles wherewith he was fixed to the Crosse, the Knife he vsed at his last Supper, a greate parcell of the holy Crosse, the body of S. Matthias the Apostle, and others, causing her Pallace to be conuerted and dedicated a Church in honour of S. Peter. The old Christian Writers and Inscriptions which before call her euen from the time of her Marriadge with Constantius, and before, *sancta, pijsima, holy, most Godly*, and the like, will not be iustified in a Christians mouth, penne, or pencell, except such esteemed her then a Christian, for no other can by Christians be stiled and honoured with those Titles.

Neyther may we with prudence conceaue, that king Coel at her Marriadge with Constantius, hauing possession of, or Title vnto Britaine, a Christian kingdome, nor the Religeous Christian Archbishops, Prelates, and Nobles thereof, then at freedome in Religion, would haue condiscended to such a match, if neither Constantius nor she had bene a Christian: that had not bene the way to procure to themselues peace, and freedome which they sought, but hazard of new troubles, Tumults and Persecutiõ, which they thereby hoped to auoide. Experience gaue a good Argument hereof to the Christians of this Nation, for so long as this holy Lady and Queene was permitted to continue with her Husband, the State of Christianitie was quiet heare, and the persecuting Emperours Dioclesian and Maximian could compass nothing against it in this kingdome, but when they had forced Constantius to forsake her, and take a Pagan in her place, she herselfe was persecuted, her Christian children bannished, and that generall affliction, and desolation of Religion ensued in this Nation, that no semblance of the like is left in Histories to Posteritie. The Christian Antiquities of Aquitaine will giue new strength to this, in these their owne words: *Because Constantius was en-*

forced

Petrus Merflaus
Catal. Archiep.
Treu. in encom.
eiusdem. Francif.
Irenicusib. Ro.
Martyrol. die 5.
& 6. Octobr. Si-
gebert. in Chron.
An. 1071. Tabul.
Eccles. Treuer.
Petr. Merflaus
in Annal. Archie.
Treuer. in Valē-
tino.

Annal. Archiep.
Treuer. in S. A-
gritio. 27.

Antiq. Aquitan.
apud Bouchet in
Annal. c. 5.

Io. Capgr. Catal.
in S. Helena.

Euseb. de Vita
Constant. l. 3. c.
42.

Cæsar Baron.
Annal. An. 315.
Spondan. lib. Se-
uer. Bin. Tom. 1.
Concil. in Ann.
in Concil. Rom.
sub Syluestro.

forced to take Theodora daughter of Herculus, he putt Queene Helen away, who patiently bore the Iniury, and liued in merueilous holines, separated from all worldly curiosities, and Royall honours by the space of 17. or 18. yeares. Such holines, and merueilous holines no Christian may or will ascribe to any, but true Christians, among w home onely such holines is to be founde, and with no others. Besides our learned Antiquarie Ioannes Capgrauus, doth freely confesse, that before she was married to Constantius she was instructed and taught in the Christian Catholike faith, *in fide Catholicâ instructa atque edocta*, and liued Christian like, *repræsentabat in suâ conuersatione gloriosâ sacri Baptismatis mysteria*. And was a greate means, to bring her Sonne Constantine to be a Christian: he saith further of her, that she was a most holy woman, a most firme bulwarke or foundation of Christian Religion, by her Husband an Emperesse, by her Father a Queene. *Helena sanctissima femina, Christianæ Religionis basis firmissima, ex marito Imperatrix, ex patre Regina*. Eusebius saith, that Helen the Emperesse was an holy Mother of the holy Emperour, *Helena Augusta, p̃ Imperatoris pia mater*. And addeth further, that through all her life she brought forth those true fruites of piety, which the Precepts of our Sauiour prescribe, and this both in words and deeds. *In omnium bonorum affluentia, omne vitæ suæ tempus ad extremam vsque senectutem obijisset. Et tum verbis tum rebus ipsis veros pietatis fructus, quos Præcepta Seruatoris præscribunt, extulisset*. Therefore it all her life both in word and deed she liued as Christ commanded, by the testimony of this old Authour well acquainted with her, and her Sonne, both he, and all that will receaue him for an able witnesse, must confesse she was a Christian all her life, for no other doth or can keepe the Precepts of Christ in word and deed all their life. And whereas the greatest obiection against this hath bene vrged by some out of the Acts which some would haue S. Siluesters, where it is said that S. Siluester baptized S. Helen, the best Roman Writers themselves Baronius, Spondanus, Seuerinus Binius, and others proue them to be erroneous, euen in these particular respects, concerning this matter, in teaching Constantine was a Christian before Helena. And that she was borne in Bithynia, and shew that S. Helen was neuer seduced to Iudaisme, nor baptized by S. Siluester, but onely confirmed in her Christian faith, as all Christians present were by the Disputation betweene S. Siluester and the cheifest Iewes, publicly, inuincibly, and miraculously by all mens Iudgments, and their owne also conuincd by him. And proue how among other euident falsehoods those supposed Acts contayne these that followe. *Constantius and Constans were Emperours in the East at this time. Isach was high Priest among the Iewes. That S. Siluester did abrogate the Faste of Satterday, and instituted the Sunday, and that he was ordayned Pope by Melchisedech*, with other such like monstrous fictions. Therefore we may not loose the honour of our Country, and most renowned Brittain Christian Queene and Emperesse by such dreames, and forgeries. The wonderfull and exceeding greate zeale and deuotion of this most Noble Lady, her piety and charitie to all with her bountie and munificence to the Church of Christ, her restlesse paynes, Pilgrimages, and labours to suppress Idolatry, and aduaunce the true honour and seruing of God, when she was a free woman, after her Husbands death, I shall entreate in the next Age, when I come to that time. This which I haue said will redeeme and sett her free from the calumnies and aspersions which some would laye vpon her Parentage, Country & Conuersation in her young and wedded life.

4. And to giue to Constantius her husband his due otherwise, especially for his carriage towards Christians and their Religion, considering those ouerlwaying times of Paganisme and Persecution against Christianitie although he was farre from giuing due to his Noble holy wife Queene Helen, when for feare of the persecuting Emperours Dioclesian and Maximian he putt her away, and tooke Theodora a Pagan Concubine vnder the name of a wife, in her place, except this his greate compelled blemish, we must needs say, he was a worthie Prince, and in respect of Religion, one of the best of all forreyn kings, or Rulers, which Britaine had tasted of the Romans Imposition vpon it. For although by the vnhappy yelding of Constantius vnto the persecuting Emperours Dioclesian & Maximianus, in, or about the 292. yeare of Christ, thereby making himselfe a Cæsar, to putt away Queene Helen, and take Theodora, he deprived himselfe of that Regall power in Britaine, which he obtayned by his match with Queene Helen, the true Heire and Queene of this kingdome, and so armed the persecuting Emperours to extend their rage and fury against the Christian Britans, which had bene exempted from that their vsurped Tyranny heere, if Constantius had continued with his Christian wife Queene Helen and rested vpon her Title, and the conditions betweene the Romans and Britans at that Marriadge, and so cannot be excused herein: yet otherwise their Persecution preuayling in his time, we cannot finde he was any Instrument, or Furtherer, but rather an Asswager, and to his power a Mitigator thereof, euen whilst Theodora lyued with him, being a greate Instrument to procure him to continue a Pagan, as Fausta her Sister was to Constantine his sonne, and both of them employed by their persecuting Father Maximian Emperour to that purpose. Eusebius liuing in that time, saith of him, that he was the most renowned of all the Emperours in his time.

Euseb. in Chron.
An. 292. Matth.
Westm. An. 296.

Fuit Constantius inter Imperatores nostri temporis facile illustrissimus. And giueth his reason: *Cum quatuor in Romani Imperij gubernandi societate iungebantur, solus hic federe amicitie cum Deo omnium Gubernatore pacto, modum vite, a ceterorum institutis alienum disparemque consecutus est.* Illi enim, Dei Ecclesias obsidione vastare, euertere radicitus, solo aquare, ac templa concussis fundamentis disturbatisque prorsus delere aggressi sunt: hic autem a nefando & detestabili illorum scelere manus integras & inuolatas continuit, neque vlla ex parte se similem illis præbuit. Illi Intestina virorum simul ac mulierum pietatem maximè excolentium cade, Prouincias suæ ditioni subditas sceleratè contaminarunt: when fowre were, at one time ioyned together to Rule the Roman Empire, this man onely Constantius among them making his leage of friendship with God, the gouernour of all, ledd his life diuers and different frō the Institutions of the rest. For they wēt about to pull downe the Churches of God, vtterly to ouertrowe them, equall them with the ground, and destroy them. But Constantius kept his hands free, and vnspotted from their abhominable, and horrible wickednes, and in no respect behaued himselfe as they did. They pulled out the bowels of men and women, that were the true worshippers of God, and impiously defiled the Prouinces subiect to their Iurisdiction, with slaughter: hic suam ipsius animam a sceleris labe vacuum assidue conseruauit. Constantius kept dayly his soule free from infection of sin. The others to beape all sins together, with certaine execrable wordes which they vsed to poure forth in worshipping their Idols, deuoted first themselves, and then all that were vnder their Rule to the cursed worshipping of deuils. When Constantius contrarywise permitted free power to all vnder his gouernment to exercise the true Religion of God without molestation: Illi quo mala omnia in vnum coaceruarent, vocibus quibusdam execrabilibus, quæ in simulachrorum cultu fundi so-

Euseb. de Vita
Constant. l. i. c. 8.
cap. 9.

Euseb. Hist. Eccl.
l. 8. c. 14.

Const. Magn. a-
pud Euseb. l. 2.
De Vita Const.
c. 48.

Apud Euseb. l. 1.
Vit. Const. c. 21.

Euseb. l. 1. de Vit.
Constant. c. 11.

Sozomen. Hist.
Eccles. l. 1. c. 6.

ent, primum scipfos, deinde omnes qui ipsorum obsequabantur Imperio, nefarie demo-
num Venerationi deuouerunt; hic pacis tranquillissima, illis qui ab ipso regebantur,
Authour factus, libera eis vera in Deum Religionis sine molestia excolenda permisit
potestatem. The other three Emperours heare insinuated by Eusebius, were
the the greate persecutours Dioclesian, Maximian, and Galerius, Actors in
that most greuious Persecution, commonly called the Persecution of Diocle-
sian, he being the first and principall Mouer and prosecutour thereof. The
same Authour speaketh of him againe in the name of Christians: *nec belli ad-
uersum nos presumpti vlllo modo particeps fuit, sed quos sub se habuit pios, indemnes,
& ab omni calumnia securos seruauit, & neque domos Ecclesiarum demolitus, nec aliud
quippiam contra nos operatus. He was not in any meanes partaker of warre against
vs, but those godly men which he had vnder him, he kept them safe, and secure from
all trouble, neither pulling downe Churches, nor working any thing against vs. Con-
stantine the Greate his sonne, giueth this testimony of him, that in all his bu-
sines, and affaires he called vpon the true God with wonderfull deuotion.
Pater meus admirabili cum pietate, in omnibus suis rebus gerendis, Deo Patre inuo-
cato, clementia opera executus est. And in an other place witnesseth, that his Fa-
ther Constantius did worship all his life the true onely God, Ruler of all things:
*eius patrem, ipsum solum Deum, omnium rerum administratorem, toto vitæ spatio,
obseruantia veneratum esse. And concludeth by his Fathers example to doe so
likewise. Deumque quem Pater sancte adorauisset, solum obseruandum, colendumque
statuit. Memorable is that Act of his owne, testified by so many auncient Au-
thours, to make triall of true Christians, & aduance them, by first bannishing
forth of Court, all that would not worship the Pagan Gods, and after recea-
uing and honoring those that refused it, and affirming they would not be
true to the Emperour, which would be false to God Almighty: Quomodo in-
quit fidem erga Imperatorem seruare poterunt inuiolatam, qui aduersus Deum optimum
Maximum perfidi esse manifesto conuincuntur?* and placed those true Christians in
greatest Offices, and next vnto him. Eusebius thus concludeth this matter:
*cum iam longo temporis spatio eximia & spectata satis regia virtutis indicia dedis-
set, tandem repudiat a penitus impiorum in varijs dijs colendis superstitione, Deum om-
nium Moderatorem, vltro agnouit, & sanctorum virorum precibus suam firme mu-
niuit familiam: & reliquum vitæ cursum expeditum, perturbatione vacuum, mag-
na cum laude transiit. Omnemque suam familiam vni Regi Deo consecrauit: adeo
vt multitudo quæ intra regiam ipsam coiuerat, nihil ab Ecclesie forma distare videretur:
in qua inerant Dei ministri, qui continuos cultus pro Imperatore etiam tum obie-
runt, cum piorum hominum genus & verè Deo inferuentium, alibi apud Gentilium
multitudinem ne nominari quidem absque periculo poterat. When Constantius had
now by the space of long time giuen notable tokens of his kingely vertue, at the last
vltterly abandoning the superstition of the wicked in worshipping diuers Gods, he of
his owne voluntary will acknowledged God, Ruler of all things, and firmly defended
his family, with the prayers of godly men: and liued the rest of his time free and voyde
of trouble with greate praise, and Consecrated his whole family to one King God:
in such manner that the company which continued together in his Palace, did nothing
seeme to differ from the forme of a Church: in which there were Ministers of God,
which exercised continuall worship for the Emperour, euen at that time, when in other
places among the multitude of Pagans, the manner of godly men, and such as truly
serued God could not be named without danger. Sozomenus also witnesseth, that
when the Churches of Christ, in other parts of the world, were tossed with
the waues of Persecution, onely Constantius the Father of Constantine per-**

mitted

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5. Regino saith, that Constantius gaue peace to Christs Church, restored Bishops to their Sees, and granted much fauour to Christian Religion, and how among other things of such nature, the Abbey at Treuers was then begun, and by his assent Ihon an Abbot of greate hollines builded it. *Huius Constantij temporibus pace Ecclesijs redditæ, Episcopi priuatis sedibus restituntur, & alia plura Christianæ Religioni profutura ceduntur. Inter quæ etiam Canobium seruorum Dei Treueri inchoatur, cui præscripti Principis assensu, inter contiguos Vrbi muros, Ioannes Abbas miræ sanctitatis Vir, initia dedit. Cuius Canobij beatus Augustinus in lib. Confessionum mentionem fecit.* S. Marianus Scotus writeth, that this Constantius succeeding in the Empire to Dioclesian, and Maximian, vsed greate clemency towards men, and most greate Religion towards God, and being a Religious Father, left a more Religious sonne Constantine his Heire. *Quibus subrogatus est Constantius, qui multa clementia erga homines, erga deum vero Religione maxima utebatur. Vnde merito Religiosus Pater Religiosorem filium, Constantinum videlicet Regni bene parti, reliquit heredem, qui Maxentij Victor exstitit Tyrāni filij Maximiani.* Thus write other Catholike Antiquaries, too many to be cited, to whome also Protestant Historians consent. I haue alledged one principall man of them before. And the Magdeburgians plainly say, of him: That he granted to the Christians, that they might freely, and securely liue according to their Religion. And that he himselfe was a sinceere worshipper of Christian pietie: Prouing it by his tryall of true Christians, with other arguments *Constantius Christianis liberè & secure secundum Religionem suam vivere concessit. Pietatis enim Christianæ sincerum eum fuisse cultorem præter alia, etiam hoc admirabile eius factum testatur.* An other of our Britains saith, that although before he was Emperour, when he could not resist it, the persecuting Emperours Dioclesian, and Maximian with their Officers ouerswaying him, many Christians were putt heare to death: yet when he came to be Emperour, his Cities were so free from such slaughter, that Britaine was the molt Refuge for afflicted Christians. *Ista fiebant anno Christi 292. regnante in Britan-*

Cassiodorus in
Tripartit. Hist. l.
2. c. 7. Godwin-
Conuers. of Brit.
pag. 18. cap. 3.

Regino Chron.
in Constantio
patre Constan-
tini magni.

Marian. Scot.
stat. 6. l. 2. col.
303.

Magdeburgen.
cent. 4. cap. 2.
col. 47.

David Pouelus
Annotat. in cap.
5. l. 1. Giraldi
Cambr. Itinera-
rij Cambr.

Euseb. Hist. Eccl.
l. 8. c. 14.

Const. Magn. a-
pud Euseb. l. 2.
De Vita Const.
c. 48.

Apud Euseb. l. 1.
Vit. Const. c. 21.

Euseb. l. 1. de Vit.
Constant. c. 11.

Sozomen. Hist.
Eccles. l. 1. c. 6.

ent, primum seipsos, deinde omnes qui ipsorum obsequabantur Imperio, nefarie demonum Venerationi deuouerunt; hic pax tranquillissima, illis qui ab ipso regebantur, Authour factus, libera eis vera in Deum Religionis sine molestia excolenda permisit potestatem. The other three Emperours heare insinuated by Eusebius, were the the greate persecutours Dioclesian, Maximian, and Galerius, Actors in that most greuious Persecution, commonly called the Persecution of Dioclesian, he being the first and principall Mouer and prosecutour thereof. The same Authour speaketh of him againe in the name of Christians: *nec belli aduersum nos presumpti vlllo modo particeps fuit, sed quos sub se habuit pios, indemnes, & ab omni calumnia securos seruauit, & neque domos Ecclesiarum demolitus, nec aliud quippiam contra nos operatus.* He was not in any meanes partaker of warre against vs, but those godly men which he had vnder him, he kept them safe, and secure from all trouble, neither pulling downe Churches, nor working any thing against vs. Constantine the Greate his sonne, giueth this testimony of him, that in all his busines, and affaires he called vpon the true God with wonderfull deuotion. *Pater meus admirabili cum pietate, in omnibus suis rebus gerendis, Deo Patre inuocato, clementie opera executus est.* And in an other place witnesseth, that his Father Constantius did worship all his life the true onely God, Ruler of all things: *eius patrem, ipsum solum Deum, omnium rerum administratorem, toto vite spatio, obseruantia veneratum esse.* And concludeth by his Fathers example to doe so likewise. *Deumque quem Pater sancte adorauisset, solum obseruandum, colendumque statuit.* Memorable is that Act of his owne, testified by so many auncient Authours, to make triall of true Christians, & aduance them, by first bannishing forth of Court, all that would not worship the Pagan Gods, and after receauing and honoring those that refused it, and affirming they would not be true to the Emperour, which would be false to God Almighty: *Quomodo inquit fidem erga Imperatorem seruare poterunt inuiolatam, qui aduersus Deum optimum Maximum perfidi esse manifesto conuincuntur?* and placed those true Christians in greatest Offices, and next vnto him. Eusebius thus concludeth this matter: *cum iam longo temporis spatio eximia & spectata satis regie virtutis indicia dedisset, tandem repudiat a penitus impiorum in varijs dijs colendis superstitione, Deum omnium Moderatorem, vltro agnouit, & sanctorum virorum precibus suam firme munivit familiam: & reliquum vite cursum expeditum, perturbatione vacuum, magna cum laude transegit. Omnemque suam familiam vni Regi Deo consecrauit: adeo vt multitudo qua intra regiam ipsam coiuerat, nihil ab Ecclesie forma distare videretur: in qua inerant Dei ministri, qui continuos cultus pro Imperatore etiam tum obierunt, cum piorum hominum genus & vere Deo inferuentium, alibi apud Gentium multitudinem ne nominari quidem absque periculo poterat.* When Constantius had now by the space of long time giuen notable tokens of his kingely vertue, at the last vterly abandoning the superstition of the wicked in worshipping diuers Gods, he of his owne voluntary will acknowledged God, Ruler of all things, and firmly defended his family, with the prayers of godly men: and liued the rest of his time free and voyde of trouble with greate praise, and Consecrated his whole family to one King God: in such manner that the company which continued together in his Palace, did nothing seeme to differ from the forme of a Church: in which there were Ministers of God, which exercised continuall worship for the Emperour, euen at that time, when in other places among the multitude of Pagans, the manner of godly men, and such as truly serued God could not be named without danger. Sozomenus also witnesseth, that when the Churches of Christ, in other parts of the world, were tossed with the waues of Persecution, onely Constantius the Father of Constantine per-

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mitted to the Christians vnder him, free exercise of their Religio. *Cū Ecclesia in alijs Orbis partibus persecutionem fluctibus iactarentur, solus Constantius Constantini Pater permisit Christianis potestatem liberè suam Religionē excolendi.* And relating his triall of Christians, who of the would be constant in their Religion, as others doe, he sheweth Constantius admitted them to be his neare Friends, and of his Councell. *Decreuit secum, his qui se fideles erga Deum Optimum Maximum declarassent in amicorum, atque adeo Consiliariorum numero habere.* And heare upon thinketh, that in his time it was not against the Lawes for the Britans, and diuers others vnder his gouernment to be Christians, but their Persecution was raised rather by Tyranny, then Lawe. *Hinc capere coniecturam licet, neque Gallis neque Britannis, qui longè Ultra fines Italiae habitant, neque alijs qui circiter Pyrenaeos ad Oceanum occidentalem vsque incolunt, contra leges visum esse, Christianam Religionem, dum adhuc vita Constantio, profiteri.* The like hath Cassiodorus thus warranted and Translated by our Protestant Antiquaries: *Constantius Chlorus yet reigning, it was not counted vnlawfull for those to be Christians, that dwelt beyonde Italy, and France, as in Britaine, or neere the Pereney mountaines, and so to the Western Ocean. Whereby vndoubtedly it came to passe, that many professing Christ, not daring to abide neere vnto the heart of the Empire, as in Italy, France or some other of the neere Prouinces, made choyce of our Britaine and some other remote places, where to leade their liues in such sort, as they might enioy libertie of conscience.*

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Hollinsh. Hist.
of Engl. l. 4. c. 27.

Niceph.

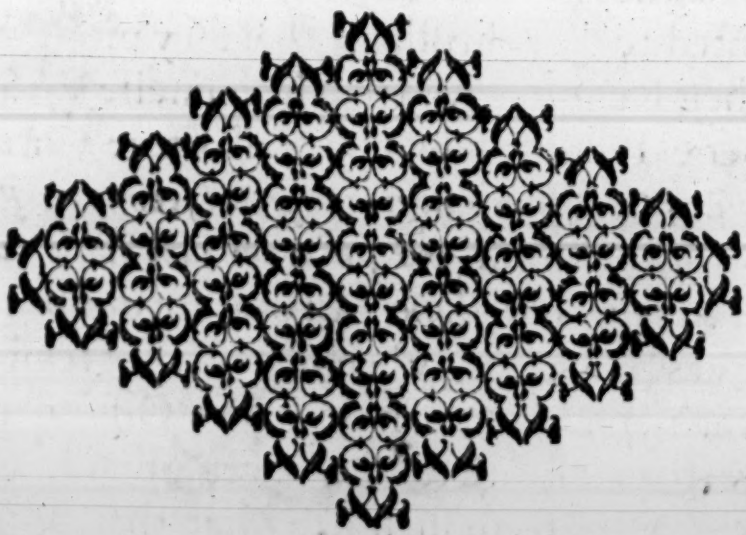
Tripart. Hist.

Matth. Westm.
1283. Thomas
Walsingh. V po-
dig. Neustriæ an.
1283.

Harris Manusc.
Hist. l. 4. c. 2.

Eusebius de Vita
Constant. lib. 1. c.
16.

nia Constantio Chloro. Sub cuius postea regimine, cū Imperator esset, a tanta clade ita immunes eius vrbes erant, vt Asylum Christianis afflictis tutissimum foret illa ipsa Britannia. And to proue he continued in this true Christian affection, and faith euen to his death, an other taking vp on him, onely to be an Interpreter of old Authours, thus relateth his last Actions: whilst he lay on his death bedd, bearing that his sonne Constantine was come, and escaped from the Emperours Dioclesian, and Maximian, with whome he remayned as Pledge, he receaued him with all Ioy, and raising himselfe vp in his bedd, in presence of his other sonnes and Counsellors, with a greate number of other people and strangers, that were come to visit him, he sett the Crowne vpon his sonnes head, and adorned him with other Imperiall Robes, and garments, executing as it were himselfe the office of an Herald, and withall spake these words vnto his said sonne, and to his Counsellors there about him: Now is my death to me more wellcome, and my departure hence more pleasant: I haue heare a lardge Epitaph, and monument of buriall, to witt myne owne sonne, and one whome in earth I leaue to be Emperour in my place, which by Gods good help shall wipe away, the teares of the Christians, and reuendge the crueltie exersed by Tyrants. This I reckon to chance vnto me instead of most felicitie. And we finde how his body being found at Caernaruon, likely Translated thither from Yorke, where by common opinion he dyed, in the time of king Edward the first, was honorably by his commandement buried with other Christians in the Church: *Apud Caerneruon, corpus Maximi Principis, patris nobilis Imperatoris Constantini, erat inuentum, & Rege iubente, in Ecclesia honorifice collocatum.* Which Christian dutie and obsequy would not haue bene performed vnto him, especially so honorably, and publikly in so Christian Catholike a time, without either certaine knowledge, or very probable opinion of his Christian Catholike Religion. The Ceremonies, solemnities, and prayers vsed in such a case, could not in conscience so be performed, for a man dying in any other Profession. The Writers of this relatiō are of too greate Authoritie to be questioned. And some Writers there be which hold his first buriall, and funerall at Yorke was with Christian solemnities, and obsequies, such as could not be vsed but for a Christian. And they produce Eusebius to testifie no lesse: Who speaking of Constantius death, and funerall saith, that he being a most holy man, was buried with greate pompe, with Hymnes and prayles, as a most blessed man. *Genitorem sanctissimum cum omni splendore, & maxima pompa extulit: faustis acclamationibus, suauis hymnorum concentu omnes beatissimum illum celebrant.* And maketh his death as his life also, so holy and Christian like, that he saith, God gaue euident testimony thereof to all men then liuing. *Hunc morum vitæque pie & Religiose ad virtutem instituta exitum esse, in Imperatore Constantio, vniuerso generi mortalium, qui nostra memoria vixerunt, Deus euidenter monstrauit.*



THE XIV. CHAPTER.

BY WHAT WICKED PLOTS, PRACTISES,
and deuises Dioclesian and Maximian began and prosecuted
their wicked Persecution of Christians in Britaine and
how Constantius was innocent, and
free therein

I. **W**HEN Dioclesian and Maximian the most insensue Enemies of the faithfull Seruants, & Church of Christ, inteded their mercyleffe, and matchlesse persecution against the, the easlyer to make it as vniuersall, & generall, as it was bloody, & Tyrannicall; And per- ceauing that neither Nero, nor any other their Predecessor in that prophane Impietie, had or could before them trasporte their rage in that kinde ouer our Ocean into this kingdome, protected, and Rampired both by cituation, Sea, Christiā kings, & Rulers, or fauourers of Christianitie, and Immunities frō the Romā seuerities in such nature, their study and practise was, first to surprise & ouerthrowe these firme Bullwarks, & Forts against them. And therefore assu- redly knowing that by the Regall clayme, & Title of Britaine Queene Helen was the lawfull and vndoubted Heire, & Owner thereof, that she was a Chri- stian & discended of such parents, & absolute Queene of such a Country, the rare vertues & wisdom she was endued with, her potency thereby, with hir Victorious and triumphant husband Constantius, that they had children to succeed them in the gouernment and kingdome of Britaine, and such, as by credible Antiquities before, were Christians, and thereby more likely to en- lardge, and dilate, then restrayne or hinder the profession of Christianitie, they knew these Impediments to their wiked designements, must be taken away before they could take effect. Wherevpon beginning with the cheifest and principall propugnacle, the Title of Queene Helen, her marriage with Constantius, and Loue betweene them, they first assaulted this by pretended disabilitie in that Title & Marriage. Her lawfull Title by Regall Lineall dis- cent and Inheritance they frustrated in their Iudgment, which then had no Iudge on earth, by their pretended, & not to be examined Imperiall clayme, and Preeminencie, taking and reckoning for their owne, what soeuer they could gett, and keepe by force and sword. And their more then Panegyricall Orator Mamertinus saith plainly in his Oration to Maximian the Emperour, that the Britans were not onely subiect vnto him, but that he landing in Bri- taine, *The Britans receued him with greate Triumphe, offered themselues to his pre- sence, with their wiues and children, reuerencing not onely himselfe, but euen the sailes and rackings of that ship which had brought his diuine presence vnto their coasts: and when he should sett foote on land, they were ready to lye downe at his feete, that he might as it were march ouer them, so desirous they were of him. That both the Britans, and Nations adioyning to the boundes of that Isle were obedient to his commande- ments: And giueth nothing to Constantius, but as in the Right and Title of that Emperour.*

Mamertin, orat.
Panegyric. ad
Maximian. Im-
per.

S. Helena compelled to depart from Constantius.

S. Lucius and his Sister S. Emerita banished out of Britaine.

Euseb. in chron.

An. 292. Matth.

Westm. Chron.

& alij.

Spartian. in Alio

Vero. Spondan.

An. Christi 139.

Matth. Westm.

an. 296. 302. Flo-

rent. Wigorn.

Chronic.

Marian. Scot. l. 2.

an. 292. 293. 295.

304. 305. Cassio-

dor. & Flor. Wi-

gorn. in Chron.

an. 292. 295. 297.

Baron. Annal.

Tom. 2. An. 298.

Iaco. Spondā. ib.

Annal. Winton.

Eccles. antiq. Ma-

nuscr. Manuscr.

Antiq. de Vita S.

Albani. Io. Capg.

in eod. Bal. lib. de

Script. cent. 1. in

Amphib. Pitzeus

l. de Vir. Illustr.

etate 4. in eod.

Stowe & Howes

Hist. Tit. Romas

in Coill. Hollins.

Hist. of Scotl. in

Crathlind. Hol-

linsh. Histor. of

Engl. l. 4. c. 26. 27.

Annal. Winton.

Manuscr.

2. Like to this: haue some others of the flattering Roman Writers, by which we see they went about, vtterly to disable Queene Helen to haue any Title to this kingdome. This they so vrged to Constantius, and so disgraced his Marriadge with that renowned Lady, that in the end they cōpelled him to putt her away, and take Theodora the Pagan daughter of the persecuting Emperour Maximian in her place. Then they bannished S. Lucius and S. Emerita their holy children, and after martyred them, and to make all sure in their prodeedings, detayned Constantine their other child, afterward Emperour, Hostage at their commande, and placed heare in Britaine none to be Magistrates to beare office, but such as were Pagans most ready to execute the cruell and sauadge Resolutions of that bloody persecuting Tyrant against the holy Christians heare. These things thus complotted, the State of Britaine by such meanes was now brought into the same condition, for Persecution with other Natiōs, or rather worse, the number of Christians heare then being farre greater, both in respect it was a Christian kingdome, and so had both more Christian Inhabitants then other Nations, and by the Immunities and Priuiledges it should haue enioyed, many Christians of other Regions fledd and resorted hither in hope of quietnes, and securitie from Persecution.

3. And although the Persecution in Britaine by our Histories began about that time Constantius was compelled to putt away S. Helen and take Theodora, and was therevpon made a Cæsar: Yet he did not thereby receaue any Emperiall Power or Authoritie, more then he had before: for the name Cæsar in such sence died with Nero, and was not renewed vntill the time of Adrian, who adopted Antoninus Pius for Cæsar, onely a name of honour and Titular to be Emperour, and not of present Power and Authoritie, as it was in, and before the time of Nero. And Constantius was not at this time in Britaine, but came hither the second time, diuers yeares after by our Historians, and after the beginning of Dioclesian and Maximian their Persecution heare. And was one of the Consuls at Rome after that taking of Theodora and Persecution begun in Britaine: For as these Authours say, he was Consul in the yeare of Christ 297. All which yeare he must needs be at Rome, when the Roman Histories themselues confesse the Persecution of Dioclesian began long before. And in the next immediate yeare 298. before Constantius could be transported into Britaine, they confesse, that Persecution was dilated into all the Roman Empire. *Anno Christi ducentissimo nonagesimo octauo Persecutio in Christianos milites sæpè grassari captatorum inuasit Romanum orbem.* And many of our Antiquaries, both in Manuscripts, and other writings, doe constantly affirme, that S. Alban was Martyred heare long before this time in that Persecution. So testifie both auncient and late, Catholike and Protestant Historians. And of this minde must that Protestant Historian Raphael Holinshed be, which in his History of Scotland inclineth to thinke that Constantius had bene a Persecutour in Britaine, except he will contradict himselfe: for in his History of England he holdeth, and proueth with others, that S. Alban and many others were Martyred heare long before the second coming of Constantius hither, placing diuers yeares betweene them. The old Manuscript Annales of Winchester say, S. Alban was Martyred in the eighth yeare of Dioclesian and Maximian. *Passio Sancti Albani iuxta ciuitatem Verulamium, quæ alias Warlamchester sive Watlingchester à Saxonibus vocatur, Anno Dioclesiani & Maximiani octauo.* And yet the same Antiquitie telleth vs, that

the Monks of Winchester were Martyred by the Officers of Dioclesian, sixe yeares before that, in the second yeare of his Empire. *Interfecti sunt Monachi in Wentanâ Ecclesiâ destructâ, à Ministris Dioclesiani Persecutoris anno Imperij sui secundo*: And their Church then destroyed. A Protestant Bishop, as he citeth from some Antiquities of that Church, saith: this happened in the yeare of Christ 289. and addeth, that at this time *Dioclesian endeavouring to roote out Christian Religion in Britaine, not onely killed the Professours of the same, but also pulled downe all Churches any where consecrated vnto the exercise thereof*. And it is euident by our Scottish Histories also, and others, both that Dioclesian persecuted heare in this time, and that not Constantius, but Quintus Bassianus Hircius, Aleetus, and Gallus were his Instruments therein, as the most principall with others of inferiour Degree, all being Pagans by Profession.

4. And Mamertinus the Panegyrist hath auouched to Maximian the Persecutour before, that he was heare in Britaine in his owne parson, which is confirmed by our owne Antiquaries, adding further, that he persecuted in these Occidentall parts by commission, and warrant from Dioclesian, so testifieth Ihon Lidgate the Monke of Burie with others. Harding in his Chronicle saith plainly.

The Emperour Dioclesian

Into Britaine sent Maximian.

This Maximian to surname Hercelius

A Tirante false, that christenty annoyed

Through all Britaine of werke malitious.

The Christned folke felly and sore destroyed:

And thus the people with him foule accloyed,

Religious men, the Preists, and Clerkes all,

Women with child, and bedred folkes all,

Children souking vpon the Mothers happis,

The Mothers also withouten any pitee,

And children all in their Mothers lappis,

The Crepiles eke, and all the Christentee

He killed, and slewe with full greate cruelsee,

The Churches brente, all Bookes, or ornaments,

Belles, Relikes, that to the Church appendes.

And setteth downe S. Alban, Amphibalus, Iulius, and Aaron to haue suffered Martyrdome vnder this Tyrant Maximian at his being heare in Britaine, so doth our British History, Ponticus Virunnius and others, setting downe this Historie before the second comming of Constantius hither. And our Protestant Historians say, that Dicetus Deane of S. Pauls in London doth set downe this Persecution in Britaine in the yeare of Christ 287. and interprete S. Bede, William of Malmesbury and Ranulphus, that S. Alban was Martyred soone after this time, their words be these: *about the yeare 293. as we reade in Bede, Malmesbury, Ranulphus and others, Alban with his Teacher Amphibalus were both of them Martyred*. And S. Bede seemeth plainly to be of that opinion: So likewise doth the Authour of the old Manuscript intituled *Abbreniatio Chronicorum*. And most certaine it is, out of the receaued Acts of S. Sebastian, and other Martyrs with him, written in that time, and iustified by many Authorities, that Diocletian coming to the Empire but in the yeare of Christ 284. did within 2. yeares after begin his most terrible Persecution:

Godwin Catal.

of Bishops in

Wincestet. in

Præf. 2. 3. 4. 5.

6. 7. 8. 9. 10.

Hector Boeth.

Scot. Hist. lib. 6.

Hollinsh. Hist. of

Scotl. Harris

Hist. Manusc. l.

3. cap. 35. Galfrid.

Mon. Hist. Brit.

l. 5. c. 3. 4. Caxton

Hist. part. 4. f. 33.

Manuscript. an-

tiqu.

Mamertin. Pa-

neg. sup. Hollins.

Hist. of Engl. l. 4.

Ioa. Lydgat. l. 8.

Harding Chron.

c. 57. f. 47.

5. 6. 7. 8. 9. 10.

11. 12. 13. 14. 15.

16. 17. 18. 19. 20.

21. 22. 23. 24. 25.

26. 27. 28. 29. 30.

31. 32. 33. 34. 35.

36. 37. 38. 39. 40.

41. 42. 43. 44. 45.

46. 47. 48. 49. 50.

51. 52. 53. 54. 55.

56. 57. 58. 59. 60.

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116. 117. 118. 119. 120.

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126. 127. 128. 129. 130.

131. 132. 133. 134. 135.

136. 137. 138. 139. 140.

Acta Antiq. S. Sebastiani & alior.
Martyr. Baron.
Annal. Tom. 2.
An. 286. Spond.
ib. Law. Surius.
in festo S. Sebast.
die 2. Ianuar. Zachar. Lippol.
cod. die. & alij.
Gildas l. de Excid. & conquest.
Brit. c. 7.

Annal. Ecclesie
Treuer. & Gaspar Bruch. in
Præf. ad eod. dem.

Manuscr. Gallic.
Antiquit. An.
286. cap. 28. Annal.
Colonien. c.
1. Sur. Tom. 4.
Mens. Iul. Lipp.
die 22. Septemb.
Baron. & Spond.

an. 297.
Damasus in Vit.
S. Marcellini
Tom. 1. Conc. &
alij.
Constant. Mag.
& Euseb. l. 2. de
Vit. Constant. c.
49. 50.
Gild. l. de Excid.
& conq. Brit. c. 7.
& 8.

Declaring and forbidding by his bloody Edict, that no man should bye, or sell any thing except he did first offer Incense to the Statues of the Pagan Gods, placed to that purpose. And there were Executioners appointed in the Ilands, Villadges, and Waters, that no man should grinde his corne or drawe water, except he first offered to their Idols. And the old Roman Martyrologe with others proueth, that S. Sebastian himselfe, though a principall Cominader vnder Dioclesian, was this yeare with others most cruelly martyred, onely because they were Christians: *S. Sebastiani Martyris qui Dioclesiano Imperatore cum haberet Principatum primæ Cohortis sub titulo Christianitatis iussus est ligari in medio campo, & sagittari a militibus, atque ad vltimum fustibus cædi donec deficeret.* And all Histories are full of the Martyrdomes and Persecutions of Christians vnder Dioclesian at that time: and this not onely in those remoter places, and Britaine, as I haue cited from our Histories, but in the next confining Nations vnto vs euen by the cominadement, and execution of that wicked Tyrant himselfe Maximinian, which wrought such desolation in this kingdom. For in this very yeare 286. as the old Annals of the Cathedrall Church of Treuers testifie, all the Inhabitants of that renowned Citie, not one excepted, were martyred for Christian Religion. *Hæc Vrbs tempore Maximiani Tyranni Anno Domini 288. tota ob Catholicam fidem interempta est.* The earth itselfe was moyst with the blood of Martyrs, the greate Riuer Mosell passing thereby was redd therewith sixe miles space, and diuers pitts were filled with the bodies of Martyrs. *Hæc Tyrānis tam fuit crudelis vt tellus ipsa maderet cruore, Mosella fluius per sex milliaria ruberet, ac puteos aliquot Martyrum cadaueribus replerint.* And about this time in the yeare of Christ 291. S. Mauritius and the whole Theban Legion, consisting of many thousands of Christians, 6666. were Martyred by the same Tyrant in those parts, as their Histories proue vnto vs. *S. Gereon ac tota illa Christiana Legio, pro Christo Martyres facti sub duobus iniquissimis Tyrannis Diocletiano & Maximiano, anno Domini 291. qui Christi nomen extirpare funditus, sed frustra studebant.* And S. Damasus, or whoeuer the auncient Writer of the liues of the Popes, witnesseth in the life of S. Marcellinus the greate encourager of this Christian Legion, that there were then within the space of 30. dayes seuentene thousand Christians Martyred. *Quo tempore fuit Persecutio magna, ita vt intra 30. dies 17. millia hominum promiscui sexus, Martyrio coronarentur.* And both Constantine and Eusebius are ample witnesses, that Dioclesian was a Persecutour from the beginning of his Empire. Therefore seeing I am assured by the best, and most auncient Historian we haue, S. Gildas nearest to those times, that Dioclesian and Maximian their Persecution did laste but 9. yeares in Britaine: *Vsq̃ue ad persecutionem Dioclesiani Tyranni nouennem:* and *bilustro turbinis necdum ad Integrum expleto:* And that presently after Constantius came hither to gouerne, the Christians heare liued in quietnes, and libertie, I must needs by Order of History set downe as in the proper place thereof the Persecution of Dioclesian and Maximian heare, in this third Age.



THE XV. CHAPTER.

WHEN, AND BY WHOME, THE PERSECUTION,
called Dioclesians Persecution, began in Britaine: long before the
Martyrdome of S. Alban, and many beare then martyred
before him: and in what sense the Title Proto-
martyr, or prioritie in Martyrdome is
yet duely giuen to him.

1.



It is a common opinion among our Antiquaries, that this Persecution, called Dioclesian his Persecution, began in this kingdom in that time when Asclepiodotus ruled here, and that Maximian the Tyrant, fellowe in the Empire with Dioclesian, was the cheifest and principall mouer and prosecutour thereof, being here some time then present in his owne parson; about that wicked busines. This is sufficiently expressed by Eutropius in the life of Dioclesian, Mamertinus the Pagan Oratour, euen to Maximian himselfe, our owne Historians, as Harding before cited plainly affirming it; so hath the Authour of the Brittainish History, so Ponticus Virunnius: *In diebus Asclepiodoti orta est Dioclesiani Imperatoris Persecutio, quæ ferè deleta est Christianitas in totâ Insulâ, quæ à tempore Regis Lucij integra, & intemerata permanserat. Superauerat Maximianus Hercules Princeps militiæ prædicti Tyranni, cuius Imperio omnes subuersæ fuere Ecclesiæ, & cuncta sacra scriptura quæ inueniri poterant, in medijs foris exustæ.* The very same hath Ponticus, both of them assuring vs this Persecution was when Asclepiodotus had Government here, and by the procuring of Maximian. Matthew of Westminster also writeth, that Maximian Hercules caused all this our Westerne Persecution, but much mistaketh the time, as I haue proued before, when he saith that Dioclesian his Persecution began in the 21. and last yeare of his Empire. *Anno gratiæ 303. qui est annus Imperij Dioclesiani 21. orta est Persecutio Christianorum post Neronem decima, quæ ferè deleta est Christianitas per orbem vniuersum. Nam Dioclesianus in Oriente, Maximianus Hercules in Occidente, vastari Ecclesias, & Christianos interfici præceperunt.* And it needeth no further confutation, then he himselfe giueth vnto it, for the last yeare of Dioclesian must needs be also the last yeare of his Persecution, hauing no Power to persecute, his Empire being ended then, and so that yeare must needs be both the first and last also of his Persecution, when it is euident before, and by all Histories, his Persecution endured many yeares.

2. I will demonstrate hereafter, that as soone as Constantius came hither to gouerne, the Persecution ceased, and was eyther quite calmed, and taken away, or so much as he could, hindred by king Coel his Father in Lawe before. And that Asclepiodotus himselfe was no actuall Persecutour, although perhaps he gaue more way to the Romans Tyranny in that kinde, not being able to resist them therein, then king Coel and some others would haue done. Which together with his iust Title moued Coel to take Armes against the Romans,

Eutrop. in Diocles. Mamertin. supr. panegy. Galf. Monum. Hist. Reg. Brit. l. 5. c. 5. Pont. Viru. Hist. l. 5.

Matth. Westm. An. 303.

Manuscr. Ant.
in Reg. Coelo.
Ponticus Virun.
Britan. Hist. 1.
5. Galfr. mon. 1.
5. cap. 5. 6.
Theat. of greate
Britaine l. 6. c. 9.
Stowe and
Howes Hist.
Tit. Rom. in
Asclepiodorus
and Coill. Hol-
linsh Hist. of
Engl. l. 4. cap. 25.
26. Fox. Acts
and Monum.
Tom. 1.

Euseb. Histor.
Eccl. lib. 8. cap.
1. 2. 3.

Cap. 3.

Manuscr. Ant.
in vita S. Helenæ
Io. Capgravius
Catalog. in ead.
Chronolog. Ec-
clesiasticopol.
an. 295. Baron.
Annal. an. 304.
Spondan. lib. Flo-
rent. Wigorn.
Chronic. an. 293.
Iacob. Gordon.
Chronic. an.
294. Matth.
Westm. an. 302.
297.

mans, and him in that quarell. So he was no agent in that Persecution. Therefore I onely yeeld, that this Persecution heare was in his time. Which is proued before, by our Protestant Antiquaries also producing S. Bede, William of Malmesbury, Dicetus, Ranulphus with others, that this Persecution was heare at, or before the 293. yeare of Christ, about which time Asclepiodote ruled heare by the common opinion of Historians. They themselues be of the same opinion. So are other Protestants, Stowe, Howes, Hollinshed, and others plainely affirming it to haue bene in his time, and Maximian the cheife Moner and Maynetayner thereof. And to make his way more easy and without resistace, he transported frō hence into Gallia to doe him seruice there, both a great number of Artizans, and an Armie of souldiers, so weakening his opposites heare, and fortifying himselfe there against his Enemies: he main- tained diuers Legions within the kingdome, and an vnmatchable Nauie without, and so being now absolute Commander both of See and Land, he began his long intended most cruell Persecution in this Nation. Wherein he exceeded the Tiranny of Dioclesian his Maister and Predecessour both in Em- pire & most prophane proceedings against holy Christians in this kingdome. For if we may beleue Eusebius, liuing in that time, and saying he will truely deliuer the state of such things therein, he plainely saith, that euen in the Easterne Countries and other places, which were vndoubtedly vnder the commande of the Empire, it was the 19. yeare of his Reigne, not two yeares before the end thereof, before his Edict of destroying Churches, burning holy Scripturs, disgracing Christians that were in any place of honour, and depriuing them of libertie, all Bishops and Rulers of Churches were com- mitted to prison, and all meanes was vsed to force them to Sacrifice to the Idols. *Agebatur annus decimus-nonus Imperij Dioclesiani, mensis Dystros, qui Romanis Martius est, passim Imperialia Edicta proposita sunt, quibus precipiebatur, ut Ecclesiæ ad pauimentum vsque destruerentur, & sanctæ Scripturæ igni consumptæ comburerentur: & qui in honore essent, despecti redderentur: Et in familijs consti- tuti, si propositum Christianismi retinerent, libertate priuarentur. Et tale quidem erat primum contra nos Edictum: Verum in illis quæ post subsequuta sunt, adiectum est, ut omnes vbique locorum Ecclesiarum Præsides primum vinculis traderentur, deinde quouis conatu ad sacrificandum cogerentur.* But the fury of Maximian in Britaine, then questioned whether vnder the Empire or no, could not be thus confined, but he began his Persecution heare long before this time, as we haue heard already, and farre exceeded the crueltie contayned in those Edicts of Dioclesian. First hauing brought the Britans to temporall subiection, or ra- ther thraldome, the easelyer to bring them to spirituall slavery to his Deuils and Idols, Constantius that loue of Britans and Christians and by his Father in Lawe and true Lawfull wife a Titler heare, was employed in other places, and affaires of the Empire, as in France, and Germany in tedious and terrible Warrs there tasting both fortunes, sometimes conquering and ouerthrowing, otherwiles conquered and ouerthrowne, euen at that time when Persecution against Christians most raged heare. One of our old Historians setteth downe particularly his employments there, the same yeare that Maximianus came hither into Britaine to persecute the Christians. So likewise doe others. Others sett downe his Wars there, when our Persecution was almost ended in the yeare 297. when he slew 70000. Allmans. And all Antiquities keep him out of Britaine vntill Persecution heare was ended, as I shall plainely demonstrate. But Maximian well knowing his crueltie against our Christians

would

would not, nor could be executed by Britans, that were Christians, and in Office and Authoritie, he therefore generally deprived all such of command, and Power, & did putt in their places his owne Pagans or persecuting Instruments, throughout this kingdome, as we may easely and evidently enforme our selves from those few Antiquities of those times, and affaires that be left vnto vs. For we finde both in old Manuscripts, and other published Histories, that in all those holy Martyrs of Britaine then, whose names be best preserved, as S. Alban, S. Amphibalus, S. Iulius, and S. Aaron, with others, there is not the least memory of any Christian or friend of Christians, King, Iudge or Officer that was agent in those things against them, but all ioyned herein with cruell and persecuting Pagans: and these in diuers and all places, where any holy Martyr was then persecuted, as at Verolamium, Lichfeild, Caerlegion and others, and all interiacent places betweene them.

3. And in the lamentable destruction, and ouerthrowing of so many Cathedrall, and other Churches, and Monasteries, as were at that time in Britaine, and then vtterly ouerthrowne and equaled with the ground, as our Histories pitifully relate, none others were, or could be Instruments, Officers, & Agents, in so fowle and vnchristian worke, but wicked and persecuting Pagans. And this was one of the next and first Tragedies in this persecution, after the setting of Pagan Officers, and Magistrats to deface and vtterly ruinate, and pull downe all Christians Churches, Religious houses, and Oratories, where Christians liued or assembled to serue God, thinking thereby the sooner, and with lesse difficultie to take away all profession and professors of Christian Religion. This is sufficiently testified by S. Gildas, S. Bede, the British History Ihon Lydgate, Matthew the Monke of Westminster, and others, all of them without exception placing the destruction of Churches *vastari Ecclesias: incendijs Ecclesiarum: destructa sunt Ecclesie*: as the first entrance of our British Persecution. And some Antiquities there be, as the old written Annals of the Church of Winchester, which sett downe this burning and destroying Churches, and martyring the holy Preists of them, long time before the Martyrdome of S. Alban, commonly called our first Martyr in those dayes. A Protestat Bishop thus relateth the Testimonie of one Antiquitie. *The Church of Winchester was halloved and decicated October 29. 189. by Faganus and Damianus Bishops. About the space of 100. yeares, the Church of Christ had the peace in this Lād, vntill the reigne of Dioclesia, who endeauouring to roote out Christian Religio, not onely killed the professors of the same, but pulled downe all Churches, and Temples, any where consecrated vnto the exercise thereof. Amongst the rest, this of Winchester at that time went to wrake, the building thereof being ruinated and made euen with the ground, and the Mōkes, & all the Officers belonging vnto it, either slayne, or enforced to fly. This happened in the yeare of Christ 289. An other Manuscript of that auncient Church which beginneth: Paganitas in Britannia, setteth downe this desolatio of Churches, & Monasteries heare 6. yeares before the Martyrdome of S. Alban, particularly remēbring them both, with their seuerall times. And saith as the other doth, that there were 100. yeares betweene the building of these Churches and endowing them by king Lucius, and the sacking and destroying of them in this Persecution, & reporteth the martyring of their holy Preists the: & cōcerning that Church of Winchester, it relateth, how the Mōkes thereof after an hundred yeares of their placing there in king Lucius time, were now cruelly putt to death, *Durauit Christianitas in Britannia a primo anno Lucij Regis primi Britannorū Christiani centum annis, & tam diu Monachi Deo**

Manuscr. Ant. de Vita S. Albani & S. Amphibali. Capgrau. Catal. in eisdem. Bed. Hist. Eccl. l. i. c. 7 Matth. Westm. An. 303. Manuscr. Antiq. Gallic. c. 28.

Gildas l. de excid. Brit. c. 7. Bed. Hist. Eccl. l. i. c. 6. Galfred. Hist. Brit. l. 5. c. 5. Ioa. Lydgate lib. 8. Matth. Westm. An. 303. Manuscr. Gallic. Antiq. c. 38. An. 286. Manuscr. Hist. apud Godwin Catal. Bish. Winchest.

Manuscr. Antiq. Eccl. Winton.

Anonymus Brit.
Script. Vitæ S.
Albani. Manusc.
Antiquit. in Vita
eius. Capgr. Ca-
tal. in Eod. & alij.

Capgr. & alij
supr. Mat. West.
303.

Bed. Eccles. Hist.
l. i. c. 7. Matth.
Westm. An. 303.
Martyr. Rom.
die 22. Iunij. Bed.
Vuard. & Ado
eod. die.

Capgrau. & alij
supr. in S. Albano.

seruientes prædictum vetus canobium quietè inhabitabant. Interfecti sunt Monachi in Vemana Ecclesia destructa a Ministris Dioclesiani persecutoris Anno Imperij sui secundo, Longe by all accompts, before the Martyrdome of S. Alban. And it is euident by the words themselues of S. Alban to S. Amphibalus, related by the old Writer of S. Alban his life, Capgrau, and diuers other Authours, that there had bene greate persecution of Christians heare in Britaine before S. Alban was a Christian, and before his harbouring of S. Amphibalus. For at their meeting, he maketh it a wonder how S. Amphibalus a Christian could passe, and come through so many persecuting Pagans to his house at Verolamium. Quomodo cum sis homo Christianus per gentiliū fines transitum habere, & ad urbem illasus peruenire potuisti: And S. Amphibalus did ascribe his preseruation to the especiall protection of Christ, among so many dangers. Dicit ei Amphibalus, Dominus meus Iesus Christus filius Dei viui securum inter discrimina me custodiuit. This is further euident in that History, wherein we finde, that S. Alban would not suffer S. Amphibalus at any time, during their being together, to goe forth of his house, but in the night time; And when they were to part one from the other, would not permitt S. Amphibalus to goe forth, but in the night time he himselfe accompanying and guyding him, and giuing him his owne Coate to weare, which had a Priuiledge and immunitie by the fashion thereof, and dignitie of the Owner from all persecutours. Dans ei chlamydem auro textam quatuor ab hostibus redderetur. Vestis enim huiusmodi tanta tunc temporis apud omnes dignitatis, tantæque fuit reuerentie, vt illa indutus, hostium Cuneos penetraret illasus. And it is euident by S. Bede, and others, that these persecutours Edicts were published, prosecuted and executed in Britaine, before this time when S. Alban was still a Pagan. Albanus Paganus adhuc, cum perfidorum Principum mandata aduersum Christianos scirent, Clericum quendam persecutores fugientem hospitio recepit. And S. Amphibalus was then actually and particularly persecuted. And S. Alban himselfe when at the first S. Amphibalus preached Christ vnto him, is witnesse that if others of that Citie should know it, they would presently haue putt him to cruell death for professing Christ. Si noscent viri huius ciuitatis te talia locutum fuisse de Christo sine mora pessima morte te occiderent. This is euident, both by the Pagan Magistrats, immediate and present prosecution after S. Amphibalus to putt him to death, and their mercilesse, and most cruell martyring of S. Alban for no other cause, then receauing and concealing a Christian Preist, and he himselfe professing the same Religion. This is made manifest by the Souldiar, which, miraculously conuerted by S. Alban his Martyrdome, and confessing Christ, was presently for the same cause putt to death, and baptized with his owne blood in place of Baptisme with water. These and such Arguments and Authorities doe inuincibly proue vnto vs, that this Persecution against the Christians in Britaine was rayfed, and by publick Edicts, and Authoritie, or power of the Tyrant Maximian most barbarously prosecuted some yeares before the Martyrdome of S. Alban, and many Martyrs heare, as the Monkes and Preists of Winchester, and others in so many Churches, and Monasteries, at the same time, being in the same state destroyed, and left desolate, did gloriously obtayne the Crowne of Martyrdome before S. Alban, whose happy names and memoryes being by Iniquities of times lost vpon earth, are to be found in heauen, where there eternall glory is.

4. Yet I am farre from detracting any honour from S. Alban, which Antiquitie doth, or can giue vnto him. I doe with humble reuerence allowe him

his

his Title of our *Protomartyr*, *Primus*, *Principalis*, *Præcipuus*, first, cheife, or principall Martyr, whether we will follow the Greeke, Latyne, or our English phrase, if we respect his temporall worthines, his strange Conuersion, his admirable charitie, so soone Learned in Christian Religion, to rescue the persecuted & deliuer them, to giue his owne life, to redeeme an other, being but a Neophyte to be so constant in that most greivous Persecution, and with such wonderfull patience, and constancy to endure those torments he did, and be so honorable for Miracles, it is his deserued due, so to be stiled: and prioritie of time would be but a litle honour to him. I haue proued before we had diuers Martyrs before this Age, and in this Persecution we did not want those that suffered Martyrdome before him: yet if we speake of prioritie in time of Martyrs, whose names are kept in Histories, this also is his owne in that sence in this Persecutiō: for he is particularly the first that is registred by name in our Annals, to haue suffered Martyrdome in this time. For S. Amphibalus, S. Iulius and S. Aaron, and what other soeuer certainly knowne and recorded to haue bene Martyred in this raging tempest of Persecution, obtayned their triumphe, and glory of Martyrdome after him. And in this sence and meaning which I haue expressed, doth our most auncient Antiquary call S. Alban, the first or cheife Martyr heare reckoning him for his exceeding charitie, constancy, Miracles and other worthines in the first place before the rest: *Quorum prior*: meaning S. Alban first named in those respects. Otherwise both he, S. Bede, the British Historie, Matthew of Westminster and others onely say that S. Alban suffered Martyrdome among others heare in that Persecution, but none of them affirmeth he was the first in time which then suffered. *Britanniam cum plurima confessionis Deo deuota gloria sublimauit, in ea passus est Sanctus Albanus. Inter ceteros vtriusque sexus summa magnanimitate in Acie Christi perstantes, passus est Albanus.* And S. Bede maketh it plaine, that the Persecutiō especially about Verolamium, did rather end soone after S. Albā his death, then begin with him, bringing in the Iudge to be so much moued with the Miracles wrought at S. Albans death, that he caused the Persecution to cease, *Tunc Iudex tanta Miraculorum celestium nouitate percussus, cessari mox à Persecutione præcepit.* And the old Writer of S. Alban his life affirmeth, he was imprisoned sixe moneths betweene his apprehension and death, in which space that raging Persecution made many Martyrs heare. And the same Authour, diuers Manuscripts, and Capgrau testifie, the Edicts against Christians were long time published, and receaued for Lawes, when S. Alban was putt to death, and produce him thus to proue as much, when the persecutors delayed to proceede to Iudgment against him. *Quid sustinetis? Si non nostis ferre sententiam, Leges vestras consulite: ciuitatis vestre statuta requirite: ipsa vobis insinuent quid agere debeatis. Quid moras patimini? sciatis vniuersi deorum vestrorum me grauem existere inimicum. Ve Idolis, & Ve cultoribus eorum.* And then immediately followeth that so soone as they heard him thus renounce their Idols, and professe himselfe a Christian, they pronowned sentence of death against him, *His auditis vnanimi consensu in sanctū virum mortis tulere sententiam.* And Idolatrie is there termed the Lawe of the Country: *cultura Deorum Lex patria.* An other old Manuscript saith, Maximian did almost destroye all Christianitie in Britaine, and setteth downe S. Albans Martyrdome afterward, as Capgrau and others in the yeare 286. *Maximianus omnem fere destruxit Christianitatem in Britannia, qui interfecit & martyrizauit Sanctum Albanum anno Incarnationis Domini 286.* And if we insist vpon the word *Protomartyr*, vsually giuen to

In what sence S. Alban is commonly termed the first Martyr or Protomartyr in Britaine.

Gildas l. de excid. Brit. cap. 8.

Gildas sup. Bed. l. i. Hist. cap. 6. 7. Galfr. Monum. l. 5. Hist. c. 5. Matt. Westm. an. 303.

Bed. sup. cap. 7.

Anonym. Script. Vit. S. Albani Manusc. in eius Vita & Capgrau. in eod.

Manusc. antiq. & Capgrau. in Vita S. Amphibali. Aliud Manuscr. Antiq. an. 286.

Girald. Cambr. Itiner. Cambr. l. i. c. 5.

S. Alban: Giraldus Cambrensis giueth it also to S. Aaron, and S. Iulius. *Duo nobiles Maioris Britannia Protomartyres Iulius & Aaron: meaning by it cheife Martyrs.*

THE XVI. CHAPTER.

THE WONDERFULL EXCESSE, AND EXTREMITIE of this Persecution of the Christians in Britaine, in generall, and the most greivous torments, miseries, and afflictions they endured, with their renowned sanctitie, constancie, and patience.

I. **W**HOSE Histories and Antiquities which be left vnto vs of those times, being so sparing in relating the particulars of that Persecution, that in probable iudgment where they remember onely the name of one Martyr, they omitte a thousand and more that suffered in that Tyrannicall time, and so in other particular afflictions and calamities our holy Christians then suffered: It will be the easiest and redyest way for vs to come to some proportionable estimate and apprehension of those miseries and persecutions, if together with the malice of the most powerable Tyrant, and his Inferior Instruments, raging 9. yeares in those cruell proceedings, we breifely recall to minde that Illustrious glory of Christs Church in Britaine wherein king Lucius left it, not one hundred of yeares before, as I haue already deliuered, and compare it with that lamentable state and condition, which by our Antiquities, it fell into, by this most pitifull desolation. We remember king Lucius left vnto vs 3. Archiepiscopall Sees & Churches, with 28. Episcopall, besides other inferior Churches not to be nūbred, they were all richly endowed, & prouided for with renowned Archbishops, Bishops and holy Preists and other Cleargie mē. We had our Christiā Vniuersities, and Schooles, Monasteries for our Religious mē & women. Britaine was then so Christian in the Inhabitants thereof from the king to the meanest, that scarcely a Pagan was to be found. Christs Lawe and the holy Scripturs, with as full & cōmon renuntiation of Paganisme, were heare generally receaued by publike Authoritie. The faith of Christ being thus publicly receaued did continue with the Britans, as S. Bede is witnesse, inuiolated, and perfect in quiet peace vntill these times of Dioclesian. *Susceptam fidem Britanni vsque in tempora Dioclesiani Principis inuiolatam, integramque quietam in pace seruabant.* So saith our Brittish History: *Christianitas a Tempore Regis Lucy integra & intemerata permanserat.* So hath S. Gildas, onely excepting that some kept it not so well and perfectly as others did. *Præcepta Christi ab incolis suscepta, apud quosdam integrè, & alios minus vsque ad persecutionem Dioclesiani Tyranni nouennem permansere.* Florētius Wigorniensis hath the very same words with S. Bede. So likewise hath Henry of Huntington: *that the Britans kept sound and inuiolate in quiet peace the faith of Christ which they receaued in the time of King Lucius, vntill the Persecution of Dioclesian: susceptamque fidem Britanni vsque in tempora Dioclesiani Principis inuiolatam integramque quietam*

Bed. Eccl. Hist. l.

1. c. 4.

Galfr. Mon. hist.

Reg. Briton. l. 5.

c. 5. Gild. l. de excid. c. 7.

Florēt. Wigorn.

Chron. an. 184.

Henric. Hunting.

Hist. l. 1. in Mar-

co Antonino.

Vero.

pace seruabant. Our Protestant Antiquaries generally consent herein, with these Antiquities, so doe our later Catholike Historians.

2. Now lett vs appeale to the same, our most auncient and worthie Antiquaries, to relate vnto vs, some of the manifold miseries, and afflictions the Christians of this kingdome suffered in that Persecution. S. Gildas saith: *subuersa sunt Ecclesia, & cuncta sacra scriptura, quae inueniri potuerunt in plateis exusta, & electi sacerdotes gregis Domini cum innocentibus ouibus trucidati: ita ut ne vestigium quidem, si fieri potuisset, in nonnullis Prouinciæ locis Christianæ Religionis appareret. Diuersis cruciatibus torti sunt, & inaudita membrorum discriptione lacerati, ut absque cunctamine gloriosi in egregijs Hierusalem veluti Portis Martyrij sui trophæa defigerent. Qui superfuerant siluis ac desertis, abditisque speluncis se occultauere: The Churches were ouerthrowne, all the holy scriptures that could be found, were burned in the streets, the chosen Priests of the flocke of our Lord were slayne with their innocent sheepe, and the Persecution was so violent, that if the persecutors could haue effected it, in diuers places of the Prouince no signe or token of Christian Religion had bene left. The Christians heare were tortured with diuers Torments, and torne in peeces with such rending their members as sooner, as was neuer heard of. That the glorious Martyrs might presently sett vp the trophies of their Martyrdome in renowned gates of Hierusalem. They which were left alieue bidd themselves in woods, deserts, and secrett caues, so to saue their lyues, expectantes sibi animarum tutamina. Galfridus speaketh in the same manner: so likewise doth S. Bede, both expressing the wonderfull Torments, our Christian Martyrs heare endured, and how they which escaped death, were forced to hide themselves in woods, wildernesses, and secrett caues in the earth. *Diuersis cruciatibus torti, & inaudita membrorum discriptione lacerati, animas ad supernæ ciuitatis gaudia perfecto agone miserunt. Fideles Christi se tempore discriminis siluis ac desertis, abditis ac speluncis se occultauerunt.* Virunius saith, the Malice of Maximianus Herculus was so enraged in this Persecution in Britaine, that he did his vttermost vterly to blott out the name of God in it, *Volebat enim nomen Dei delere.* Henry of Huntington hath the same words with S. Gildas, and S. Bede, and addeth that the persecutiō was very oftē in that extremitie of Tormētis, *Hæc persecutio crebra erat.* So hath the old Manuscript, and Capgrauē in the life of S. Alban, both of them setting downe both the generalitie and extremitie of that Persecution heare, as our Saints and other Antiquaries haue done. So likewise doth the Authour of the old Manuscript, *Abbrenatio Chronicorum*, and the Manuscript History of Rumsey: The later saith, the Britans kept their Christianitie, which they receaued in the dayes of King Lucius, and Pope Eleutherius, vnspotted very many yeares. *Britones Christianitatem quam temporibus Lucij Regis eorum & Papæ Eleutherij receperant, immaculatam annos per plurimos obseruabant: Which very many yeares must needs extend to this persecution. The former saith, that from the first planting of Christian Religion heare, in Britaine it remayned quiet without any trouble: But in the time of Dioclesian Churches were ouerthrowne, holy scriptures burned openly in the markets, and the Priests with the Christians vnder them putt to death: bucusque sine perturbatione quicuit in Britannia Christiana Religio. Sed Dioclesiani tempore subuersæ sunt Ecclesiæ, scriptura sacra medijs foris exusta, Sacerdotes cum fidelibus sibi subditis trucidati.* The old French Manuscript cited before, saith, that Christian Religion which from the time of Pope Eleutherius and King Lucius had continued vntouched, and pure in the Land of Britaine, was almost now extinguished there in this Persecution. There by the commandement of Maximian Herculus the Monasteries were destroyed, all*

Gild. l. de excid. cap. 7.

Galfr. Monum. Hist. l. 5. c. 5. Bed. Hist. Eccles. l. 1. c. 7. 8.

Virun. l. 5. Hist.

Henr. Hunting. Hist. l. 1. in Dioclesiano & Her. Maximiano.

Annal. Manusc. de Rumsey pr. Insula ista.

Abbren. Chron. Manusc. Ann. 280 in Dioclesiano.

Manusc. Hist. Gallic. c. 28. in Diocles. and Maximian. ap. 286.

Anonymus apud
Bal. & Theater
of greate Brit. l.
6. c. 9.

holy Scripturs burned that could be founde, and the Noble Prelats with their subiects most cruelly tormented in all their members and whole bodies and put to death. This is the time, of which our old Poet is most properly to be vnderstood, saying that the holy Christians of Britaine liued in the out Ilands, willdernesses, and craggy places especially about Wales, and Cornwaile.

*Britannica tellus patribus fuit inclita sanctis,
Qui Neptuniculum campos & Cambrica rura,
Corineasque casas, loca desolata colebant.*

Of which manner of life of many renowned Christians, an other Christian Poet thus speaketh in this time.

*Tunc plerique Patres sancti, cum tale viderent
Excidium, fugere urbes, & more ferarum
Per deserta vagi, cæcis latuere cauernis.*

Where we see nothing left, for their either dwelling, or foode, but such as wild beasts enioyed as well as they, all human habitation, dyet, and sustenance with cloathing, but such as they first fledd away in, with time consumed, taken from them, they thus left naked to nature, to dwell in darke Dens, and Caues, and feed vpon wild rootes, leaues, hipps, hawes, nutts, crabbs, and such like fruits, as the Deserts, & litle barren desolate Ilands brings forth. One of these happy receptacles & refuges then for our holy persecuted Christians seemeth to haue bene the litle Iland beyond Northwales, towards Ireland out of the walke of the Pagan Persecutours, named by the Britans *Enhli*, and by the Saxons, and English, *Berdesey*, where in the time of Giraldus Cambrensis there liued most Religeous people, called *Culdeis* as such persecuted Christians were then named. *Iacet autem extra Llyn Insula modica quam Monachi inhabitant religiosissimi, quos Celibes vel Colideos vocant. Hæc Insula Enhli Cambrice vocatur & lingua Saxonica Berdesey. Et in ea, ut fertur infinita Sanctorum sepulta sunt corpora. Ibi que iacere testantur corpus beati Danielis Bangorensis Episcopi.* In this Iland as the Tradition is, are buried infinite bodies of Saints: And as they testifie, the body of S. Daniel Bishop of Bangor lyeth there. By the merits of those Saints this Iland hath this miraculous prerogative, that in it the oldest doe soonest die, because diseases are there most seldome, and seldome or neuer any man there dieth, except worne away with long old Age. *Hæc autem Insula ex miraculo ex Sanctorum meritis, hoc mirandum habet, quod in ea seniores præmoriuntur, quia morbi in ea rarissimi: & raro vel nunquam hic nūquam moritur, nisi longa senectute confectus.*

Hector Boeth.
Scotor. Hist. l. 6.
Hollinsh. &
Georg. Buchan.
in Fincom.
Harris. descr. of
Brit. c. 10. David
Powel Annot. in
Gera. Cambr.
Itiner. Camb. l.
2. ca. 6. Capgr. in
S. Dubritio.

3. These so auncient miraculous priuiledges, and sanctitie of that holy Iland, the Eremites termed *Culdeis*, a denomination appropriate in Histories to the Religeous of this Nation in Dioclesian his Persecution, and the deuotion that holy Bishop had to be buried there, long time before the slaughter of the Monkes of Bangor, when diuers Christians fledd thither, as some write, giue testimony sufficient to hold, it was a Refuge and receptacle for our holy Christians in the Persecution of Dioclesian, which is more plaine by the old British Antiquities affirming, that many thousand Martyrs and Confessours bodies lay there. *Asserunt Antiquæ Britonum Historiæ multa Sanctorum Martyrum & Confessorum millia in illa Insula nomine Enhly sepulturam habuisse.* Therefore these old Martyrs must needs be in that onely famous time of Martyrdome heare vnder Dioclesian, no other such to be found in Histories, Sainct Dubritius also with many others liued and died there. The miseries and wants such numbers endured there, may be coniectured by the

streitnes

the streitnes of the Ile, doubtfull whether it hath one Parish Church or no. So I say of S. Lides Iland, where a Church is dedicated to him. So of Ile Bree, corruptly *Hilbery*, renowned for Pilgrimadges thither in auncient times. So of *Englsuash* or *holy Ile* so named of the Britas, as a Protestant Antiquarie cōfesseth of the greate number of holy Saints, whose bodies are buried there, & was also called *Cairk yby* of Kyby a Monke that dwelled there, as he confesseth. This S. Kebius was consecrated Bishop by S. Hilary, and liued there some time, moued by the auncient holynes of that place. So of the Iles of S. Barri, and S. Dunwen, old Brittish Saints, giuing names vnto them by their liuing there. So of the Hebrides or Eubonia Iles 43. in number. All which belonged to the Iurisdiction of the Bishop in Man at the first, as a Protestant confesseth, the first there being S. Amphibalus in this time. And so of other out Ilands, vpon the Coaste of this kingdome diuided from Scotland (of which Iles hereafter) then desolate, gaue also such entertaynment to those our Saints in that time, whose particular memory is not so well preserued. And as our Scottish Historians write, many of them fledd into the Country, now called Scotland, *Magnus piorum numerus*: No small number of the faithfull among the Britans fledd vnto the Scots and Picts to auoyd Persecution. Where, as a Protestant Antiquary with others confesseth, they being many of them, renowned both for learning and pietie liued in poore Cells, in such austeritie & holines of life, that thereupon they were honoured with the name of the worshippers of God, Culdeis, that name being giuen vnto them, and after their deaths their Cells changed and dedicated into Churches. *Multi ex Britonibus Christiani seuitiam Dioclesiani timentes ad Scotos confugerunt: è quibus complures, doctrina, & vitæ integritate clari, in Scotia substiterunt, vitamque solitariam, tanta sanctitatis opinione, apud omnes vixerunt, vt vita sanctorum cellæ in templa commutarentur, ex eoque consuetudo mansit apud posteros, vt prisce Scoti templa cellas vocent. Hoc genus Monachorum Culdeos appellabant.* And for those that liued still in that part of Britaine, where the Romans then reigned, they write as our owne Historians haue done before. *Euagata est rabies illa, non modo ab oriente in Occidentem, sed etiam per alterum Orbem Britanniam, vnde Christiana pietas truculentis & inhumanis eius ingenij adinuentis plagis concussa, immani tortorum vesania, ac Persecutionis diuturnitate, tota ferme est eiecta: pijs viris ac Religiosis persecutionum metu in Eremos ac ferarum lustra concedentibus, vbi expertes iniuriarum verè Monasticam sanctissimamque exegerunt vitam.* Where we learne that our holy Christians then were put to such miseries, that flying into the woods, and wildernesses they did rather chose to liue Hungry and naked in the Dens of deuouring wolues, hoping to find more mercy among sauadge rauening beasts, then the persecuting Pagans almost extinguishing Christian Religion beare with their cruelty. Which may most truely be affirmed, for, to omitte particularities to their place, the vnspeakeable malice of the Persecutours was so enraged, that without all colour or pretence of iuridicall proceedings, they most tyrannically Martyred the holy Christians, that were to be founde euen by a thousand, and thousand at a time, in distinct times and places, as we reade in the Historie of one onely blessed Martyr S. Amphibalus 2000. at two seuerall murtherings. So we must apprehend of other times and places, otherwise so greate and generall a desolation in so lardge a Christian kingdome could not haue bene effected in 9. yeares Persecution. The Antiquaries of Cambridge tell vs, how among other desolations in this time by Maximian heare, their Vniuersitie and Citie was burned, as also all Churches were

Harrison supr. c.10.

Harrison supr. c. cod. Manusc. antiq. & Capgr. in Vita S. Kebij.

William Harrison. descript. sup. c.10. Hect. Boeth. Hist. lib. 6. Holinsh. Histor. of Scotl. in Fincomarke. Bal. cent. 1. in Amphibalo. Hect. Boeth. Hist. lib. 6. Hollins. Hist. of Scotl. in Crathl. Georg. Buchan. Rege. 35.

Hector Boeth. Scotor. Hist. lib. 6. fol. 100.

Manuscr. Antiqu. in Vita S. Amphibali. Capgr. Catal. in cod.

Io. Caius Hist.
Cantabrig. p. 14.

Iacobus Genuē.
io Vita S. Albani
& Amphibali.
Anglic. Antiq.
scriptor. ibid.

at that time. *Inter ceteras præclara illa Vrbs, Philosophiæ parens Cantabrigia, palatij ædificijsque pulcherrima ab Herculis Maximiano, homine impio & sanguinario Dioclesiani Exercitus Principe, & Imperij socio exusta est, vnaque omnia templa eversa, omnes Sacrosanctæ Scripturæ, & bonarum Artium libri, qui occurrebant publice in foro concremati.* And he that was then heare king at the deuotion of the Romans, Asclepiodotus, whome the Italian Writer, Iacobus Bishop of Genua, and his old Translatour into English heare, in the life of S. Alban, and S. Amphibalus call Askepodot, ioyned in this Persecution with Dioclesian, and Maximinian, and gaue sentence and Iudgment against them, and putt them, and diuers thowlands of Christians then to death, extending his Rge and malice against the Christians in all places he could, as these and others witnesse: Yet others there be that speake otherwise, & better of king Asclepiodotus, as I shall relate hereafter.

THE XVII. CHAPTER.

OF DIVERS HOLY MARTYRS, MOST CRVELLY
putt to death at Winchester, Caerlegion, and other places in Britaine, long before the Martyrdome of S. Alban, with their greate honour and renowne.

Annal. Manusc.
Eccles. Winton.

The Martyrdome
of the Monks of
Winchester by the
Annals of that
Church, was diuers
yeares before S.
Albanus.

Much persecution
and Martyrdome
was in London,
before this.

Galfrid. Mon.
Hist. Brit. l. 5. c. 4.
Virun. l. 5. Hist.
Harding Chron.
c. 56. Mat. West.
An. 294.

Manusc. Antiq.
in Vit. S. Albani.
Iacob. Genuen.
& Capgrau. in
cod.

THE first Persecution of Christians heare in Britaine, which I finde in particular, was that which I haue before remembred, out of the Antiquities of Winchester, in which the holy sacred Preists of the Cathedrall Church being then destroyed, were putt to death. *Interfecti sunt Monachi in Ventana Ecclesia destructa*, which by the computation of those Annals was 7. or 8. yeares before the Martyrdome of S. Alban: and yet the same Antiquities doe sufficiently insinuate, that this Persecution of Dioclesian began in Britaine in the yeare before their Martyrdome. Some before referre the Martyrdome of S. Augustus, Archbishop of our old Augusta London to this time, but not finding that name among the Archbishops of that place, which were since the Conuersion vnder king Lucius in any Historie, and for other reasons before mentioned, I haue rather made him farre more auncient. Yet it is apparant enough, that London tasted of this Persecution, euen in the first arising thereof; for we reade, that in the time of Alectus, to whome Asclepiodotus succeeded, Paganisme was publikly professed there, which could not easely be done without greate Persecution of Christians, especially the sacred Preists of the Archiepiscopall See in that Citie. And in the Towne of Verolanium, where S. Alban was Martyred, it was a strange thing at the time of his death to heare of Christianitie, and they which were conuerted by his miraculous death, had neuer bene Christians before, but were vnbaptized, as that History relateth. This Persecution being generall to all Churches, and places, euen in the beginning thereof, came to the Citie of Caerlegion, where the Church being destroyed, and the Schoole founded by king Lucius ouerthrowne, the holy Preists and other Christians there had their part therein.

2. Among others S. Iulius and S. Aaron were then cruelly Martyred in that

Citie

Citie, being by all Citizens and Inhabitants there, *Aaron & Iulius Legionum Urbis ciues*, most cruelly then torne in peeces with Torments neuer heard of before, *passi sunt, inaudita membrorum disceptione, in testimonium Dei excelsi*. Others say, it is euident in Histories that they were learned mē, brought vp in the Colledge or Schoole there founded by king Lucius; thus write two of our cheifest Protestant Antiquaries: *Ex Sanctorum Historijs constat Amphibalum, Aaronem, & Iulium sanctissimos Dei Martyres caelestem Christi doctrinam apud urbem Legionum inter litteras tradidisse. Ex nobili Gymnasio Urbis Legionum viri multi summa pietatis & doctrina laude conspicui prodierunt, ut Amphibalus, Iulius, Aaron*. By which Authorities, and testimonies, ioyning these holy Martyrs for education, Schoole, learning, preaching and professing Christ, with that most renowned Priest and Bishop S. Amphibalus, they incline to hold, and teach, that they also were Clergy men. And if we remember what I haue said before, how S. Alban was not our Protomartyr in respect of time but otherwise, and this Persecution at Caerlegion, when these holy Martyrs were putt to death, was at the destruction of the Cathedrall Church there, being at the same time, as the like desolation was at Winchester, long before S. Alban his Martyrdome, I must needs say the same of these Saints, as the Annals of Winchester doe of their Martyrs. And this the rather because our Antiquaries before haue told vs, that S. Amphibalus that conuerted S. Alban, was borne, bredd, instructed in learning, and remayned at Caerlegion, and being there in all probable iudgment, when these troubles began there, was, as our British History witnesseth, pursued and in present danger to be apprehended by the Persecutours, when S. Alban gaue him first entertaynment, and succour, and addeth plainly, that when S. Amphibalus thus fledd from Caerlegion, S. Iulius, & S. Aaron, were, *absque cunctamine*, presently Martyred there, hauing their members so torne in peeces, as the like had not bene heard of before. *Inter ceteros vtriusque sexus, summā Magnanimitate in acie Christi perstantes, passus est Albanus Verolamius, Iulius quoque & Aaron Urbis Legionum ciues: quorum Albanus charitatis gratia feruens, confessorem suum Amphibalum a Persecutoribus insectatum, & iam iam comprehendendum in domo sua occultuit. Ceteri vero duo inaudita membrorum disceptione lacerati ad egregias portas Hierusalem absque cunctamine cum Martirij trophæo conuolauerunt*. The very same testimony is giuen hereof by S. Gildas, both for S. Amphibalus then flying the Persecutours, and the Martyrdome of these Saints at that time; S. Bede also is witnesseth that S. Alban entertayned S. Amphibalus flying the Persecutours: *Clericum quendam Persecutores fugientem hospitio recepit*: And that S. Aaron & S. Iulius were martyred at that time: *Passi sunt ea tempestate Aaron & Iulius Legionum Urbis ciues*. The like haue others. Therefore Giraldus Cambrensis doth worthely call them, our two Noble Protomartyrs in this time, onely in dignitie second and next to S. Alban and Amphibalus, but in time first and before them *Duo nobiles, & post Albanum & Amphibalum præcipui Britanniae Maioris Protomartyres*. These our two Protomartyrs are wonderfully commended in our Histories. S. Gildas saith of them, that they stood out in the Army of Christ with greatest magnanimitie: *summa magnanimitate in acie Christi perstantes dico*. Giraldus Cambrensis is witnes, that among the Martyrs of that time, they were the cheifest next to S. Alban and S. Amphibalus. *Post Albanum & Amphibalum præcipui Martyrio coronati Iulius & Aaron*. How they were honoured of the holy Catholike Christians of that time with Churches dedicated vnto them, Pilgrimages to the places of their Martyr-

Gild. l. de excid. c. 7. Bed. Hist. Eccl. lib. 1. c. 7. Galfred. Mon. l. 5. c. 5. Girald. Cambr. Itin. Cambr. l. 1. c. 5. Henric. Hunting. Hist. l. 1. in Diocletian. Capgrau. Catal. in S. Alban.

Io. Bal. Præf. in l. de Script. & cent. 1. in Amphibalo. David Powell. Annot. in c. 4. Girald. Cambr. descr. Cambria.

The old schoole of Caerlegion brought forth many glorious Martyrs in this time.

S. Iulius and S. Aaron martyred at Caerlegion with many others before S. Alban. Galfred. Mon. Hist. Reg. Brit. l. 5. c. 5.

Gildas l. de excid. c. 8.

Bed. Hist. Eccl. l. 1. c. 7. Matth. Westm. an. 303. Girald. Cambr. Itin. Cambr. l. 1. c. 5. Gildas excid. Brit. c. 8.

Girald. supr. Itin. Cambr. l. 1. c. 5.

The Martyrs then
honored with
prayers, and Pil-
grimages to them.

Girald. Cambr.
supr.

Martyr. Rom.
die 1. Iulij.

Cæsar Baron. in
Indice Nominū
Sanctorum in
Iulio & Aaron.
Author of Engl.
Martyr. 1. Iul.

Martyrol. Ro. 1.
die Iulij.
Bed. l. 1. Hist. c. 7.
Henr. Hunting.
Hist. l. 1. in Dio-
cles. Matt. West.
an. 303.
Io. Capgr. in S.
Albano. & alij.
Girald. Cambren.
Itiner. Camb. l. 1.
cap. 5. Ranulph.
Higed. l. 1. c. 48.
Dauid. Powel.
Annot. in Gi-
rald. supr. Harri-
son Descript. of
Brit. c. 13. Humfr.
Lhuyd. Brëuiar.
Britan. Et Tho.
Twyne ib. f. 82.
The glory of Cæ-
rlegion our Archie-
piscopall see be-
fore this time.

3. Age.

THE ECCLES. HISTORIE

17. Chapr.

dome, and they both there, and in other places honoured, inuocated and prayed vnto, presently vpon the ceasing of the Persecution, I will declare among other memories of that time, in their place in the beginning of the next Age.

3. Now it will suffice to conclude with that their Title of glory and renowne, which the auncient and learned Bishop of their Nation before hath giuen them, as their due and honour to the place of their triumphant death: *Iacent hic duo Nobiles Britannia Maioris Protomartyres, & ibidem Martyrio coronati Iulius & Aaron.* Heare lie at Cærligion the two Noble Protomartyrs of great Britaine, and crowned with Martyrdome there Iulius and Aaron. This Title to be the first Martyrs of Britaine in that most terrible Persecution, and with such exceeding magnanimitie, and Christian constancy, as hath bene before remembered, in enduring Torments neuer vntill then heard of, without any example going before them, but giuing themselues the first example heare of so wonderfull patience, loue of Christ, and Heroicall true fortitude to so many thousands, which by their singular example with inuincible couradge imitated them therein, is the greatest honour we can yeeld to such blessed Saints one earth. Their Festiuitie is celebrated by the old Roman Martyrologe vpon the first day of Iuly. On which day as Baronius plainly writeth, many others suffered Martyrdome with them. *Iulius & Aaron Martyres cum alijs plurimis in Britannia sub Dioclesiano primo die Iulij.* So likewise affirmeth a late English Writter: And the Roman Martyrologe, which Baronius glosseth, may well carry that construction for setting downe for a certaine truth, that these two holy Martyrs were putt to death in Britaine vpon the first day of Iuly: *Primo die Iulij in Britannia Sanctorum Martyrum Iulij & Aaron qui in persecutione Dioclesiani passi sunt:* it presently addeth: *Quo tempore ibidem, quam plurimi diuersis cruiatibus torti & saeuissime lacerati ad superna ciuitatis gaudia consummato agone perueniunt.* At the same time, in the same place, very many tortured with diuers torments, and most cruelly torne, hauing ended their combate, came to the Ioyes of heauen. And S. Bede saith, that *ea tempestate*, at that time when S. Aaron and S. Iulius were Martyred, diuers others both men and women were putt to death. *Aliique vtriusque sexus passi sunt ea tempestate.* So hath Henry of Huntington: *passi sunt eo tempore Aaron & Iulius alij quoque plures vtriusque sexus.* So haue others. And we cannot probably thinke, that those raging Persecutours which in places where there were not in any degree so many Christians as in this renowned Citie an Archiepiscopall See and Chrillian Vniuersitie putt them to death by thousands, sent these heare by cruell Martyrdome to heauen alone. These holy Martyrs by all Antiquities suffered Martyrdome at Cærligion; and both Giraldus Cambrensis, Ranulphus Higeden writing at Westchester, as also our Protestant Antiquaries of the same Country plainly say it was at Cærligion, in Monmouthshire, which was the Archiepiscopall Citie and Schoole, distinguishing it from Westchester, by some called Cærligion also. I will onely cite one thus Englished to my hand by a Protestant Historian: *In this Region Monmouthshire, is situated the most auncient, and Noble Citie of Legions, which our Countrymen call Cærleon are Wish, that is to say the Citie of Legions vpon Vsk, for difference sake, betweene it, and the other which is builded in Northwales, vpon the Riuer Dee.* Of whome Giraldus writeth thus: The same was an auncient, and noble Towne, the tokens whereof remayne as yet, an huge Palace, a Giantlike Tower, goodly Bathes, and hotehouses, Reliques of Churches, and places

places like Theaters, compassed with beautifull walles, partly yet standing. Also buildings vnder the ground, Conducts, secrete passages, and Vaultes vnder the earth, framed by wonderfull workemanship. There lieth two Martyrs Iulius and Aaron which had Churches dedicated vnto them. The like and more plainly haue many others, auncient and late, Catholiks and Protestants. Therefore that Protestant Bishop which singularlie saith, it was at Chester, *apud Urbem Legionum, Cestriam nunc vocatam*, is much deceaued in this matter.

Io. Bal. Prefat. in
l. de Scriptor.

THE XVIII. CHAPTER.

HOW SAINT AMPHIBALVS A BRITISH

Bishop, and many holy and learned Preists of the Britans in this Persecution went to the Scots and Picts, were reuerently receaued of them, and preached, liued and continued there in greate Sanctitie, and left greate Succession of such, there after them.

1. **V**PON this Persecution, and Martyrdome of these holy Saints, and others at that time, as S. Gildas with others writeth, they which escaped death hidd theselues in Woods, Desarts, Dens, and fledd into Ilands, &c to the Scots for refuge. *Qui superfuera siluis ac desertis, abditisq; speluncis se occultauere.* Our Scottish Historians say, a greate number of our British Christians to auoide the crueltie of the Persecutours, fledd to the Scots and Picts. *Magnus piorum numerus persequentium sanitiā declinare cupiens, ad Scotos & Pictos concessit.* They haue preserved the particular names of diuers of them, whome they recompute among the most renowned learned men of that Age, such were Amphibalus a Bishop, Modocus, Priscus, Calanus, Ferranus, Ambianus, and Carnocus, worshippers of God, called in the old Scottish language, Culdeis, which by their preaching taught the Religion of Christ with many labours throughout the Scots Countries. There were then very many more, but these the cheifest of them whose names came to posteritie. *Inter Nostrates eadem fuere tempestate, sacra doctrina pollentes Amphibalus Antistes, Modocus, Priscus, Calanus, Ferranus, Ambianus, & Carnocus Dei cultores, Culdei prisca nostra vulgari lingua dicti, Christi Seruatoris doctrinam, prius per Scotorum Regiones concionando multisq; sudoribus seminantes. Fuere tunc & alij permulti: sed hi quorum nomina ad Posterorū delata præcipui.* Many of these holy British Christians liued in poore Cels, professing the most austere penitentiall eremiticall life, in so greate sanctitie, that as these Scottish Antiquaries haue before deliuered, their very Cels were dedicated into Churches after they were dead, and with such reuerence obserued with that Nation, our Protestants so confessing and testifying, that from the time of those holy British Saints, which thus liued there, the old Scots called Churches by the name of Cels, *Ex quoque consuetudo mansit apud Posterorū, ut prisca Scoti templa Cellas vocent.*

Gildas l. de excid. c. 8.

Hector Boeth. Hist. Scotor. l. 6. f. 102. Georg. Buchan. Rer. Scot. l. 4. in Rege 33. Hollinsh. Hist. of Scotland. in Crathlint and Fincomarke.

Georg. Buchan. Rer. Scotic. l. 4. reg. 33. Hollinsh. of Scotl. in Fincomarke.

S. Amphibalus a
Britā and Martyr,
a learned and holy
Bishop in Mona
Ile with the Scots.

The holy Sacrifice
of Masse with sa-
cred vessels, orna-
ments and rites
then used in it.

The greate Zeale
and deuotion of
King Crathlint of
the Scots towards
Christian Religio,
and holy British
Preists, and others
flying to the Scots
in that time.

These our British
Preists preached
then throughout
all places of the
Scots.

The Religion they
taught, the same
which Catholiks
now professe. Their
admirable San-
ctitie.

Buchan. & Hol-
linsh. supr.

2. Among these, our holy Bishop S. Amphibalus a man of singular pietie and excellent in diuine learning, *Amphibalus Brito vir insigni pietate, sacra doctrina pollens*, preached the word of Christ throughout the Scots and Piets Countries, speaking and writing much against the Pagans Religion, *Christi dogma per Scotorum Piectorumque Regiones propalando, multa contra Gentilium Religionem dicendo scribendoque*. Crathlint then king of the Scots enterrayned this holy Bishop, and his company with greate loue, and builded for them a Church in the Ile of Man, being the first Cathedrall Church that was among the Scots, and he the first Bishop they euer had, as their owne Historians acknowledge, being placed Bishop there in this time. That Church was dedicated to our Sauour, *Seruatori, Sotheri* in Greeke, and therevpon by corruption in time called *Sodonensis* for *Sotberensis*. This king adorned this Episcopall Church with most ample gifts, Chalices, Patens, Candlestycks, and others the like fitt for the Sacrifice of Masse, made all of Syluer and gold: with an Altare closed with Copper, and Brasse, & appointed Reuenewes out of the places adioyning for the mayntenance thereof. *Hos Crathlintus Rex, ad se confugientes beneuolo affectu suscepit, & in Mona Insula considerent, sacra ibidem ade ipsius opera Seruatoris nomine erecta, concessit. Amphibalus Brito vir insigni pietate, primus Antistes ibi creatus, Christi dogma per Scotorum Piectorumque Regiones propalando, multa contra Gentilium Religionem dicendo, scribendoque gloriosum & Christiano viro plane dignum, multa senectute viuendo fessus, felicemque sortitus est finem. Sed & Crathlintus Rex, sacram Antistitis adem, muneribus ornauit amplissimis, calicibus, patenis, candelabris, aliisque similibus, ad sacrorum usum commodis, ex argento auroque fabrefactis. Altarique cupro & are clauso: prouentus ad ea ex agris in sacre adis vicinia constituit. Fuit id templum omnium primum Christiano ritu, ubi Pontifex sacroque Magistratus sedem haberet primariam inter Scotos, cuius nostri meminere Scriptores, dedicatum. Nunc vocant Sodonense fanum, cuius nominis rationem sicut aliorum complurium rerum & locorum vetustas ad posteros obfuscauit.* By this we perceau the greate zeale, and deuotion of that poore king Crathlint, how to his Power he releued the persecuted Seruants of Christ in that time, not fearing thereby to offend their most potent Enemies, and Persecutours Emperours one earth, so he might thereby please the king of heauen, and succour his afflicted friends. He placed them by probable opinion in one of the most worthe and fruitfull Iles he had, at that time not being possessed, or at the least much interested in this greate Iland, Mona then being the fittest Ile he had for a Bishops See: For which most charitable foundation, it remayned afterward vnto Posteritie an Episcopall Seate. And by this ministring of his temporall goods, he receaued much greater and spirituall. These holy Saints together with our holy Bishop S. Amphibalus preached and taught Christian Catholike Religion throughout all those Scottish Iles, *per omnes Scotorum Regiones*.

3. And the Religion which in particular they are remembered to haue taught, was the chaste and single life of the Clergie, Monasticall and Eremitticall Conuersation, Sacrifice of Masse with Altars, Chalices, Patens, and all other necessities thereto belonging, honouring of Saints and dedicating Churches vnto them after their death, and visiting their places of dwelling in this life, with Pilgrimages and prayers, *Verè monasticam sanctissimamque exegerunt vitam*. And for this manner of life and Religion they were esteemed most holy Saints with all men, as Protestants themselves confesse, *apud omnes*, & by a kinde of excellency called then, and with posteritie *Culdei*, true

worship-

worshippers of God, and both their name and Order continued with honour after them, *Mansitque nomen & institutum*. Giraldus Cambrensis had testified before that their Order and name continued in his time in the yeare of Christ 1190. And the Antiquaries of Scotland, though no enemies of their owne glory, are sparing in Histories to make so honourable a memory of so many renowned men of their owne in any Age, as they haue done before of these British Saints, *S. Amphibalus, Modocus, Priscus, Calanus, Ferranus, Ambianus*, and *Carnocus Dei cultores, Culdei*. And yet they add: *fuere tunc & alij permulti*: There were then very many such holy and learned Britans preaching and conuersing among the Scots and Piets. This is confirmed by diuers English Historians, euen Protestants, among whome one writeth in this manner: *No small number of the faithfull amongst the Britans fledd vnto the Scots, and Piets to auoyde Persecution. Whome Crathlint receaued for his part most lowingly. He erected a Temple in the Ile of Man, which he dedicated vnto Iesus Christ, our Saviour, wherein the Christians might celebrate their diuine seruice according to their profession. This Church being richly endowed, was the first Bishops See amongst the Scots, and thereupon was taken for the Mother Church of the Realme. Amphibalus a Britan borne, was first Bishop of Saint Saviours Church in Man: This Amphibalus did very much good amongst the Scots and Britans in setting forth the word of life. There were others also of right famous memory that ceased not in preaching and instructing the people in the right beleife, as Modocus, Priscus, Calanus, Ferranus, Ambianus, and Carnocus called by an old auncient name in the Scottish tongue Culdei, that is to vnderstand Cultores Dei, or as you would say in English, the worshippers of God. An other saith, that he fled in that Persecution, and went to the Scots and Piets with a greate number of Godly men, and was there the first Bishop in the Ile of man, and setting Christian Religion there, returned after ward into this part of Britaine, and to Verolanium, *Sauiente mirum in modum apud Britannos Persecutione ad Scotos & Piectos cum magno piorum numero diuertebat, Apud quos sub Rege Crathlinto, in Mona Insula primus Druidum loco Episcopus constitutus. Post multa illic Christiano ritu instituta, in Britanniam reuersus, Virulamij Martyrij compleuit cursum*. At this time those Scottish Ilands which had not receaued the faith in the time of Pope Victor, or hauing then receaued, it by diuers Pagans comming vnto them, had slackt therein, were now conuerted, or confirmed by these holy British Saints, and diuers of them, the Archbishop of Yorke being driuen from his See, were with their Preists and Pastours, vnder this their new Bishop, as other Ilands also of Britaine, namely the Ilands called *Eubonia, Hebrides*, or Western Ilands accompted to be 43. in number, as a Protestant Antiquarie thus testifieth thereof: There hath some time bene, and yet is a Bishop of this Ile, who at the first was called *Episcopus Sodorensis*, when the Iurisdiction of the Hebrides belonged vnto him; Whereas now he that is Bishop there, is but a Bishops shadowe. And this most probable, although this man citeth no Authour, this Iland *Mona* or *Man* being esteemed one of the cheifest, nearest to greate Britaine, and the auncient Seate of the principall Druids, which ruled those Ilands in their Religion.*

4. And the auncient and miraculous Altars and Churches of S. Peter and S. Clement in the Ile of Lewyes the greatest of them, whose first foundations for their Antiquitie are not remembred in the Scottish Histories, and diuers of them yet bearing the names of auncient Saints. So I may say of the Ile of May, renowned for holy men there inhabiting. So of Iorsa, honoured both

for

Giral. Cambr. Itiner. Camb. l. 2. c. 6. Bal. in Giral. Cambr. cent. 2. l. de Script.

Hector. Boeth. Hist. l. 6. sup.

Holinsh. Hist. of Scotland. in Crathlint and Fincomarke.

Io. Bal. l. de Scrip. Britan. cent. 1. in Amphibalo.

Will. Harris. descript. of Brit. c. 10. Hollinsh. descr. of Scotl. cap. 10. Hect. Boeth. in Nominib. Region. V. Hebrides. & descript. Scotiæ, f. 4. Harris. descr. of Scotl. c. 10. Hect. Boeth. descript. Scotiæ f. 14. Harris. descript. Brit. c. 10. Boeth. Hist. Scotl. l. 10.

Hector. Boeth. l.
7. f. 123. 126.

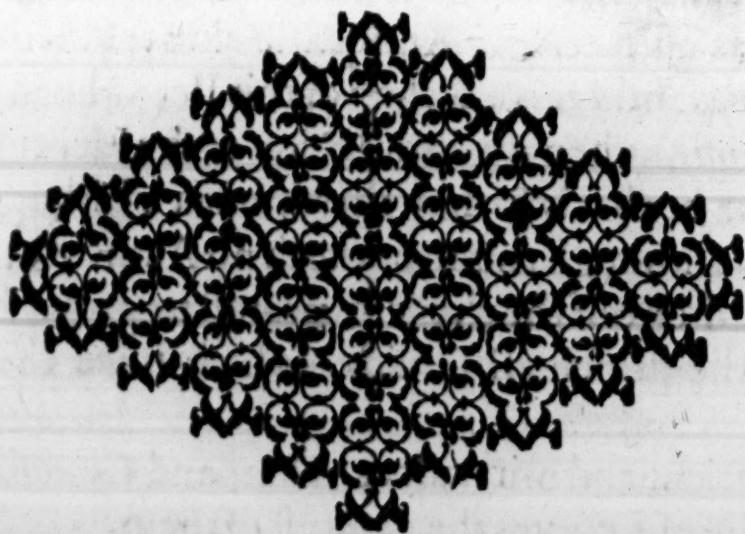
Hect. Boeth. sup.
l. 7. f. 133. Bal. cēt.
1. in Palladio
Boeth. descript.
Scot. & in No-
minib. Reg. Op-
pidorum &c. v.
Orchades. Har-
rif. descript. of
of Britaine p. 42.

The Successors of
them which our
Britans then con-
verted, did after-
ward convert most
of the Saxons here.

Bed. Hist. Eccles.
Angl. l. 3. c. 3. Ma-
nuscr. Antiq. &
Capgr. in Vit. S.
Aidani. William
Harrison descr.
of Britaine c. 10.

Bed. supr. l. 3. c. 3.

for the holy Saints there liuing, and Christian kings there buried vpon that deuotion, *Iona cum viris sanctissimis, tam Regum communi sepultura insignis.* Fergusius the second king of the Scots of that name, was buried there with Christian Rites, *Christiano Ritu*, about the yeare of Christ 430. & all their kings long time after. He restored the bannished Monks, builded a Monastery there, and Cels, such as the Culdeis vsed, endowing them, *Structis patrio ritu Cellulis ad vitæ necessaria prædij donauit.* And to cometo the Orchades Ilands, they were so full of Christians, when S. Palladius was sent into this Iland by S. Celestine Pope, that he ordayned and sent thither for their Bishop S. Seruanus. So he sent S. Teruanus to be Bishop, or Archbishop as some call him, to the Piets, Which were also seated in those Ilands: as our Scots themselues confesse. The Bishops See was there at Kirkual in Pomonia the greatest of those Iles, *Harum maxima Pomonia dicitur, in ea Kirkual Ciuitas vbi Episcopalis Sedes.* So we may conclude of Holy Iland, Hoy or Hij, so famous for Religeous Monks of this old Britnish Order, by whome most part of the Saxons were after ward conuerted, about the time S. Augustine was sent hither. For we are assured by Antiquities, both that this Iland then belonged to the Piets, and they were then conuerted by these our Britnish Culdeis, and gaue that Ile vnto them, from whence, and that their holy Order there, so many renowned Saints did after proceede. *Est Insula quæ vocatur Hij, quæ ad ius Britannie pertinet, non magno ab ea freto discreta, sed donatione Pictorum qui illas Britannie plagas incolunt, iam dudum Monachis Scotorum tradita, eo quod illis prædicantibus fidem Christi perceperunt.* Which by that is said before of the Piets Conuerfion by these our Britnish Culdeis and Religeous Preists, preaching vnto them in this Persecution, maketh it euident, that they conuerted that People, and those Scottish Monks being of the same Order came from them, there liuing, preaching and dying, as is before remembred. For the Scots being also instructed then in the faith by these Monks, the first of that profession and Institution there could haue no Monks of that Order, but from them. And S. Bede speaking of S. Oswald his time, saith, this Ile was giuen by the Piets to these Monks, *iam dudum*, long before, and yet before that, *dudum* long time that Iland receaued the faith by those Monks: *illis prædicantibus fidem Christi perceperunt.*



THE XIX. CHAPTER.

THE RETVRNE OF S. AMPHIBALVS FROM
the Scots to the Britans; his comming to the house of S. Alban at
Verolanium, and preaching vnto him: the miraculous
vision, and Conuerſion of S. Alban, their excee-
ding Zeale and deuotion, and deliue-
ry of S. Amphibalus at that
time.

1.



Amphibalus and our other holy Preiſts and Religeous
men, hauing thus happily begun their preaching to the
Scots and Picts, and obtayned happy ſucceſſe therein, all-
though this renowned Biſhop was ſo well, ſafely, and hono-
rably provided for by that moſt worthie king Crathlint, and
knew by ſo certaine experience before, both the miſeries

which all Chriſtians in this our Britaine endured vnder the perſecuting Ty-
rant, and the extreame hatred, they bore vnto him aboue others, endeou-
ring by all meanes they could, to putt him to cruell death; yet neyther could
theſe certaine dangers feare or hinder him, nor any honour, quiet, or ſecuritie
perſwade and moue him ſo to continue, but as Moſes, whoſe life being ſought
in Egypt, and his friends and Countrymen there perſecuted, would rather goe
to be perſecuted with them, then liue in peace and honour with Iethro his
Father in Lawe, ſaying he would returne thither: *Vadam & reuertar ad fra-
tres meos in Aegyptum*; So S. Amphibalus, although God did not ſaye vnto
him, as to Moſes, that all they which ſought his life were dead: *Mortui
ſunt omnes qui querebant animam tuam*: But he knew the contrary, they were
all ſtill liuing, and ſtill raging in their madd fury againſt him, and all the
Seruants of Chriſt in this his Country and Egypt. He tooke the beſt Order he
could, with that greate and high charge, and honour he had among the
Scots, inſtructing and directing his holy Preiſts, and brethren there, in their
ſacred labours, & returned hither againe, to comfort the diſtreſſed Chriſtians,
help to liſt them vp againe which were fallen, and conuert the miſbeleeuers,
and himſelfe to ſuffer all afflictions, and death, how cruell ſoeuer in that moſt
glorious cauſe. Long and painfull was his Iorney from the Ile of Man, by
Sea and Land, to many places which he viſited in that his preaching, and Pil-
grimadge, paſſing for the moſt part by, and lodging in the Woods, Deſerts,
and Dens where the perſecuted Chriſtians then liued, & ſuſtained with ſuch
food, as they liued by, ſeldome, and then not without exceeding danger, o-
therwiſe fedd and harboured. For his comfort and company in this his
preaching and profeſſing of Chriſt crucified, and imitating our bleſſed Sa-
uiour in his troubles, & torments, he carryed ſtill with him a Crucifixe, Imadge
of Chriſt crucified and fixed to his holy Croſſe, *crucem Domini ſecum ha-
bebat*.

S. Amphibalus
his returne into
Britaine from the
Scots.

Exod. c. 4.

2. Matthew the Monke of Weſtminſter ſaith, the Roman Hiſtories are ſi-

Matth Westm.
An. gratia 304.

Jacob. Genieth.
in Vita S. Am-
phibali. Harris
Manuscr. Hist.
of Brit l. 3. c. 35.

A Monastery now
at Caermerden,
and S. Amphiba-
lus a Monke there,
and probably Bi-
shop there.

Girald. Cambr.
Itiner. Camb. l. 1.
c. 5. David Powell
Annot. ib. & in
c. 4. descr. Cam-
bria. Annal Ma-
nuscr. Eccl. Win-
tonien.

lent even of the name of this glorious man, which the British Antiquities notwithstanding doe expressly set downe: *Istius Clerici nomen, sicut Romana taceant Historia, in Historia Britonum tamen expresse continetur.* Which, were Title enough to claime him to be of this kingdome. But this Authour is deceaued herein; for allthough in the Roman Martyrologe there is no more memory of his name, and calling, but onely this, that he was *Clericus*, a Clergie man: yet Iacobus Bishop of Genua, and so to be termed of that Citie in Italy, a Roman Writer, and writing fourescore yeares, or thereabouts, before Matthew our Monke, testifieth that his name was Amphibalus, a Britan of this kingdome, and sonne to a Prince thereof, relating his History, and life at lardge. But our Monke might without blame be ignorant of that Authour. And this forreyne Bishop addeth, that he went from hence to Rome with Bassianus in the time of Seuerus, and was there knighted amongst that Noble company, most of this Nation recompted in number 1540. of which S. Alban was also one; And that S. Amphibalus was there made Preist by the Pope of Rome, and sent home into this his Country. Giraldus Cambrensis saith he was borne at Caerlegion, the renowned Citie and Schoole in Wales, *Fuit Amphibalus hinc Caerlegion oriundus.* So haue diuers others. The old Manuscript Antiquitie of the Church of Winchester saith, he was an holy Monke and Doctour in the Church of Caermerdin in Wales, *Amphibalus sanctus Monachus & Doctus in Ecclesia Caermerdin, alius nominata Ciuitas Merlini, in Wallia.* And this is the last certaine place of his Residency, which that Antiquitie giueth vnto him, before his Persecution and going to the Scots, and so it seemeth not vnprobable, but he was also Bishop of that Citie Caermerdin, or without question, of some other Citie heare. For otherwise, how he could be consecrated Bishop among the Scots, by whose Annals he is before accompted the first Bishop they had resident among them, is not so easie to be resolued; except we should coniecture that he was consecrated among the Scots by other British Bishops, then flying vnto them, for which we doe not finde any warrant in Histories, to vphold vs in that opinion. And there is a silence in all Martyrologes, and Authours of that time of any S. Amphibalus, but this our renowned Britan, and both the Scottish and our owne Historians haue proued vnto vs, that he was a Bishop, and of this our Britaine. How reuerend a man he was now for yeares, as well as for vertue and learning, we may know, if we reflect vpon that, which is said before, that he was knighted with Bassianus, and consecrated Preist by Saint Zepherine Pope, who was Martyred in, or about the 218. yeare of Christ, by all accompts: so that allowing S. Amphibalus then the youngest yeares wherein preisthood may be giuen, and this his and others Persecution heare in Britaine to haue bene in such time, as I haue set downe before, we must needs graunt S. Amphibalus now to haue bene almost 100. yeares of Age, and much more, if we should with some deferre his Martyrdome to the begining of the fourth next following Age.

3. But this most worthie Bishop thus in all respects so reuerend, and now loaden with the burden of many yeares, feeble in body, fainted not in his holy profession in preaching Christ, and being now come so long a Iorney, as betweene the Ile of Man, and Verulamium, where S. Albans now standeth, and by all writers being pursued by his persecutours was driuen thither, being then a Municipall place, all professing Roman Paganisme, and then therevpon named *Caermunicip*, and not without the greate mercy of God and

harboured

harboured by his old acquaintance, and fellowe in Chiualrie Alban a man eminent in that Citie, and descended from Noble Romans: *erat Albanus civis verolamius vir eminens in ciuitate, ex illustri Romanorum Prosapia originem ducēs:* he boldly preached Christ vnto him, though a man in that eminency vnder the Roman Pagan persecutors, that some, though not perhaps with greatest warrant, haue termed him: *high Steward of the Britans.* And although this Noble Alban did for old acquaintance, or Hospitalitie sake courteously entertaine and releue him, *hic sanctum Virum hospitio benigne suscipiens vitæ necessaria ministravit:* yet when S. Amphibalus began to speake of Iesus Christ the sonne of God, and Incarnate for mans Redemption, he was so farre off from being a Christian, that he had scarcely heard of Christ before, but said this testimony of Christ was strange vnto him; *Quis est, inquit, iste filius Dei? quid est quod Deus natus esse asseritur? noua sunt hæc & mihi hæctenus inaudita.* And S. Amphibalus more particularly declaring the mysteries of Christ his Natiuitie, Passion, Resurrection and Ascension, Alban was yet so farre from beleeuing, that he told S. Amphibalus, he was madd, to preach such things that vnderstanding did not apprehend, nor reason allowe, and if the Citizēs of that place did know what he spake concerning Christ, they would most cruelly putt him to death, and feared much, that he would fall into troble before he could goe forth of his house. *Albanus ait quid est quod loqueris? Insanis, nescio quid dicis. Assertionem tuam non capit intellectus, ratio non admittit. Si noscent Viri huius ciuitatis te talia locutum fuisse de Christo sine mora pessima morte te occiderent. Ego vero pro te omnino sollicitus, ne quid tibi contingat aduersi, priusquam de domo mea recesseris vehementer pertimesco.* But what the preaching of Saint Amphibalus preuailed not in, his earnest prayer and watching obtained of God for Alban. For as the old Brittish Writer of his life, liuing in that time, relateth this History, S. Amphibalus watching in prayers all the night following, a strange and admirable vision appeared to Alban, with which he being exceedingly terrified, and perplexed, he presently arose, and went to S. Amphibalus thus declaring his vision, and desiring the exposition thereof in this order, and these words in English. *O my Friend, if the things which thou preacheest of Christ, are true, I beseech thee be not a frayde to tell vnto me the true meaning of my dreame or vision. I did attēd, and behold a man came frō heauē, whome a greate or vnnumerable multitude of men apprehended, and layed diuers kinds of Tormētis vpon him. His hands were bound with cordes; his body worne with whips, and greuously torne. His body bāged vpon a crosse, & his hands stretched crosse vpon it. The man which was thus tortured, was naked, and had no shoes vpon his feete. His hands and feete were peircēd with nailes, his side thrust through with a speare, and as it seemed to me blood and water did flowe out of the wound of his side, they set reed on his right hand, and putt a crowne of thorne vpon his head. And hauing done all things which mans crueltie could worke against him, they began to mocke him with words, saying vnto him. Haile King of the Iewes, if thou art the sonne of God now come downe from thy Crosse, and we beleue thee and when they vsed many reuilings against him, that younge man answered not one word vnto them. At the last when they had said what they would against him, crying out with a greate voice, he said. o Father into thy hands I commend my spirit, and hauing so said, gaue vpon the ghost, his dead body was taken downe from the Crosse the blood still largely issuing out of his wounds, they shutt it in a Tombe of stone, and couered it with a stone scaled, appointing watch men to keepe it. And a wonder to see, his body thus being dead came to life againe, and receauing strenght, did goe forth of the Sepulchre, it still remaining shutt. How he arose from death, I did behold with my*

Engl. Martyrol.
die 22. Iunij.

S. Amphibalus
preacheth at Verolamium to be Alban.

S. Alban his holy
vision to persuade
him to be a Christian.

owne eyes, Men clothed with garments as whyte as snowe did come from heauen, and taking that man with them, returned from whence they came, and an Infinite Army of men cloathed all in white dorb followe him, which ceased not in all that Iorney to sing prayses, and continually blessed a Father, I know not whome, and his sonne, saying: blessed be God the Father, & his onely begottē sonne. Greate Ioy and vnspeakeable gladnes was among them, so that none might worthely be compared vnto it. These and many other things, which I neyther will, nor is lawfull for any mortall man to tell, haue bene shewed to mee in vision this night, what they doe signify, I beseech thee not to conceale from mee, be not afrayde. S. Amphibalus hearing these things, perceauing that his heart was visited by God, exceedingly reioyced in our Lord, and forthwith pulling out a Crosse of our Lord, which he had about him, he saith, behold in this signe thou mayest manifestly see what thy vision this night meaneth, what it signifieth. For this man comming from heauen is my Lord Iesus Christ, who did not refuse to vndergoe the punishment of the Crosse, that he might deliuer vs by his blood from the guilt, where with we were held bound by the preuarcation of our first parent Adam. And so prosecuting the manner of Christs Incarnation, life, and passion for mans Redemption, and the mystery of the holy Trinitie, which I need not particularly to relate, writing for Christian Readers, to speake in this old Brittainish Authours words againe, Alban greatly meruayling vpon the speech of Amphibalus brake out into these words. The things which thou relatest of Christ are true, and cannot in any respect be reprobued as false, for I this night haue evidently knowne, how Christ ouercame the deuill, bounde him, and thrust him downe to the botome of Hell: I haue seene with my eyes, how that Horrible one lyeth bewrapped in the knots of chaines, hereby knowing that all things thou hast spoken are true. I belecue, and from this time, this is my faith, that there is no God but my Lord Iesus Christ who for the saluation of men, vouchsafing to take humanitie vpon him sustained the Passion of the Crosse. He with the Father and the holy Ghost is one God, and there is no other. And hauing thus said, he fallett downe postrate before the Crosse, and as if he had seene our Lord Iesus hanging vpon the Crosse, the blessed penitent craueth pardon for his sins. So reuerently he vsed with continuall kissing of them the feete and places of places of the wounds, as though he had bene layde at the feete of our Redcemer himselfe, whome he had in his vision seene to be crucified. Teares mingled with blood, run rownde about his face, and in greate quantitie fall downe vpon the venerable wood of the Crosse. I, saith he, renounce the deuill, and detest all the Enemyes of Christ, belecuing in him, and commending my selfe to him, who, as thou affirmest, arose the third day from death. Amphibalus saith vnto him, be of courage, our Lod is with thee, and his grace will neuer be wanting vnto thee. That faith which other mortall men haue deserued to receaue by the tradition of man, thou hast not learned it eyther of man, or by man, but by the Reuelation of Iesus Christ. Therefore being now secure of thee, I determine to goe further to preach vnto the Gētiles, but Alban entreating him to stay at the least one weeke longer, that he might in that time be more perfectly instructed in the faith of Christ, he did so.

S. Alban his Con-
uersion, and greate
deuotion.

Gildas l. de excid.
Brit. cap. 8. Bed.
Martyr. die 22.
Iunij. in S. Alba-
no. Bed. l. 1. Hist.
Eccl. c. 7. Matth.
Westm. an 303.

4. Thus writeth this old Brittainish Authour of S. Alban his Conuersion, which both S. Gildas, S. Bede and others doe in effect, and substance also deliuer, although not in so ample manner. During the time of their abode together afterward, they spent the time as S. Amphibalus, by S. Beds relation did before S. Alban his Conuersion in continuall Watchings and Prayers day and night: orationibus continuis ac vigilijs diu noctuque, a greate motiue to S. Alban to receaue the faith of Christ: For euery day towards euening, they withdrew themselves from the Citie, and company of men going to an house

which

which S. Alban had, without the Citie, where they spent the whole night in serving God, *Singulis diebus cum iam in vesperam hora declinaret, Magister & Discipulus hominum frequentiam deuitantes, ad domum remotiorem, qua tugurium vulgo solet appellari, se proripiunt, noctem totam ibidem in Dei laudibus transigentes. Et hæc faciebant, ne secretum suum palam fieret Infidelibus, qui cultores Christianæ Religionis non in fide sequi, sed persequi fideles contendebant.* And although they obserued this cautelous diligence, to keepe themselves secret from the Persecutours, yet it was by a wicked Pagan there reuealed, and told to the persecuting Iudge and Ruler there, which comming to the knowledge of S. Albā, before the Pagan Prince and Persecutour could execute his designement, as at his first receauing of S. Amphibalus, when he was yet a Pagan, as our most auncient Histories say, he hidd him in his house being pursued by his Persecutours, and presently had not S. Alban so preuented it, to be apprehended, so now being a Christian exposed himselfe vnto danger of death for him, imitating Christ, that gaue his owne life for his sheepe, *Albanus charitatis gratia feruens, Confessorem suum Amphibalum à Persecutoribus insectatum, & iam iamque comprehendendum primum in domo sua occuluit, & deinde se discrimini mortis obtulit, imitans in hoc Christum animam suam pro ouibus ponentem.* For when these Enemies of Christ had rayfed their Troopes, euen an army *magna manu*, as our Antiquities terme them to apprehend S. Amphibalus, S. Alban in the night before conducteth him forth of his house, and past danger, and shifting garments with him, to saue him from all perill, caused S. Amphibalus to were his garment of dignitie, and priuiledge, in that time free from all trouble and molestation, *dans ei clamidem auro textam quo turior ab hostibus redderetur, Vestis enim huiusmodi tanta tunc temporis apud omnes dignitatis, tantaque reuerentia fuit, vt illa indutus, hostium cuneos penetraret illesus.* And the garment of S. Amphibalus wherein the danger was, (being a Caracalla, a Preists vesture, as they say,) hauing bene discried, he put it vpon himselfe, together with the danger, and so returned to his owne house alone, hauing thus freed his holy Master and Tutor in Christ from that perill.

Gild. l. de excid. c.
8. Bed. l. i. Hist. c.
7. Galfr. Mon.
Hist. Reg. Brit. l.
5. cap. 5. Matth.
Westman. 303.

Scriptor. Vitæ S.
Albani. Manusc.
Antiq. & Capgr.
in vita eius.



THE XX. CHAPTER.

OF THE HOLY AND MOST CONSTANT

faith, deuotion, charitie, sufferings, miracles and Martyr-
dome of S. Alban.



Bed. l. i. Hist. c. 7.
Matth. Westm.
an. 303. Iacob.
Genuen. in Vit.
S. Albani & S.
Alphib. Capgr.
in S. Albano.

The rage of the
persecuting Iudge
and Pagans against
S. Alban.

Manuscr. Antiq.
in Vita S. Am-
phibali. Capgr. in
eodem. Matth.
Westm. an. 303.
& alij.

The greate deu-
otion of S. Alban,
and his reuerence
to the Crucifixe.

Bed. lib. i. cap. 7.
Matth. Westm.
An. 303. Script.
Antiq. Vitæ S.
Albani. Capgr. in
eod.

1. Amphibalus being thus at this time deliuered, by S. Alban the King, Prince, or Iudge (for S. Bede, Matthew of Westminster, and others giue all those Titles, to that persecuting Magistrate) sent his Souldiars to conuent these two holy Saints; the old Brittainish Writer of S. Albans life saith, there were horsemen with an Army, greate multitude or Power of footemen, which were thus sent about this busines, *Equites cum magna manu peditum à Iudice missi*. And S. Alban being so renowned a man in this kingdome then, and S. Amphibalus so famous a Prelate, as before appeareth, and so knowne to the Persecutours, that they pursued him, to the furthest parts of the Roman Iurisdiction, in the parts now called Wales, and from thence forcibly brought him by Authority to Verolanium againe, there to be Iudged and Martyred, which none but the highest Roman Power heare could doe, make it an opinion sufficiently warrantable, both that such forces were leuiued for this exploite, and the prime Magistrate himselfe supplied the place of Iudge & Sentencer in this cause of so Noble parsonadges; the one spirituall, the other temporall, the greatest that are remembred in our Histories to haue suffered Martyrdome in Britaine in that raging Persecution. The troopes of Souldiers *nephandi Principis*, of the wicked Prince, *cateruatim irruentes*, rushing into the house of S. Alban by troopes, like madd men *effeatis animis*, and searching euery place, and corner, at the last founde him in his Country house, where he vsed to watch and pray with S. Amphibalus, *Ipsū tandem in tugurio reperiunt, nudis pedibus ante crucem Domini quam sibi Magister suus reliquerat precibus incumbentem*, bare footed praying before the Crosse of our Lord, which his Master had left with him, wearing his *Caracalla* or coate vpon him, and so representing S. Amphibalus, who before was conueyed from them by Saint Alban, which they vnderstanding *manus ei iniecerunt, rapitur, trahitur, diuisque nexibus catenarum constrictus, ab alijs vestibus, ab alijs trahitur & capillus*: They lay violent hands vpon S. Alban, fetter him with locks, and Chaines, some of them hayling him by his Coates, others by the haire of his head. And being thus contumeliously vsed, he continually carryed in his hands the Crosse, which S. Amphibalus gaue him, openly to pronounce and professe himselfe a Christian. *Vt se seruum crucis palam cunctis ostenderet, signum dominicum iugiter in manibus præferebat*. And being thus despitefully brought before the Iudge, who laboured by all meanes he could, to persuaide and induce S. Alban to forsake his Christian Religion, and Sacrifice to their Pagan Gods. But this was all in vaine, for to speake in the old Brittainish Authour his words: S. Alban answered the iudge that his words were vaine and superfluous, he did not

repent

repent him for receauing the faith of Christ, for the miracles wrought in it in restoring the weake and sick to health, doe teach it by their testimonie, to be the way of Salvation. He would not Sacrifice to their Gods, and being supported by the help of God feared not their threats nor torments. Vpon which words the company gathering together whipped him greuously. Who being thus beaten, saied with a chearefull countenance. O Lord Iesus Christ, I beseech thee keepe my minde from wauering from that state which thou hast giuen mee. O Lord I desire to offer my life an Holocaust, and with effusion of my blood to be thy witnesse. And when the Tormentours hands were weary, the holy mā was thrust into the bottome of prison, and there kept sixe moneths, whereupon the Elements themselves did testifie the Iniury done to the Martyr. For from the time of his apprehension vnto his death, neyther rayne nor dew did fall vpon the earth, the windes did not blowe. But euery day continuall, the Land was parched vp with most feruent beate of the sunne, and in the nights also was exceeding and vntollerable beate. Neyther feilds nor trees bore any fruite, the whole world did fight for the iuste one against the wicked. The Citizens not able to endure this affliction, said it was Christ whome Alban doth worship worketh this, that no grasse nor corne doth growe vnto vs, and taking pity vpon the Iniuries done to the holy man, by the Iudgment of them all, he is deliuered from his bonds of chaynes. For which S. Alban was very sory, and greatly fearing least his Martyrdome might thereby be hindered, looking vp towards heauen with groaning, said. O Lord Iesus Christ suffer not the malice of the deuill so much to preuaile, that by his crafty deuises, and assent of this people, he may hinder my passion. And turning himselfe to the people, said vnto them: Why doe you stay? If you know not to giue sentence take Counsaile of your Lawes; examine the statuts of your Citie, they will insinuate vnto you, what you ought to doe. Why doe you make delay? Be it knowne to you all, that I am a greate Enemy of your Gods. For how can they be worthie any honour, which are knowne to haue no diuine thing in them, being the Works of mens hands? You yourselues are their witnesses, that they see nothing, beare nothing, vnderstand nothing. O greatly to be detested vanity, to hope for life of them, that neuer liued, to pray vnto them, which neuer heard, to seeke health of things, that neuer were well themselves. Wherevpon I absolutely pronounce, that he which worshippeth such is most madde. I demaunde of you, what can be more vnhappy, then that man, ouer whome his owne workes haue dominion? Therefore woe vnto Idols, and woe to the Worshippers of Idols. When they heard these things, with a generall consent they giue sentence of death against the holy man, and bring him to a place called Holinhirst. Thus farre this old Brittain Writer, Matthew of Westminster, Capgrau and others consenting.

2. Matthew of Westminster expressly further addeth, which others doe also sufficiently testify, that as before his Iudgment, so now after it, S. Alban often kissing the Crosse of Christ which he held in his hand, and worshipping it, he commended his cause to God. *Ipse Crucem Domini, quam manu tenebat, frequenter deosculans, & adorans, causam suam Domino commendabat.* And continually kept, and reuerenced this Crucifixe vntill his head was stricken off, when all to be sprinkled with his holy blood, it fell vpon the grasse, and was secretly taken vp, and preserved by a Christian there present. *Crux quam vir sanctus iugiter in manibus ferre consueuerat, felici iam cruce respersa, super herbam decidit, eamque quidam Christianus occulte rapuit, & ignorantibus Paganis abscondit.* This Authour, as he addeth this which the old Brittain Writer wanteth, so he wanteth some thing before related from him. For whereas the British Antiquarie said, that the Citizens of Verolanium vpon strange punish-

The torturs and longe Imprisonment S. Alban suffered, and the miraculous punishment vpon his persecutors.

Matth. Westm. an. 303. in S. Albano.

Reuerence to Crosses and holy Images.

ments, wherewith God afflicted them, in the time of the Imprisonment of S. Alban, did set him free, and at libertie, the Monke of Westminster, as S. Bede likewise, omitteth this, as also the most constant profession of his faith, which S. Alban then made before them, which they had set downe before, and now remembred onely how they gaue the sentence of death against him. *Index autem & cines Verolani, plagam huiusmodi non ferentes, Albano crimen imponunt, congregatisque in vnum omnibus, ipsum sibi presentari fecerunt. Et dum staret in medio multitudinis, omnes vnanimi consensu in Sanctum Dei mortis tulere sententiam.* But it is euident by the circumstances of the History, that they all agree, and the short libertie which they gaue to S. Alban, was onely to see whether he would in hope of continuance thereof, deny his Religion, or not speake against their Idolatry, which when he so resolutely as before refused to doe, they gaue sentence of death against him.

Script. Brit. supr.
Manuscr. Antiq.
Vita S. Albani.
Beda. lib. 1. cap. 7.
Matth. Westm.
an. 303. Capgr. in
S. Albano Henr.
Hunting. l. 1. Hist.
in Diocletian.

3. Now therefore to returne to the Brittish Authour, where I left him, thus he with others proceedeth in the narration of the Martyrdome of this holy Saint; So greate a company of people resorted to the place of his Martyrdome, that although it was lardge in itselfe, yet in respect of the greate multitude comming thither at that time, it seemeth streight and litle; and yet the heate of the sunne was so ardent, that the grounde burned vnder their feete, in their passadge to the place there was a most swift Riuer, to passe ouer and the multitude so greate, that they could scarce before night passe ouer, and thronging one another many fell into the water, and were drowned. Which when S. Alban perceaued, falling downe vpon his knees, thus prayed for their deliuery. O Lord Iesus Christ, from whose most holy side I haue seene blood, and water to flowe, grant I beseech thee, that the waters decrease, and the Ryuer may goe away, that all this people may safe, and sounde be present at my passion. A wonderfull thing to behold, while S. Alban thus kneeled, and prayed, the streame was dried vp, and the teares of Saint Alban left no water in the channell. The Power of his prayer consumed the Ryuer, and made a way for the people betweene the waters. And they whome the violence of the Ryuer had taken away, inclosed and destroyed, were founde in the bottome of the Ryuer without any hurt, hauing no signe of death in them. The souldiar which drew S. Alban to these torments, seeing this strange miracle, was as strangely thereby conuerted to the faith of Christ, threw away his sword, and prostrating himselfe at the feete of the Saint, craued pardon. But the other Pagans drawe S. Alban vp and downe among the bryars, and rough places, so that the thornes and rootes of trees doe pull peeces of flesh from his feete. And yet this most mercifull and miraculous Saint seeing the people to be afflicted with thirst in the mountaine, thus prayed for their releife: O God who didst create man of the slime of the earth. I beseech thee, suffer no creature to sustayne any hurt for my cause. And presently a well of water sprung vp before his feete, by which they were refreshed.

Hiericus Gallus
in Vita S. Germ.

4. The Executioner cutt of S. Albanus head, but his eyes fall out of his owne head therewith: many so witnessing. Among whome Hiericus Gallus in S. Germans life:

Millia panarum Christi pro nomine passus.

Quem tandem rapuit capitis sententia casti.

Sed non licitori cessit res tuta superbo.

Vtque caput Sancto, reciderunt Lumina sauo.

Anonym. Britan.
Script. Vita S.
Albani.

So hath the Brittish Writer of S. Alban his life, then liuing a Pagan, as himselfe confesseth, and as may be gathered by his owne narration, present at his Martyrdome. For thus he writeth of himselfe in the same place, *Leaste they*

which

which shall come after, may be doubtfull of my name, they shall call me a wretche, and the greatest sinner. And I goe to Rome, that casting of the error of Paganisme, I may be baptiz'd, and deserve to obtaine pardon of my sins. And this my short Treatise I will offer to the Examination of the Romans. That if any thing hath bene uttered in it, otherwise then it ought, our Lord Iesus Christ who lyeth, and reigneth God world without end, may vouchsafe by them to amend it. Where we see the greatesse honour and reuerence which the Christians, and Cristianly minded men of that Age, euen heare in Britaine, did acknowledge as due to that holy See, that they referred the Examen, and Censure of their writings, euen of Historicall and practicall things, acted so farre from thence, to the Iudgment thereof. And thought it their safest way, though with so greatesse trauaile thither, and danger there, the Popes and Christian Romans then aboue all others persecuted, to receaue baptisme, and direction for their saluation there.

5. But to finish the funerall honour of this our glorious Martyr: although we doe not finde any man then, which for feare of the persecutours presented himselfe to bury his holy body, but the valiant Souldiar, now the Souldiar of Christ conuerted vnto him, which had boldly before them all reuerenced the Reliks of S. Alban, who there digged a graue, and layed the Martyrs body therein: *terram apperens, humo Corpus Albani operit, & tumulum desuper ipse composuit*, which was all he could doe then: yet God allmightie in whose sight the death of his Saints is pretious, as he had now glorified his Martyrs soule in heauen, so yeelded from thence extraordinary honour to his body so meanelly buried, making his poore graue more glorious then the sumptuous Tombe of any Roman Emperour, his persecutour, or other, for in the next night now following, a Pillar of Light was seene of all the Pagans themselues, to stretch vp from the graue of the holy Martyr vnto heauen, by which Angels descending & ascending spent all the night in praising God, and among other things which they did singe, these words were often repeated and heard. *The renowned Man Alban a glorious Martyr: nocte insecuta visa est columina lucis e tumulo beati Martyris calos penetrare, per quam descendentes Angeli, & ascendentes, totam noctem in Dei laudibus deducebant. Inter cetera vero quae canebant, vox ista frequentius est audita, Albanus vir egregius Martyr extat gloriosus. Ad hoc spectaculum subito fieret concursus.* And a thousand Pagas, ad mille homines, were thereby conuerted to Christ. S. Bede witnesseth, that from the Martyrdome of S. Alban vnto his time, cures and ofte Miracles were wrought, in the place of his Martyrdome. *In quo loco vsque ad hanc diem curatio infirmorum, & frequentium operatio virtutum celebrari non desinit.* So hath Henry of Huntington long after him for his dayes also.

6. The Crosse which he had in his hand, when he suffered Martyrdome, and was thereby sprinkled with his holy blood, was reuerently preserued by the Christians then, and presented to S. Amphibalus with greatesse honour. The very ground where S. Alban suffered, retained drops of his blood when S. German was sent hither by Pope Celestine, and he carryed part thereof away for a greatesse Relike. *De ipso loco, ubi beati Martyris effusus erat sanguis, massam pulueris secum portaturus abstulit: in qua apparebat cruore seruato, rubuisse Martyrum cadem.* His Coate, Caracalla, which he had of S. Amphibalus, and wherein he suffered Martyrdome, was kept for a greatesse Relike, and in the time of king Edward the second (the king himselfe with many Nobles present witnesses) was so freshly bespotted with this Martyrs blood, as if it had bene done but the day before. So Miracously preserued, as the blood in the place of his

passion.

Matth. Westm.
An. 303.

Author Brit. Vita S. Albani. Manuscr. Antiq. in Vita eius Capgr. in eodem Matth. Westm. sup. Manuscr. Antiq. in Vita S. Amphibali & Capgr. in eod.

Honour of Saints.

Bed. l. i. Hist. c. 7.

Henric. Hunting. l. i. Hist.

Matth. Westm. an. 303. Manuscr. Antiq. in Vita S. Amphibali. Capgr. in eod. Bed. l. i. Hist. c. 18 Thomas Walsingh. Hist. Angl. in Eduard. 2.

Reuerence of holy Reliks.

Thom. Walsing. sup.

Passion. *Fu est credere quod ad honorem Sancti, diuino Miraculo sanguis eius, sic in hac veste seruatus, sicut in puluere sui sepulchri per multa secula legitur conseruatus. Cuius pulueris massam, in qua rubebat adhuc sanguis Martyris, Sanctus Germanus Altisiodorensis Episcopus secum abstulit, & detulit ad natale secum, capellam construens in honorem Martyris memorati.* But of Churches and Chappels founded vnto his honour, with Pilgrimadges vnto, and reuerencing, his holy Relicks, I shall speake hereafter, when I come to the ceasing of this Persecution, and to speake of our other Martyrs.

THE XXI. CHAPER.

THE CONSTANT PROFESSION OF CHRIST,
by the holy Souldiar Heraclius, conuerted by the Miracles of S.
Alban, and his Martyrdome, in, and at the same time and
place, with S. Alban.



I. REATE is the honour which both our owne, both Brittish and English, and forreine Historians also yeeld to the Souldiar vntill then a Pagan, and being one that ledd Saint Alban to his Martyrdome and conuerted by his Miracles in the way, was then and there also most cruelly Martyred: The old Roman Martyrologe thus remembreth him: one of the Souldiars which ledd S. Alban to his punishment being conuerted to Christ in the way, suffered with him, deserued to be baptized in his owne blood, *Passus est etiam cum illo vnus de militibus, qui eum ducebat ad supplicium, qui in via conuersus ad Christum, proprio sanguine meruit baptizari.* S. Gildas saith this Martyr being conuerted by the Miracle S. Alban shewed when by his prayers the deepe Ryuer gaue place to him, and a thousand with him to passe ouer, not wetting their feete, the waters on both sides standing like walles, as they did to the people of Israël to giue them passadge, was of a wolfe made a lambe, and did both vehemently desire, and valiantly endure Martyrdome with him, *Iter ignotum trans Tamesis nobilis flumij alueum cum mille viris sicco ingrediens pede, suspensis vtriusque modo præruptorum fluuij aluibus montium gurgitibus aperiret, & priorem carnificem tanta prodigia videntem in agnum ex lupo mutaret, & vna secum triumphalem Martyrij palmam sitire vehementius, & excipere fortius faceret.* S. Bede relateth, this History in like manner, yet with more Emphasis of his glory, for hauing spoken of the same strange Miracle, by which this Souldiar was conuerted calling him *Carnifex*, the designed Executioner to put S. Alban to death, as S. Gildas and others doe, to shew how wonderfully the grace of Christ wrought in him, he addeth, that by diuine Inspiration he made all speede he could to come to S. Alban, and casting away his sword that was drawne to behead S. Alban, prostrated him see before his feete, the whole assembly beholding it, greatly desiring that he himselfe might be worthie to be put to death with the Martyr, or in place of the Martyr, which he was commanded to strike, *Quod cum inter alios ipse carnifex, qui eum percussurus erat, vidisset, festinauit ei, vbi ad locum destinatum morti venerat occurrere: diuino nimirum admonitus instinctu, proiectoque ense, quem strictum tenuerat, pedibus eius aduoluitur, multum desiderans, ut cum*

Martyrol. Rom.
die 22. Iunij.

Gild. l. de excid.
c. 8.

Bed. l. i. Hist. Ec-
cles. c. 7. Matth.
Westm. an. 303.

Martyre,

Martyre, vel pro Martyre, quem percutere iubebatur, ipse potius mereretur percuti. And so of a persecutour he became a companion in Truth, and Faith, *Ex persecutore factus collega veritatis & fidei.* Thus writeth Matthew of Westminster, and others, although with suppressing the name of this holy Martyr, which the old British Writer of S. Alban his life, Capgraue and others call *Heraclius*, and I am now to name him by it: for although it was not giuen him in Baptisme, in water, which he wanted, yet his surest Baptisme in his owne blood for Christ his holy and most courageously and constantly sustained Martyrdome happily made him renowned and honorable thereby.

Brit. Script. Vitæ
S. Albani. Ma-
nuscr. Antiq. &
Capgr. in eodem.

2. This S. Heraclius hauing resolutely denyed his Paganisme, craued pardon for his error, and confessed Christ openly before so many persecutours, and in the highest of their Malice, and rage against S. Alban, fell thereby into the same degree of Hatred with them: for presently therevpon, to speake in our old Authours words; *Inimici veritatis hominem arripiunt, dentes excutiunt & os eius sacrum dilacerant, & omnia eius ossa confringunt, & si nihil in corpore remansit illæsum, fides tamen qua feruebat in pectore, ladi non potuit:* The enemies of truth apprehend him, beate out his teeth, rend his holy mouthe, and breake all his bones, and although nothing remayned in his body without hurt, yet his feruent faith remayned without harme. And being thus left so maymed, lame, and half dead, with all the power and strength he could with his hands crept vp to the hill, where S. Alban was Martyred, whome when the Iudge espyed, he said vnto him, *obsecra Albanum tuum*, pray to they Alban to sett thy bones in order, and lay his head, heare stricken off, to thy body, and thou shall receaue perfect health from him. Bury him, and lett him cure thee. Heraclius answered I most firmly belecue, that S. Alban by his merits is able to heale mee, and easily performe that you mock vs with. *Tunc caput Martyris reuerenter assumens, illudque corpori deuotus apponens, desperatum corporis robur recuperare cepit, sanus effectus.* Then reuerently taking the head of S. Alban, and deuotely laying it to his body, he began to recouer the former strenght of the same despayred before. And being thus miraculously recovered and made hole, ceased not in the hearing of all the people to preach vnto them the meritt of S. Alban, and Power of Christ and digging the earth, buryed the body of S. Alban before them there. Which the Pagans seeing, said among themselves, what shall we doe? This man cannot be putt to death with sword, we haue already broken his body, and he hath now receaued his former strength againe. And apprehending him, with horrible Torment, they teare his holy body in peeces, and lastely cutt off his head. And so this happy souldiar perseuering in the faith of Christ, together with most blessed Alban deserved to be honoured with the Crowne of Martyrdome.

3. Hitherto the Relation of those our renowned auncient Historians; whereby we doe not onely finde an example of Heroicall Christian fortitude in generall, but learne euen in particular, the holy and approued doctrine and custome of the Primatiue Christians of this kingdome, as well as of others, to praye vnto holy Saints glorified in their Soules in heauen, and reuerencing their sacred Relicks, on earth, thus miraculously allowed, and approued of God before, and for the euerlasting shame and confusion of so many his Persecutours and Enemies then present, and all after commers, that would oppose against those most Catholike doctrines, and practises of the Church of Christ, so publickly and inuincibly confirmed and warranted by his omnipotent and highest diuine Power, before such a multitude both of Christians and Pagans so testifying: the first by that meanes strengthened in the true faith: the

others,


Bed.l.1.Hist.c.7.

Iacob. Genuen.
Episc. in Vita S.
Albani & S. Am-
phibal. Anglic.
Translat. ib.

others, in greate numbers, as I shall presently declare, conuerted to Christian Religion. And the Iudge himselfe was hereby so moued and conuinced, that he presently commanded the Persecution to cease, *Iudex tanta miraculorum celestium nouitate percussus, cessari mox à Persecutione praecepit.* Iacobus Genuensis, Bishop of Genua, and his old English Translatour, say, this souldiar, called by some before, Herculus was a knight. And they yeeld a reason besides their Assertion, which was the noble renowne of S. Alban, who as they say, was Lord of the Citie of Verolame, and Prince of the knights, and Steward of the Land, and the Iudge dredde for to see him, because of the greate loue that Emperour had to him, and for reuerence of his dignitie and Power of his kindred, vnto the time that he had informed Dioclesian. And therefore when Iudgment was pronounced against him, the which was deferred 6. Weeks vntill Maximian his coming into Britaine, to see such wicked executions, thus they deliuer it, *Than Maximian, and Askepodor gaue finall sentence on him, saying. In the the time of the Emperour Dioclesian, Albon Lord of Verolomie, Prince of knights, and Steward of Britaine, during his life hath despised Iupiter, and Appollyn gooddes, and to them hath done derogation, and disworship, wherefore by the Lawe he is iudged to be deed by the hand of some knight. And the body to be buryed in the same place where his beade shall be smitten of, and his sepulchre to be made worshipfully, for the honour of knighthood whereof he was Prince, and also the Crosse that he bare. And sklaui in that he ware should be buryed with him. And his body to be closed in a chest of Ledd, and so layd in his Sepulchre. This sentence hath the Lawe ordeyned because he hath renyed our principall Gods.* These Authours say, Maximian and king Asclepiodote gaue this sentence.

THE XXII. CHAPTER.

OF VERY MANY CONVERTED TO CHRIST,
by the miraculous death of S. Alban, and after going to S. Amphibalus to be fully instructed by him, suffered Martyrdome,
and being a thousand in number, were diuers
from the 1000. Martyrs at Lich-
feild, and those neare Verolanium.

1.  HAT we may take some notice of the greate numbers, & multitudes of people conuerted by the death and miracles of these two holy Martyrs, we haue heard from approued Antiquities, that euen many thousands had bene present eye witnesses of the miraculous diuiding of the water to giue free, and dry passage to S. Alban, and those that were with him at his prayers, when many drowned and lying in the bottome of the deepe Riuer, were eyther miraculously preserued from death, or so restored to life againe by his intercession, the waters standing one both sides of their passage like walls, after their going ouer presently ioyned together againe, and returned to their naturall current, and flowing downward as the propensitie of such liquid and heavy things

things requireth, the fountayne one the topp of the hill, as strangely arising, the Executioner his eyes falling out of his head vpon the earth, S. Helacius so wonderfully cured by S. Albans prayers, and Reliks, the heavenly light streaming from S. Albans graue vp to heauen, and the Angels there descending, and ascending, and singing all the night, honouring God, and S. Alban, whome the Pagan Persecutours had so much dishonoured the day before. Such concourse of people there was, which came to see the Martyrdome of S. Alban, and so consequently were present at the miracles then wrought, that as the old British Writer of his life witnesseth, the place where he was putt to death being lardge and spacious, which S. Bede and others also witness, that it could scarcely receaue them that then resorted thither, *Tanta congeries illuc confluerat populorum, ut loca illa spatiosa prae multitudine hominum, angusta videretur.* The multitude was so greate euen of those that went out of that Citie besides others from other places, that as S. Bede with others write being to passe ouer the Ryuer by a Bridge, if S. Alban had not so miraculously dried vp the Ryuer, they could hardly haue gone ouer by the Bridge before night, *Ita fluminis occupabat pontem, ut intra vesperam transire vix posset.* There was scarcely any left in the Citie, *Cunctis pene egressis.* A greate multitude of both sexes, diuers estates and Ages, came thither by instinct, *Vtriusque sexus conditionis diuersae & aetatis quae sine dubio diuinitatis instinctu, ad obsequium beatissimi Confessoris, ac Martyris vocabatur,* to doe seruice to the blessed Confessour and Martyr.

2. Therefore so many of diuers conditions, and Age, being thus called by the Inspiration of God to such an holy purpose, we cannot but thinke many of them were conuerted there at that time. And yet S. Bede setteth this to be done at S. Albans death, before the greate Miracle of Angels appearing and praying of God, and honouring S. Alban the night following, at his place of buryall. And so soone as this Miracle appeared, the Pagans presently came thither in greate numbers to heare and see it, publicly professing, that these Miracles were wrought by the Power of Christ, the sonne of God, and so being conuerted vnto him, a thousand of the at one time tooke their Iorney to seeke S. Amphibalus in the parts now named Wales, so farre distant from Verolanium, where by the help and Intelligence of diuers Christians, in their company, as among others him that tooke vp S. Albans Crosse, which he held in his hands at his Martyrdome, which, all to be spotted with his holy blood, they presented to S. Amphibalus, whom they found preaching to the people of that Country, and they were instructed, catechized and baptized by him in Christian Religion, *Cum ad hoc spectaculum subito fieret concursus Paganorum, vnus ex omnibus in hanc vocem prorupit. Hae miranda quae vidimus, Christum Dei filium liquido constat operari. Eamus & inquiramus virum Dei, quia sicut nostis, Albanum predicando conuertit ad Christum. Cumque omnibus ista sententia placuisset, ad mille hominum versus Walliam iter arripiunt, & virum Dei Amphibalum ibidem inuenerunt, regionis illius hominibus verbum Dei praedicantem. Cui aduentus sui causam exponentes, Crucem, quam suo quondam Albano comendauerat, cruore respersam obtulerunt. At ille Deo gratias agens, nouis Auditoribus fecit de Religione sermonem. Cui mox illi consentientes, signaculum quod in Christo est, ab eius sacris manibus alacriter susceperunt.* The old Manuscript of S. Amphibalus his life, Capgrau and others affirme, that this greate number, a thousand or more, did before their going to S. Amphibalus, moued with the miracles before related, openly detest their old errors, and preach the faith

Bed. l. i. Hist. c. 7.

Pilgrimage vnto
and honor of Mar-
tyrs.

Matth. Westm.
An. 303. Manusc.
Antiq. in Vita S.
Amphibali.
Capgr. in cod.
& alij.

Manuscr. Antiq.
in Vit. S. Amphib.
Capgr. in
cod. Iacob. Ge-
nuen. in Vit. S.
Albani & S. Am-
phibali.

of Christ, *Errorem pristinum detestantur: Christi fides ab omnibus predicatur.*

Jacob. Genuen.
in Vit. S. Amphibali. Matth.
Westm. an. 303.
Manuscr. Antiq.
& Capgr. in S.
Amphibalo.

Matth. Westm.
An. 303.

3. The same of this came quickly to Verolanium, and the Princes knowledge, wherevpon the Pagans thereabouts with the Rulers Authoritie, with all Power they could make, with greate fury and tumult, as though they had gone forth to warre begyn their Iorney to seeke and persecute S. Amphibalus, and the newly conuerted Christians by his preaching: *cives nimio furore commotitotis viribus cum ingenti strepitu iter ineunt, ac si essent ad praelia processuri.* And after many dayes trauaile, at the last they finde S. Amphibalus preaching to these New Christians, their carnall friends and Countrymen, for the Renowne of S. Amphibalus, as our Antiquities say, would not suffer him long to be concealed. And presently this Pagan Army or Troope of Persecutours enraged with deuclish fury, *diabolica inuicti furia*, most barbarously rush vpon the Innocent Christians, cutt their bodies in peeces, and with vnspeakeable crueltie putt them to death: The sonne not sparing his Father, nor brother his brother, no man his neighbour or kinsman, but without any respect of Age, kindred, friendship, or any naturall bonde or obligation thus martyr a thousand holy Christians, at that time, and place. Onely one man which detayned with infirmitie in the way could not come speedily enough to be present, escaping, *sine respectu etatis, sanguinis, aut reuerentie, vicini vicinos & amicos neci tradunt, & atrociter in ore gladij mille viros pro Christo occidunt. Sicque Pater a filio, fratres a fratribus, cives a ciuibus trucidantur. Ex hoc sacro Collegio, vnus omnino superfuit, qui in via corporis infirmitate detentus, adesse non potuit.* And least any man reading in our Histories of the like number a thousand Christians, martyred at Lichfeild in this Persecution, and that Towne in our old language therevpon taking and still keeping that name, as a Feild of blood, and bearing Armes according'y should take this to be the same Martyrdome; this doubt is decided before, when our Historians assured vs it was in the Country now called Wales, in which Lichfeild neuer was, nor can be accompted, neyther was it the way of these Persecutours thither, from Verolanium, nor so long and tedious a Iorney, *Iter tam laboriosum*, as they went. And our Antiquities plainely say, the Martyrdome of this thousand of Christians, was in the vttermost border of Britaine, and these Persecutours went thither, and there putt them so cruelly to death, *Dictum est, quod omnes pro quibus iter tam laboriosum assumpserant, in extremis finibus perierunt.* When all men know, Lichfeild to be no bordering, but a midland Towne. So these were not one, and the same, but two distinct Martyrdomes for time, place, parsons and other circumstances different, onely in number agreeing. So I must likewise say, of a third Martyrdome, of so many Christians, neare to Verolanium of which I shall speake, when I bring S. Amphibalus thither againe. Who at this bloody Massacre, being compassed round about with the bodies of his Christian hearers thus martyred, commended their blessed soules to God, *Sanctus Amphibalus vallatus corporibus occisorum, beatas animas Domino commendabat.*

THE XXIII. CHAPTER.

THE MARTYRDOME OF S. AMPHIBALVS,
and many others with him, or at that time and place; and wonderfull numbers conuerted then to Christ, by the Miracles then there shewed.

1. **H**ese bloody persecutors hauing thus barbarously and without all compassion of Lynage, kyndred, friendship, Country or whatsoeuer relation of loue or mercy, put these holy Saints to death, they now powre out the bottome of their malice vpon S. Amphibalus, neyther regarding his Noble descent before remembred, venerable and old yeares, learning or whatsoeuer, but binde his armes with thonges, and driue him barefooted before their horses so longe a Iorney from the Borders of Britaine, where they apprehended him, vnto the Citie of Verolam, where the Prefect and Lieutenant then was resident, *Brachia loris dirissimis cōstringentes, ante equos suos versus Ciuitatem Verolanium, nudis incedere pedibus compulerunt.* And as they thus contemptibly carried him barefooted and bound, a sicke man lyeing in the way, in the sight and hearing of them all, cried out vnto him, *ô Thou seruant of God almightie help mee, that I which lye oppressed by my owne infirmitie, may be releued by thy intercession. For I doe beleue that by thy calling vpon the name of Christ, thou art able presently to restore my health vnto mee.* And forthwith the man which lay thus sicke before the eyes of them all, arose vp ioyfull and perfectly well.

2. When these wicked Pagan persecutors had thus barbarously brought him within the sight of the Walles of the Cytie, as though this holy Saint had bene vnworthie to enter into it, and their troopes so greate, by that is said before, that they could not conueniently be receaued therein, they stay themselves, as it were pitching their Tents in a place then desart, now called *Redburne* three miles from S. Albans, throwing downe their sheelds, and sticking their speares in the ground, *scuta reclinant, & hastas telluri defigunt.* And thus resting themselves, onely S. Amphibalus rested not, but preached continually the doctrine of Saluation to his enemies. Who in the meantime gaue notice to the Prince, and those of the Citie of their returne, and bringing with the the Instruēt of S. Alban, and that they had put all those Christians before spoken off to death in the vttermost parts of the kingdome, after their long Iorney thither. Which when the Gouvernour heard, he called the people together, and thus exhorted them: Let vs all goe forth, and meete our enemy, that he which hath offended may receaue reuenge of vs all. And so hastening forth, striuing as it were who should goe first, went by the way leading to the North, *tendentes per viam, quæ de Ciuitate vertit ad Aquilonem,* as our Antiquities say, the better to set downe the old place, and situation of that aūcient Citie, which they then left almost vacant, *urbem ferè vacuam reliquerunt.* And comming in this raging madnes, and multitude, to torment and Martyr this holy Saint, they finde him all wrapped in chaines, or bonds, *vinculis irritum,* and presently stripped him naked, slit his belly and pull out his Intrals,

Matth. Westm.
an. 303. Manusc.
Antiq. in Vita S.
Amphibali. Iac.
Genuen. & Cap.
grau. in cod.

S. Amphibalus
Martyred.

Many converted to
Christ at S. Am-
phibalus martyr-
dome. And prayer
to martyrs.

Iacob. Genuens.
in Vita S. Am-
phibali. Manu-
scriptum Antiq.
& Capgr. in cod.
A thousand of the
converted now to
Christ are marty-
red with S. Am-
phibalus.

S. Amphibalus
prayeth to S. Al-
ban.

tying them to a stake, which they had fastned in the ground, enforcing him to be ledd round about it. And the holy Saint of God shewing no signe of greife at all among such and so many afflictions, the wicked persecutors more there- by enraged sett him for a marke, as it were, and with their kniues and speares pearced and brake the rest of his body. After all which, this holy Martyr stood with as chearefull a countenance, as if he had suffered no hurt at all, and more constant though he now bore the signes of his Martyrdome in all his body: Giuing a miraculous spectacle of himselfe, that he could still liue after so great Torments, and so many kindes of death. Whereupon very many beholding, and more and more wondering at the constancie of the blessed Martyr, re- nouncing their Idols, submitted themselues to Christian faith, and prayed with a loude voyce to God, that by the merits, and intercession of the blef- sed Martyr, they might be worthie to be partakers of euerlasting life. Which when the Prince perceaued and knew, he presently called for the Tormen- tors, and commanded all that had reiected, and forsaken the worship of their Gods, and embraced the doctrine of Amphibalus, to be put to death.

3. Which sauage Edict the Pagā souldiars effected, & killed a thousand such, S. Amphibalus beholding it, and commending their soules to God, and per- suading his persecutors to renounce their errors, and be converted to Christ, without whom no saluation can be had, nothing but Hell and eternall dam- nation to be expected. But the Persecutors did still perseuer in their impietie, not ceasing, so to torment this holy Saint with cruell stoning him, besides so many torturs before remembred, that when his body was afterward mira- culously found, there was not one whole bone to be found in it, *Nullum ex ossibus eius integrum apparebat*. Allthough it seemeth by the History of his life, that many of his bones were broken with stones by these his so enraged Persecutors, that after his blessed soule was separated from his body, thus lying still bound and tyed, they ceased not to breake it more, with their ca- sting greate stones vpon it, *Pagani Corpus exanime in vinculis constitutum lapi- dibus adhuc obruere con cessabant*. But so long as he liued in such extremitie of Torments, as I haue related, allthough the stones were cast at him, as thick as hayle, *saxorum grandine*, as some write, he still preserued in prayer neuer mouing himselfe, on one side or other, *nec in partem alteram declinauit*. And being now come to the Periode of his punishments, and to yeeld his soule to God, looking towards heauen, as an other S. Stephen saw Iesus standing on the right hand of his Father, and heard a consort of Angels in heauen, and among them knew S. Alban, whome he inuocated to assist him. Saying, ô holy Alban, pray vnto our God, that he will send a good Angell to meete mee, that the dreadfull Robber lett mee not, nor the wicked part hinder mee in my Iorney, *Inter eos Albanum suum recognouit, quem sibi in auxilium inuocans. Sancte, inquit, Albane Deum nostrum deprecereis, ut mihi Angelum bonum obuiam mittat; ne mihi prædo truculentus obsistere, nec Iter meum pars iniqua valeat impe- dire*. And a voice spake vnto him from heauen in the hearing of all, in this manner: *Verely I say to thee, this day thou shalt be with thy Disciple Alban in Pa- radise*. And two Angels shining with an heauenly brightnes came downe to him, and taking with them the soule of the blessed, resplendant with a wonderfull whitenes, with Hymnes, and prayses carryed it to heauen. Which done to make him both glorious there, and honourable on earth, a Christian secretly conueying away his holy body reuerently buried it, *Quidam fidelis in Christo, beati Martyris Corpus clam auferens, sub terra reuerenter occultauit*.

4. And God himselfe now began to honour him heare, and be reuenged vpon his Enemies and Persecutours. Those lipps of theirs which had bene opened before to blasphemies towards God and reuilings to his holy Saint, are now miraculously drawne awry, that their speach is hindered, *distorquentur labia*. The tongues which had so abused him, now burne, *ardent lingua*: and the faces of them which had so deformed him, are made deformed, *Varia deformitas vultus apprehendit*. All their members are so stiffe, that the stoners and tormentours of the holy man could not now lift one stone from the ground, *Omnium membrorum flexibilitas ita repente dirigit, vt ne lapidem quidem de terra leuare iam possent*. And the Iudge or Prince himselfe loosing his vnderstanding of reason, became madd, *Iudex amisso rationis intellectu, amens effectus est*. And how many soeuer had lifted vp their hand against our Lord, did of him receaue due reuendge for their demerits, *Quotquot manum erexerant contra Dominum, dignam pro meritis à iusto Iudice senserant ultionem*. Herevpon, the whole Citie receaued the faith of Chrilt, and desired to be baptized. And many by the Inspiration of God forsaking their goods, goe to Rome, *Romam adeunt*, bewayle their sinns and confesse their errours. With S. Amphibalus 9. other Christians were martyred, as Matthew of Paris writeth. Neyther is it probable, that so renowned a Bishop as S. Amphibalus, was apprehended alone, being taken as he was preaching to the people, or such rage as then reigned in the Persecutours, would yeeld them much more fauour then they did to S. Amphibalus. But their malice being most vnto him, and he so famous, all our Histories remember him, almost forgetting the others.

5. Yet diuers Manuscripts, and Ihon Capgraue with others write, that at the finding of S. Amphibalus his body, the bodies of two other Martyrs were found in the same place by him, but not so broken, and mangled as his body was, *aliorum Sanctorum ossa ferè illa sa perdurassent*: But S. Amphibalus body was stoned and broken euen after he was dead, *Lapidibus conquassatus occubuit: & post eius mortem persecutorum immanitas ex anima membra saxorum ictibus obruit & confregit*. He suffered Martyrdome in the same yeare, with S. Alban, as the old Manuscript of Winchester relateth: *eodem anno passus est Amphibalus*. But vpon what day, I doe not finde for certaine. For whereas a late Writer setteth downe the day of his Passion to haue bene vpon the 25. day of Iune, Matthew Paris proueth this was not the day of his Passion, but Inuention, which being diuers hundreds of yeares after, I am not now to entreate thereof. And this is disproued by the Antiquitie of Winchester before. For if as it teacheth S. Alban and S. Amphibalus were both martyred in one yeare, S. Alban being putt to death as we reade in the approued History of his life, *decimo Kalendas Iulij*, which is the 22. day of Iune, S. Amphibalus by that is said before, could not possibly be Martyred vpon the 25. day of the same moneth in the same yeare, being but two dayes betweene. And if we deferre it vntill the same day the next yeare, they suffered not, *eodem anno, the same yeare*, as that old Record affirmeth.

6. Of S. Augulus, S. Stephē, & S. Socrates, which some would haue, to haue bene Martyred in this time, I haue spoken in my first Centenary, and dare not deferre their glory to this time. It is no meruaile though few names of so great numbers, and thowlands are left vnto vs, when by some Writers the Persecution was so greate in Britaine, that except those which hidd themselves, and could not be witnesses of things publikly done, all the Christians of Britaine

The strange punishments God layed vpon the Iudge & persecutours of S. Amphibalus.

The whole Citie of Verolame converted to Chrilt by S. Amphibalus miracles and martyrdome.

Matth. Paris Hist. p. 179. 180. 181. 182. 183.

Manusc. Antiq. & Capg. in Vita S. Amphibali.

Manusc. Eccles. Winton. Author of Engl. Mart. 25. Iune. Matth. Paris Hist. p. 183.

Harpesfeld. Hist.
Eccles. Anglic. in
6. primis seculis
c. 10. p. 17.
Gildas lib. de ex-
cid. c. 8.
Gild. supr. c. 7.

Galfr. Mon. l. 5.
Hist. c. 5.

were then Martyred, *Sunt qui tradunt vniuersos in Britannia Christianos martyrio defunctos, sepositis ijs qui occultis & secretis locis se abdidere.* And S. Gildas himselfe doth seeme to affirme no lesse, when he saith, they which were then left aliue, had hidden themselues in woods, desarts and dens: *qui superfuera siluis ac desertis, abditisque speluncis se occultauere.* Yet he tempereth this hard assertion, where he saith this Persecution was so rigorous onely in some, not all places of this Country, *Ita vt ne vestigium quidem si fieri potuisset, in nonnullis Prouincia locis Christiana Religionis appareret.* And those parts of Britaine which were then absolutely vnder the Romans command, were by their mercilesse cruelty in this estate. So many mutations of times, changes of the names of places, and rages of Infidels, Romans, Saxons, and others haue depriued vs both of the names, and holy Reliks of those Martyrs, *Lugubri Barbarorum diuortio ciuibus adempta.* The Country now called Walles where so many changes haue not bene, in some places, will yeeld vs some memories of such things, more then England can, subiect to so many and generall almost alterations, which it hath suffered.

THE XXIV. CHAPTER.

HOW BY COILVS BEING KING, AND
preuayling against the Roman Persecutours, and their adherents heare, the Persecution in Britaine ceased.



NOW to calme these tempests of troubles, I suppose (by our best Histories) that this Persecution of Dioclesian, and Maximian heare raged about the space of 9. or 10. yeares in the time of Asclepiodotus principally, and that now at the Martyrdome of S. Amphibalus, so greate miseries and afflictions had bene layed vpon our holy Christians heare long time, as their flying from hence vnto other Nations, their abode there, retorne hither againe, and heare continuing no short space, before they were putt to death, as is manifest in the case of S. Amphibalus, not martyred vntill almost a yeare after S. Alban, who was kept in prison 6. moneths before his Martyrdome, that now thousands were conuerted to Christ, and the cheife Municipall Cities themselues, where Idolatry so reigned, that a Christian was rare to be then founde in them as in Verolam, were now onely inhabited by Christians, *fidem Christi tota ciuitas deuote suscepit*, and not a Pagan to be seene, and this by the omnipotent working of God. And the Idolatrous Iudge or Prince himselfe, that ruled heare vnder the Pagan Romans, and persecuted by their Power euen to the vtermost bounds of Britaine, was madd *amens effectus*, that he was vnable to Rule, and gouerne any longer, but needed to be ruled and gouerned himselfe by others. And yet as is manifest before, by his Persecutions in all places of Britaine, in such powerfull and tumultuous manner, with greate troopes, and military companies of his persecuting vassals, and Instruments, which none but a Roman Lieutenant, or king heare then could raise and commande. This Iudge, king and Roman Lieutenant, as the Scottish Historians with others call him, was king Asclepiodotus, thus greenuously eyther of malice or for feare of the Romans then persecuting, & for so doing hated of God and man.

2. There-

2. Therefore King Coel hauing now such warrant and way to aduance his true Title to the Crowne of his kingdome, and help to free the afflicted Christians thereof, from the miseries of their so long and grieuous Persecution (as it seemeth most probable) at this time, and vpon these occasions he tooke armes against Asclepiodotus reputed king in this Persecution, slew him, and was crowned King, as our auncient Historians deliuer vnto vs, *In tanta autem Persecutione, insurrexit Coelus Dux Caercolun, id est Colcestria in Asclepiodotum, qui eum interfecit, & Regni diademate potitus.* Harding also plainly saith, that Coel tooke Armes against Asclepiodotus, by reason of this greate Persecution.

For which Duke Coyle againe him rose full hote,

Yet he excuseth Asclepiodotus, for being any mouer of that Persecution, but suffering the Tyrant Maximian so cruelly to prosecute it, and not resisting him therein, which he rather imputeth to want of Power, then will, and desire in him, when he saith.

*Who for greate feare suffered all this payne
(Of Christians)*

*And durst nothing againe this Tyrant steare,
But him withdrew to hyde him, was full fayne.*

Where he doth rather insinuate that Asclepiodotus was in Iudgmēt a friend, rather then Persecutour of Christians, and himselfe in some sort persecuted by the Romā Pagās, in that respect which seemeth expressed, in that this Authour sayeth of him, that he was enforced to hide himselfe, from the Pagan Roman Persecutours. Whereof some may take the reason to haue bene, because he was not so foreward in persecuting Christians heare, as was expected or desired of the Roman Pagan Persecutours: and we finde diuers Antiquities testifying, that before, there was not any persecution heare against Christians, but their Religion was in peace & quiet, publickly professed, & this Asclepiodotus to redeeme and preserue such Britans libertie in that and all other priuiledges, warred against Alectus the Pagan Roman Gouvernour, and in signe of his detestation of their Idolatrous profession besett and assaulted him, and his Confederats when they were doing their greatest and most solemne Sacrifices to their Gods. And preuayling against him by common acclamation of the people, then Christians, to take vpon him the Diademe, was created king: *clamante populo, vt diadema caperet, Rex creatur.* And this with consent of all the Nobilitie, then also Christians, *omnibus Ducibus Britannie.* And thus generally and solemly crowned king by our Christian Britans, did in the time of his Reigne rule in Iustice, and equitie, suppressing crueltie and doers of Iniury, as our same Christian Antiquaries deliuer, *Tractauit Patriam recta iustitia & pace decem annis: raptorumque sauitiam, atque latronum mucrones coercuit.* And was most iust by the space of 10. yeares, *Rex creatur & per decem annos iustissimus fuit.* Which Christians neyther would, nor in conscience could haue written of him, if he had bene allwayes knowne vnto them to haue bene a Persecutour, and Worker of such vniustice, as is practised in vniust Persecutions.

3. But I haue made memory before, that Asclepiodotus was king heare a farre longer time, then ten yeares, and by some three timesten, 30. yeares, and these Authours themselves with others acknowledge that in the meane time *interea*, and in his dayes, *in diebus ipsius*, this greate Persecution of Christians was raised heare: *oritur ingens illa Christianorum Persecutio.* And it is

Pontic. Vir. Brit.
Hist. l. 5. Galfrid.
Monum. Hist.
Reg. Brit. l. 5. c. 5.
& 6. Manusc.
Gallic. antiq. c.
28. an. 286. Boet.
lib. 6. Harding.
Chronic. c. 58. f.
47.

Galfr. Mon. hist.
Reg Brit. l. 5. c. 4.
Pōt. Vir. l. 5. Hist.
Matth. Westm.
An. 294.

Galfr. Mon. Vir.
& Matth. West.
supr.

euident before, that howsoever Asclepiodotus in some part of his Reigne heare behaved, and carryed himselfe well, and iustely to the Christian Subjects of Britaine, yet it is vndeniably euident by that I haue written of him before, being by diuers witnesses, both the persecuting king, Lieutenant and Iudge in that cruell Persecution, that howsoever he was in internall iudgment affected, being externally a condemned Persecutour both by God and man, king Coel might iustly pursue his right to Britaine, with hope thereby in better manner to redeeme the afflictions of his Country Christians, being more potent and able, and likely more willing then Asclepiodotus was, not so forward in anie iudgments as he should haue bene in defending Innocents, if he had not bene an Actuall Persecutour, which Harding himselfe thus in these plaine Termes expresseth.

Harding Chron.
c. 58. f. 47.

*This Persecution, as some Chroniclers saie,
The tenne yere was of Asclepiodote,
For which Duke Coile againe him rose full hote,
The Duke Cair Colun that hight Coylus,
Which Citee now this day Colchester hight,
Then Crowned was that slew Asclepiodotus,
For cause he came not forth with all his might
The Tyranute fell to againstande, as he hight,
Wherefore Britains were all full glad and faine,
Of King Coilus that succoured all their pain.*

Galfrid. Mon.
Hist. Reg. Brit. c.
6. Manusc. antiq. in Vit. S. Helenæ. Capgr. in eadem. Pontic. Virun. Hist. l. 5. Galfr. Mon. sup. c. 6. Matth. Westm. an. 302. Galfrid. Mon. Hist. Reg. Briton. l. 5. cap. 6. Vir. lib. 5. Man. Gallic. Antiq. c. 28. An. 286. Harding. Chron. Marian. Scot. ætat. 6. l. 2. in Dioclesiano. Matth. Westm. an. 302. Manusc. Gallic. Antiq. c. 28. Old. Engl. Hist. f. 38. Hect. Boeth. l. 6. Hollinsh. Hist. of Engl. l. 4. c. 27. Stowe & Howes Hist. Titul. Romans in Coil. Galfr. Mon. lib. 5. c. 6. Hist. Reg. Brit.

4. And howsoever Asclepiodotus concurred with the Roman Persecutours, and pleased them in vexing, and tormenting Christians heare in Britaine: yet otherwise he was very vnpleasing to them, *per omnia Romanam potestatem turbauerat*: He troubled the Roman Power in all things, and therefore they were glad of his death. *Ponticus Virunnius*, himselfe a Roman faith, they did esteeme him their greate enemy, and as for such an one reioyced of his death: *Romani gauisi sunt tanto hoste interfecto*. And this Ioy was not onely of particular Roman Persecutours, but of the whole Senate which ruled cheifely in matters of Estate, *Cumque id Senatui nuntiatum est, gauisi sunt propter Regis mortem, quia per omnia Romanam potestatem turbauerat*. Therefore when our Antiquities assure vs, that Coel obtinuit Regnum, obtayned the kingdome, *Regni diademate se insigniuit*: And *Regni diademate potitus*, was Crowned, and as an old French Manuscript speaketh, reigned ouer Britaine, *regna sur Bretaigne*, and was thus enabled, and made powerable to redresse what he found offense, and wicked, being absolute King, and ioyfully so receaued of the Britans, as our Historian said before.

*Wherefore Britains were all full glad and faine,
Of King Coilus that succoured all their pain:*

And he himselfe taking exceptiō to Asclepiodotus, next to his charging him with vsurping the Crowne, for being too barkward in resisting the Roman persecutors, would not now fall into the like error with him, but as is proued already, *succoured all their paine*, & vterly ceased the Persecutiō against the Christiās of Britaine, which were thus Ioyfull of his Coronatiō, & thereby releued & redeemed the frō their afflictions all his time. Which both by our owne & forreine Historiās, Catholikes & Protestants continued to the end of this third hūndred of yeares, the Romas hauing no power heare either to persecute Christiās, or to any other purpose. But as our British & other Histories testifie, wholly lost their gouernmēt heare, vntill after the death of king Coel, or the cōming of Cōstā-

tius,

tius, his sonne in Law hither the second time, very litle before king Coel his death, *Recolentes damnum quod de amisso regno habuerant*. Our Scottish Historians say, that king Coel vtterly destroyed both the Romans, and all the Britans also, which were their Fauourers, and set forth a seuered Edict, to search forth all Romans and Britans, which had followed them heere, and caused them to be punished and put to death, and so with most ioyfull and generall applause of the people, Nobles and others, that the crowne of Britaine was thus restored to the true Heyre of their Regall blood, was crowned king, and he established the kingdome in the Brittish gouernmēt againe, *Coel Victor factus, Asclepiodotum Romanum Legatum cum Romanis Praesidijs, & quibusdam Britanis Nobilibus Romanorum fautoribus interemit. Confectoque praelio, & Britonibus ceteris in fidem receptis, ut summa potestas ad regiam progeniem, cui impie fuerat adempta, aliquando rediret, populus omnis latis acclamationibus, Patribus auctoribus, ipsum Coelem regnare iubet. Ille Primoribus regni, ac populo quod regnum sibi detulissent, gratijs actis, ut regnum sibi stabiliret, atroci iubet Edicto, Romanos, & qui eorum sequebantur partes, quoscunque Britannici sanguinis viros perquiri, & inuentos varijs extinguere supplicijs*. So that now, so seuered a Lawe being made, and executed, both against the persecuting Romans, and all such Britans, as had ioyned with them against the Christian Inhabitants of this Nation, and all this done by the Authoritie of our king, and with the consent both of the Nobilitie, and people, *Primoribus regni, & populo*, we must needs end the persecution of Christians heere, with the beginning of king Coel his Reigne.

5. And it could not be singular in this point, if we should hold, that king Coel was actually a Christian, and not onely a friend to such: for first, all they, which affirme him to haue bene kinsman, or Heyre to our first Christian king S. Lucius, easily proue him a Christian, for such a man would not leade either child, or any kinsman which by him had that Title, to haue any other the Christian education. Secondly, by the time of his age, whether he was to king Lucius, so neare, or no, we must needs confesse, he liued most part of his life, when Christianitie florished in this kingdome, being an aged man, before Dioclesian his Persecutiō began. Thirdly, our Historians say, that his daughter S. Helen, which had her education by his direction, was instructed & taught in the Christian faith, *in fide Catholica instructa atque edocta*. A late writer thus speaketh of this with his older Author: *Helena was first instructed in the faith of Christ by Coel her father, as Petrus de Natalibus saith*. And yet if we encline to this opinion, we may easely answere them, that will obiekt, the publike & vniuersall restitution of Christian Religion, as building Churches, Monasteries, and such holy Foundations, was not in his time: For by the common opinion, his reigne was short, litle, or not aboue foure yeares. A great part whereof was spent, in extirpating the Persecutors, and the rest in preparation to resist a new Inuasion of the Romans, not reigning in quiet and securitie from these troubles and feares the space of two moneths by any Writers. And so after so great and terrible tempest of Persecution, it was a wonderfull comfort, and happines for the Brittish Christians, to enter into such a calme, and quiet, to liue in securitie, and rest, freed from their former miseries, vnder so renowned a king, which was all he could doe, or they expect in such times and circumstances.

Hector Boeth.
Scot. Hist. l. 6. f.
101.

Manuscript. antiq. in Vit. S. Helenæ Capgr. in ead. Harris. Hist. l. 4. c. 4. Petr. de Natal. l. 7. c. 73.

Matth. Westm. an. 302. Galfrid. Mon. l. 5. Hist. c. 6. Virun. l. 5. Harding. Chron. c. 60. f. 48.

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN HUTCHINGS
OF THE BOSTON BAR
IN TWO VOLUMES
VOL. I.
BOSTON: PUBLISHED BY
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The first settlement of the city of Boston was made by a company of Puritan emigrants from England, who arrived in the harbor of Massachusetts Bay in the autumn of 1630. They were led by John Winthrop, who gave to the colony the name of the City of the Puritans. The settlement was made on a small island in the harbor, and the first building erected was a church. The colony grew rapidly, and in 1634 it was incorporated as a city. In 1639 it was again incorporated, and in 1688 it was incorporated as a city of the Commonwealth of Massachusetts. The city has since that time continued to grow, and in 1825 it was the largest city in the United States.

The city of Boston is situated on a peninsula in the harbor of Massachusetts Bay. It is bounded by the harbor to the south and east, and by the city of Cambridge to the north. The city is divided into several wards, and each ward is governed by a selectmen. The city is also divided into several parishes, and each parish is governed by a church. The city is the seat of the Commonwealth of Massachusetts, and it is the largest city in the United States.

The city of Boston has a long and illustrious history. It was the first city in the United States to be founded by a company of Puritan emigrants from England. It was the first city in the United States to be incorporated as a city. It was the first city in the United States to be the seat of a Commonwealth. It was the first city in the United States to be the largest city in the United States.

THE
ECCLESIASTICALL
HISTORIE
OF GREAT
BRITAIN.

THE FOVRTH AGE.

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T H E
ECCLESIASTICALL
HISTORIE
O F G R E A T
BRITAINE.
THE FOVRTH AGE.

THE FIRST CHAPTER.

OF THE GREATE PEACE, AND QUIET THE
*Church of Britaine enioyed, during the whole life, and Reigne of
Constantius Emperor, and King heare in Britaine; and Con-
stantine his sonne by Sainct Helen was heare brought vp
in Christian Religion.*

I. **B**EING now to enter into the History of the fourth hundredth of yeares, we finde the estate of the world, and Church of Christ, as we left the in the last Age, S. Marcellinus Pope of Rome, cheife Ruler in the house of God on earth, the holy Cleargy and other Christians liuing in Persecution, and Dioclesian & Maximiniã the persecuting Emperors in all places, where they did or could ouerfway, afflicting them with most cruell miseries; in Britaine (lately redeemed from their bloody tyranny by King Coel, still reigning heare) we liued still in rest and quietnesse, free both from Persecution in Religion, and such other greeuances, as were ordinarily suffered vnder the Pagan Romans gouernment. But the Romans greedy of their owne honor, and thereby impatient of our Brittish ease, and peace (as our Histories deliuer vnto vs) began now to bethinke themselues of the losse they had of Britaine, which had forsaken them: *Romani recolentes damnum quod de amisso regno habuerant*, and falling into deliberation, whom they were best to send with their forces hither, to regaine it vnto them againe, concluded Constantius to be the fittest man, both for his long experience, and successe in Martiall affaires, being made a Cæsar before in the 292. yeare of Christ, when he forooke S. Helen, and tooke Theodora, and for the greate loue of the Britans vnto him after he married S. Helen, and his kindnesse vnto them, vntill by the compulsion of Maximinian he left that his holy true wife; which old loue and liking bet-

Galfrid. Mon. l. 5.
Hist. c. 6.

*Constantius fa-
ther of Constantine
the Greate his cõ-
ming into Bri-
taine and when.*

Berengol. Abbas
l. 3. c. 3. de Inuent.
& Laude S. Cru-
cis. Matth. West.
an. 302. Galfrid.
Mon. Hist. Brit. l.
5. c. 6. Pont. Vir.
Hist. l. 5. Hard.
Chron. c. 60. f.
48.

Matth. Westm.
sup. an. 302. Ma-
nuscr. Gallic. an-
tiq. c. 23. Marian.
Scot. atat. 6. l. an.
293. 295. 298. 303.
304. 305.

Baron. Annal.
An. 304. Spond.
ib.

Marian. Scot. at-
tat. 6. l. 2. an. 305.

*Constantius free
from all persecu-
tion of Christians
in Britaine.*

Galfr. Monum.
Hist. Reg. Brito.
l. 5. c. 6. Pont. Vi-
run. l. 5. Hist. Ma-
nusc. Gallic. sup.
Matth. Westm.
Ann. 302. Hard.
Chron. c. 60. 61.

*The first marriage
betweene Constan-
tius & S. Helen true
marriage by the
Roma Pagan lawe,
and the children
therein begotten
legitimate, that
with Theodora
adulterate.*

Ælius Lampri-
dius in Alexan-
dro Seuero.

Matth. Westm.
Galfr. Monum.
& alij supra. 1
Manuscript. Hi-
stor. Eccl. Win-
tonien. Caius Hi-
stor. Cantabr.
Accademiz p. 19.

weene them was now most like to be renewed and restored againe, Theodora (the breache and octasion of the discontinuance thereof) being now lately dead. And therefore they sent Constantius hither to procure the regaining of Britaine vnto their Empire, *Romani legauerunt Constantium qui Hispaniam aliasque terras quamplures ipsis subdiderat, ut Britanniam Romanam redderet dignitati.* Matthew of Westminster setteth downe this his second comming into Britaine to haue bene in the second yeare of this Age, *anno gratie* 302. An old French Manuscript also maketh it much about this time. Marianus Scotus keepeth him out of Britaine a litle longer, and all they which before haue proued, he was in forreine Countries vntill the end of the last Age, or after, make this yndoubted, and certaine; And seeing all agree he was sent hither by others of higher dignitie, he must needs come into Britaine in this voyadge, when he was a Cæsar, and before he was Emperor, which was in the yeare of Christ 304. Dioclesian and Maximinian then relinquishing the Empire, and leauing it to Constantius and Galerius. Marianus placeth it in the yeare following 305. And it is most manifest in this accompt, that Constantius could not make this his second Iorney into Britaine, vntill this Age was entered, and so was most free from our Persecution ended heare before this time. But so soone as he now came hither, Ambassadges of peace, without any hostile Act, were sent betweene our King Coel, and Constantius. And with greate loue and liking on both sides, this honorable peace was concluded, to wit, that King Coel should during his life quietly possesse, and enioy the kingdome of Britaine, onely paying vnto the Romans the auncient Tribute, and nothing els: *nihilque aliud præter solitum Tributum Romanæ dignitati solueret.* And that Constantius should take againe his wife S. Helen, daughter and Heire to King Coel, and by her right be king heare after the death of her Father king Coel. By which couenant and Article agreed vpon, and truely executed, as it was, the first marriage betweene Constantius and Helen was euen by Roman Pagan lawes themselues proued, and declared to be true and lawfull, and the children therein begotton legitimate, and the taking of Theodora liuing with her, and children by her to be adulterate, and vtterly vnallowable in any sence, euen by their owne Pagan Constitutions. For although those Pagan wicked Decrees did allowe to the Presidents of Prouinces which were vnmarried without penaltie to keepe Concubins, prophanly thinking (as some new protesting Christians haue done) that men vnmarried could not liue chaste, yet they neuer permitted it to married Prefects and Presidents, such as Constantius was, as their owne Historians witnesse: *ut Præsides Prouinciarum si uxores non haberent, acciperent singulas concubinas, quod sine his esse non possent.* By which Roman Heathnish lawe, Theodora was not onely the Concubine, and no wife of Constantius, but a Concubine prohibited in their owne proceedings, and her children in like case of reproach with her.

2. Therefore Constantius being against his will by the power of Maximinian before seperated from S. Helen, his true wife, and a Christian from that time euer in his affection, could not but be most ready and ioyfull to be so quietly and honorably reconciled vnto her againe. Which is sufficiently insinuated by our cited Antiquaries, testifying that Constantius in all things granted to king Coel his demands, requiring nothing of him for the Romans but their old Tribute, *Cuius petitionibus acquiescens Constantius, nihil præter solitum tributum ab ipso petebat.* Which, as our Antiquaries say, was 1006. pounds

onely

onely in money. One of our Historians saith of this matter in this manner:

Of which Coustance was glad of his entente

And here abode at prayer of the King.

Whereby he did sufficiently declare, the greate content and ioy he had of this reconciliation to his wife S. Helen, and her Father, his Father in law king Coilus, rather choosing & preferring during his life to make his abroad heare as a subiect, then now being chosen and designed Emperor to continue in any other Nation with that greatest temporall glorie, and commaund.

3. Thus he signified this so longe and much desired attonement, *Helenam Coeli Regis filiam in societatem Thori recepit*. Which worde, *recepit*, that Constantius did at this time receaue Helen againe, if we had no other Argument or authoritie vsed by diuers our auncient Antiquaries, pro- ueth, that this was the reconciliation, and not first marriage of these noble parsons, which is inuincibly proued already to haue bene aboue 30. yeares before. And vnpossible it is, that any of these Authors which speake of this vnion, should take it for their first Vnion in Marriage; for all of them acknowledge, that Constantius died soone after this reconciliation. The Monke of Westminster sayth within 3. yeares, by Marianus within 2. yeares. By Martinius Polonus the same yeare. The like haue others, by which accopt and Confession, Constantine should either be vnborne, or not aboue 2. yeares old at the most when he was king of Britaine, and Emperor also after his Fathers death: When it is proued before by all Antiquitie, and the best Historians which haue written of this matter, Greeke, Latine, Catholiks and Protestants, that he was aboue 30. yeares of age at this time: and his Mother S. Helen, whom Matthew of Westminster seemeth at this reconciliation to call, *Virginem valde Speciosam*, an exceeding beutifull virgin, and Harding, both good and young, had bene Constantius his wife 35. or 36. yeares before, and brought him diuers children, whereof Constantine the Greate now so old, as I haue remembred, was the youngest. shortly after this comming of Constantius, & this Attonement betweene him, and king Coel thus made, king Coel died, within fise weekes, saith Harding: a moneth and eight dayes saith Galfridus, *Emenso mense grauissima infirmitas occupauit Coel, ipsumque intra octo dies morte affecit*. Virunnius saith within one moneth, *Intra mensem emortuix Coelus*. So likewise hath the Monke of Westminster: *Coelus elapsomense vitam finiuit*. Harding writeth that Costantius was Emperor before he was king of Britaine:

But King Constance of Rome was hie Cheifstain

By the Senate first made the Emperour

And after King of Britain and Gouvernour.

4. And all Historians agree that he was Emperour next and immediately to Dioclesian & Maximinian, who as Baronius, Spondanus and others proue, gaue ouer the Empyre in the 304. yeare of Christ, Marianus saith in the 305. yeare, when by common accompt before Constantius was come into Britaine, and continued heare, and not enjoying the Empire aboue 2. yeares, if he had then bene first marryed to S. Helen, and Constantine had bene their first, or onely sonne or child, he could not haue bene aboue one yeare old at his Fathers death to be both king of Britaine and Emperour. When it is certaine out of Eusebius and others before, that Constantine was aboue thirty yeares old, and had bene generall of an Army before his Fathers death, which the same Author further confirmeth, when comparing Costantine the Greate with Alexander the Greate saying that Alexander liued but 32. yeares, and

Harding supr. c. 60.

Matth. Westm. an. 302. 305. Marian. Scot. Ann. 305. 306.

Hard. Chron. c. 6. Galfrid. Monum. Hist. Reg. Brit. l. 5. c. 6. Pöt. Virun. Hist. l. 5. Harding Chron. c. 61.

Euseb. l. 1. de Vita Constantini c.

3.4.

Constantius finding the Christian Britans free and quiet at the death of King Coel, so preserved them.

Sozomen. Hist. Ecclesiast. l. 1. c. 6

Euseb. l. 1. de Vita Constantini c. 11.

Euseb. Hist. Eccl. l. 8. c. 14.

Idem Eusebius apud Baron. & Spondan. Ann. 304.

Sozomen. l. 1. c. 6.

reigned little more then the third part of that tyme; Constantine was as old as Alexander was at his death, when he began to reigne; doubled Alexanders tyme of life, & reigned thrise as longe, *At noster hic Imperator, eo aetatis tempore regnum obtinuit, quo ille Macedo cessit à vita: illius autem vitæ spatium, temporis propagatione duplicavit: regniue longitudinem triplo reddidit diuturniorem.* Therefore Alexander liuing 32. yeares compleate, *compleuit duos & triginta annos:* Constantine must needs be so old at his Fathers death, when he began to reigne, and so his Father and mother Constantius and Helen married together a longer tyme.

5. But King Coel hauing freed the Christians of Britaine from Persecution, and now dying, left them thus quiett, and secuer from those vexations to Constantius. Who during his life continued and maintayned them in the same or rather in better condition, as I haue sufficiently remembred before not onely in giuing them tolleration and freedome from trouble and molestation, as Sozomen with others witnesse: *Constantius Constantini pater permisit Christianis potestatem libere suam religionem excolendi,* And was not against the lawe for Christians in Britaine to professe their Religion in his tyme, *Britannis non contra leges visum esse, Christianam religionem dum adhuc vitæ supeditabat Constantio profiteri:* But he preferred the most constant Christians to the highest offices, and greatest trust: *stipatores suos, & ipsius regni custodes constituit.* He himself confessed the true God, abolished Idolatrie, *Repudiata penitus impiorum in varijs dys colendis superstitione, Deum omnium moderatorem vltro agnouit.* And so consecrated his whole family to God, that his Court was as a Church, wherein were both Cleargie men and godly Christians truely seruing God, *Omni suam familiam vni Regi Deo consecrauit: adeo vt multitudo quæ intra regiam ipsam coiuerat, nihil ab Ecclesiæ forma distare videretur: in qua inerant Dei Ministri, qui continuos cultus pro Imperatore etiam tum obierunt, cum piorum hominum genus & verè Deo inservientium, alibi apud Gentilium multitudinem ne nominari quidem absque periculo poterat.* This blessing and benefite he brought into Britaine and to our Christians heare, and publickly maintained it euen in those tymes, as this auntient Author is witnesse, when the name of Christians in other places was so odious that without danger it could not be spoken off. Which he further confirmeth in an other place, where speaking in the name of Christians he saith, that among the Emperors of that tyme, onely Constantius did neither in any sort persecute Christians, or participated with them which did, but kept all them which were vnder him without hurt and secure from all trouble, neyther pulled downe Churches, or did any other thing against them, *Constantius solus ex nostri temporis Imperatoribus nec belli aduersum nos præsumpti vllò modo particeps fuit, sed quos sub se habuit pios, indemnes, & ab omni calumnia securos seruauit, & neque domos Ecclesiarum demolitus, nec aliud quippiam contra nos operatus.* And els where he teacheth againe, that the parts of the west Empire did generatly receaue quietnes from Persecution when Constantius reigned. which allthough Baronius and Spondanus doe not so well allowe vpon Eusebius his words, in all places of the west, because as they alleidge, Constantius neither presently would, nor could be against the Edicts of the Emperors still lyuing, when he himself remained in Britaine in the end of the world, and Italy was then full of warrs. But Eusebius writeth not this singularly, but Sozomen and others testifie as much: that when the Churches of God were persecuted in all other parts of the world, onely Constantius graunted libertie of Conscience to the Christians vnder him, *Cum Ecclesiæ in*

alijs orbis partibus persecutionum fluctibus iactarentur solus Constantius Constantini pater permisit Christianis potestatem liberè suam religionem excolendi: And againe generally of all Christian Churches in the part of his Empyre, Ecclesie quæ erant in eâ Imperij parte quæ Constantino parebat, in summa letitia vitam egerunt. And were not onely quiet vnder him, but thus liued in greate Ioy, and did encrease being honored and rewarded by him: creueruntque in dies magis magisque tam beneuoli, tamque pacis & concordie studiosi beneficijs ornata.

6. And relating his experiment to proue constant Christians before remēbred, and how he admitted such for his nearest friends, and Counsaillers, in amicorum atque adeo Consiliariorum numero habere decreuit. He gathereth from hence that the Gaules, Britans and others vnder him were by him exempted from the penall Lawes of the persecutors, he taking them away, and making them frustrate in his Dominions, *Hinc capere coniecturam licet, neque Gallis, neque Britannis, neque alijs, qui circiter montes Pyrenæos ad Oceanum Occidentalem vsque incolunt contra leges visum esse Christianam Religionem, dum adhuc vita supeditabat Constantio, profiteri.* And the obiections which Baronius maketh, doe rather proue then improue the quietnes of Christians in this Nation, when Constantius was heare. For first the vnquietnes of Italy rather helped, then hindered our peace, our Persecution proceeding from thence, now not able to persecute vs, nor take reuendge of Constantius for protecting vs. And his being in Britaine, he being so friendly allwayes to Christians as Baronius often confesseth, must much more procure ease and freedome to our Christians, where there was noe man of power to contradict or resist it, Constantius being both King and Emperour heare, and the kingdome of Britaine a Christian kingdome: Therefore howsoeuer his reasons make doubt of some other places, whose state and condition was not like vnto ours, of Britaine they doe not moue any question of the quiet thereof in cause of Religion, but establish and confirme it. And therefore our owne best allowed and auntient Historians S. Bede, Galfridus, Henry of Huntington, an old French Manuscript, Virūnius, Harding, & others setle Constantius heare in Britaine after all our Persecution ended, & nothing but all fauour to Chrstians heare in his time, and not onely a tolleration graunted, but publicke profession of Christianitie generally allowed, & by Regall and Imperiall warrant of Constantius vsed, & exercised, as shall immediatly more plainly appeare in the next Chapter.

7. And if we had rather harken to forreine writers in or heare that time, we haue sufficient warrant, not onely that he recalled himself from the worship of the Pagan gods, as diuers are witnesses: *Constantius se à Deorum Gentilium Veneratione auocauerat,* But as Eusebius and others testifie of him, he gaue free power and licence to all vnder him to exercise Christian Religion without any molestation: *illis qui ab ipso regebantur, liberam veram in Deum religionis sine molestia excolenda permisit potestatem.* And this as he writeth, when the greatest Persecution was in other places. And had care to instruct his sonne Constantine the Greate, which he left his Heyre, in the same faith as we may easely conclude, from the words of Constantine himselfe registred by Theodoret: *huius Dei adiutus ope, orsus ab vltimis Oceani finibus vniversum orbem terrarum firma salutis spe erexi,* that euē from the ends of the Ocean (meaning Britaine) he was assisted by God. And Sozomen saith, it is evidently knowne ynto all men that greate Constantine was first instructed in the Christian faith amōg the Britans, *Apud Britannos liquido constat inter omnes Constantinum primum religione Christiana imbutum.* And the Cronicle of Abington neare Oxford testi-

Bed. l. i. Hist. c. 8.
Galf. Mon. Hist.
Reg. Brit. l. 5. c. 5.
6. Manusc. Galli.
antiq. c. 28. 29.
Virun. l. 5. Hist.
Harding Chron.
cap. 57. 58. 59. 60.
Henricus Hun-
ting. Hist. l. i.
Socrates Eccles.
Hist. l. i. c. i.
Euf. l. i. Vit. Cō-
stantini c. 9.
Theodoret. Hist.
Eccl. l. i. c. 24.

Constantine the
greate first instru-
cted in Christian
Religion in Bri-
taine.

Sozom. Eccles.
Hist. l. i. c. 5.
Chronicon Mo-
nast. Abingdo-
nien. apud Nich.
Harpesfeld. Hist.
Eccl. 10. sæcul. p.
203. c. 9.


Gild. l. de conq.
Brit. c. 8.

Stowe & Howes
Hist. tit. Romas
in Constantius,
& Constantine.

fieth he was brought vp in that old Abbey, which we must needs ascribe to his parents Constantius and Helena. And we find not any other but Constantius, except we will apply it to King Coel, and then it was receaued and approved by him, who heare in Britaine caused the persecutors to be putt to death, and the Persecution therevpon ceased, as S. Gildas writeth: *emacercentibus nece suorum Authorum nefarijs Decretis*. For this must needs be applied to Persecutors in Britaine, and not to the Tyrants Dioclesian, and Maximian, the Persecution heare ended longe before their death, as is proued before, and neither of them nor any other Emperor, but Constantius hauing power or commaund heare at this time. And herevpon our Protestant Historians themselues thus testify of him, *Constantius abolished the superstition of the Gentils in his Dominions. So that after ward Britaine felt no persecutions. Constantius renounced the Idolatrie of the Gentils.*

THE II. CHAPTER.

OF THE FINDING THE HOLY CROSSE by S. Helen in Constantius his time. His Christian life and death, and crowning his sonne Constantine Emperour heare in Britaine.

1.  Haue shewed before out of S. Gildas and others, as well that the Persecution, called Dioclesians, did not continue ten yeares in this kingdome; in one place he termeth it, *Persecutionem Dioclesiani Tyranni nouennem*: the nine yeares Persecution of Dioclesian the Tyrant; and in the next Chapter not wholly ten yeares longe, *bilustro turbinis necdum expleto*: As also that it wholly ended in the time of King Coel, those Persecutours then hauing no power or Authoritie heare, and so together with their other ouerruling and commanding Decrees, the bloody Edicts of persecuting Christians heare were vtterly extinct, and made inualidate; and as is euident before neuer being renewed, but altogether omitted by Constantius, this greate friend of Christians: such of this Nation were fully and vndoubtedly thereby restored to their auncient liberties, Priuiledges, and Immunities in matters of Religion, if Constantius and Helen our Emperour and Empresse, king and Queene had then giuen no further and expresse approbation vnto them: Which we may not reasonably call into question, when we remember their absolute and independing regall right and possession without contradiction, they had in this kingdome, the naturall loue and affection they bore vnto it, and that to them, with their Religious care and desire they had to defend and aduance Christian Religion, euen in times, and places when, and where they were not so enabled, nor drawne therto with so many and strong bands of dutie, and affection. We haue heard before, that other Churches vnder his Empire were endowed by his benefits and munificence, thereby they lyued in greate Ioy, and encreased; the choyfest Christians were his dearest Friends and made his Councellors; His whole Court was like a Church. And except we should with very much boldnes deny the testimony of S. Eusebius then Pope, affirming that
the

Gildas l. de excid.
& coquest. Brit.
c. 7. 8.

the holy Crosse was found in the time of his Papacy, and he instituted the Feast of the Invention thereof, Gratian and Martinus saying the like, S. Damasus or Learned Anastasius, S. Marianus, Florentius Wigorn: Regino, and diuers others which playnely write, that the holy Crosse was found in their dayes: *sub huius tempore inuenta est crux Domini sub Constantio patre Constantini Magni, ut in gestis Romanorum Pontificalibus habetur, ita sub huius tempore inuenta est crux Domini* 5. Nonis Maij, we must not neglect this opinion.

2. And this is not to deny, or question that publike, and famous (in Histories) Solemnitie about the holy Crosse, in the dayes of Constantine the greate, better allowing such Christian Assemblies & Festiuities in so honorable manner, then the times yet permitted, but to reconcile so many worthie Authours, giue Constantius and S. Helen their due in their professing their loue of Christian Religion, before Constantine either reigned, or was borne; and some of these Authours, which I haue Cited, as namely Marianus Scotus, setteth downe both these Acts of deuotious as before, and the other in the dayes of Constantine, after the death of Constantius, citing diuers Authours for these distinct and diuers Actions of Religion. And it is but a weake obiection, derogatorie to the honour of S. Helen, and this Nation which a late writer maketh when he saith; *teste Eusebio libro 3. cap. 46. constat Helenam post Constantinum Christianam Religionem amplexatam esse. Si igitur hoc tempore Eusebij Papæ Constantinus necdum Christianus fuerit, quomodo Helena Deorū adhuc cultrix inueniendæ crucis Christi adeo studiosa fuisse potuit? as Eusebius witnesseth in the 46. Chapter of his third booke* (he meaneth of the life of Constantine) *it is euident, that Helen embraced Christian Religion after Constantine. Therefore if in the time of Pope Eusebius, Constantine was not a Christian, how could Helena a worshipper of the Pagan Gods be so carefull to finde the crosse of Christ.* But Eusebius although a sufficient and greater prayser of Constantine, more then of his Mother (in all Histories a wonderfull holy Saint) speaketh there of deuotion, pietate, & not first instruction in Religion; which as I haue shewed before, he receaued from her, and his Father Constantius in or before Pope Eusebius time, and S. Helen was euen from her youth (as I haue proued frō Antiquities) instructed in Christian Religion. And if these so many and learned Antiquaries should be deceaued in this particular Religious Act of Constantius or Helena, or them both: Yet they yeeld vs so many Authorities and so able to be of opinion, that Constantius, and S. Helen both were able to giue, and actually gaue their greatest regall both allowance and help for the publike exercise & aduancement of Christian Religion to Britaine, where no impediment or hinderance can be pretended they being absolute commaunders heare.

3. And diuers euen of this Nation haue before deliuered, that this our now king and Emperour did particularly place S. Taurinus Archbishop in Yorke, wherein although they be mistaken (if they vnderstand S. Taurinus Bishop of Eureux consecrated by S. Clement Pope, neither the time nor place allowing) yet we cannot safely say, but he might, or did place some other of that name there, and if both this should faile, yet so many more Authorities concur, that Constantius gaue consent and assistance to the publicke restitution of Religion heare in his time. For this, we haue the warrant of our most auncient and approued Antiquaries S. Gildas, and S. Bede, and after them Matthew of Westminster with others. S. Gildas writeth, *that before the Persecution had bene heare ten yeares, the wicked Decrees against Christians were annulled and frustrate, and all the seruants of Christ, as after a longe winter night with*

Euseb. Epist. 3. ad
Episcopus Tuscul. & Campaniæ
Tom. 1. Concil.
Gratian. can.
Crucis dist. 3. de
conf. Martin.
Polon. supputat.
col. 67. in Euseb.
Papa. Marian.
Scot. l. 2. ætat. 6.
in Constantio.
Florent. Wigor.
Chron. in Galer.
Regino Chron.
an. 243.

*S. Helen found the
holy Crosse in the
time of Constantius,
before the reigne
of Constantine her
sonne.*

Marian. Scot. æ-
tat. 6. an. 325.
col. 300.

Obiection.

Seuer. Binius
Annot. in Epist. 3
Eusebij Papæ
Tom. 1. Concil.

Answer.

*Constantius a
friend and restorer
of Christian Reli-
gion in Britaine
and other places
also.*

Bed. Hist. Eccl.
lib. 1. c. 8.

Matth. Westm.
An. 313.

Manuscr. Antiq.
Eccl. Winton.
Marian. Scot.
an. 306. Martin.
Pol. An. 307. Ma-
nuscr. Ant. Gall.
ann. 306. Matth.
West. ann. 305.
307. Baron. &
Spondan. an. 306
Gordan. an. 306.
Iacob. Grynæus
annot. in c. 15. l. 1.
Euseb. de Vit.
Constantini An-
no. 308. Henric.
Hunt. l. 1. Hist. in
Diocletian. &
Constantio.
Regino Chron.
l. 1. in Constant.
an. 253.
Stowe & Howes
sup. Hist. in Con-
stantius.

ioyfull eyes receaue the cleare light of the heavenly ayre, they renew their Churches which were throwne downe to the ground, they found, build and perfect others in honor of their holy Martyrs, and as it were set forth euery where their victorious en- seignes, celebrate festiuall dayes, offer sacrifice with a pure heart and mouth, all of them reioyce as children cherished in the lapp of their mother the Church: *bilastro supradicti turbinis necdum ad integrum expleto, emarcescentibusque nece suorum. Au- thorum nefarijs decretis latis luminibus omnes Christi Tyrones quasi post byemalem ac prolixam noctem, tcmperiem, lucemque serenam aura cœlestis excipiunt, renouant Ecclesias ad solum vsque destructas, Basilicas Sanctorum Martyrum fundant, con- struunt, perficiunt ac velut victricia signa passim propalunt, dies festos celebrant, sacra mundo corde, oreque conficiunt, omnes exultant filij gremio ac si matris Ecclesia conforti.* S. Bede saith, that so soone as the tempest of Persecution ceased, the Christians which had hidden themselves in woods, Desarts and secret Dens presently came forth and shewed themselves in publick, doing those publick works of Christian Religion, which S. Gildas before remembred, *Vbi turbo persecutionis quieuit, progressi in publicum fideles Christi, qui se tempore discriminis siluis ac desertis, abditisue speluncis occultauerant, renouant Ecclesias ad solum vsque destructas, Basilicas Martyrum fundant,* And the rest as S. Gildas before, and writeth plainly, that this was done in the time of Constantius, and that he died heare, while these things were thus in Acting, *His Temporibus Constans, qui viuente Dioclesiano Galliam Hispaniamque regebat, vir summa mansue- tudinis & ciuilitatis in Britannia mortem obiit.* The Monke of Westminster hath the same words with S. Bede of this publike profession of Christian Religion heare, presently vpon the ending of the Persecution, during ten yeares, *elapsis decem annis.* And addeth that then the Church of S. Alban was builded to his honor within ten yeares of his Martyrdome, *decem annis post passionem eius elapsis,* and yet *temporum Christianorum serenitate* in the quiet of Christian times heare, which by that is sayd before, must needs be in the dayes of Constantius.

4. Likewise we find in the Antiquities of the old Church of Winchester, that being destroyed with the rest in this late Persecution, it was perfectly reedified in the yeare of Christ 309. and so either was in building, or warran- ted to be builded in the dayes of Constantius, then or so lately before by all accompts lyuing and reigning heare, that it could not be done without his warrant, or allowance. The like we say of the Churches of S. Iulius, and S. Aaron, and other Martyrs of that time, and all both Cathedrall Churches, and others destroyed heare by Maximian that most cruell horrible faced man, as Henry of Huntington calleth him: *Maximinianus vir crudelissimus & vultu horrendus,* after whose leauing the Empire, Christians were quiet heare, as he saith, and restored to their former liberties. And as Regino writeth, not onely in Britaine, but generally where he ruled, both Bishops were restored to their priuate Sees, and many other things graunted for the profit of Christian Reli- gion: *Constantij Temporibus pace Ecclesijs reddita, Episcopi priuatis sedibus resti- tuuntur, & alia plura Christiane Religioni profutura.* And particularly saith, that the Monastery of Treuers was begun in his time. Then much more in Britaine, where he was both absolute Emperour and king to commande, and no man daring to resist him. To this our Protestant Antiquaries haue giuen sufficient allowance, when they graunted vnto vs, that Constantius abolished the superstition of the Gentils in his Dominions, especially in Britaine, where he now liued king and Emperor, and so in abolishing the Pagans Rites, and ob-

seruances

feruances for dislike of them, and loue to Christian Religion, must needs for his short time be an extraordinary Aduancer thereof. But when he had thus happily begun this holy worke in reparing the ruines of the Church of Christ in this kingdome, and before he could bring it to due, and his desired perfection, he fell sick at the Citie of Yorke, where soone after he deceased. Yet in this short time of his sicknes, his greatest care was to leaue and commit this his charge both concerning his Empire, and this kingdome to his eldest sonne Constantine now liuing, sonne of S. Helen, who as he hoped for many reasons, would be most ready and willing to maintaine and defend true Religion, and with Iustice gouerne his subiects.

5. And to this happy choise, as both Zonaras and Pomponius Latus doe plainly testifie before, and Eusebius and others sufficiently insinuate, he was admonished and iustructed by Gods direction, and an Ange, llas is before related. Which is confirmed by the effect and euent it selfe, not onely of the generall establishing of Christian Religion in the world by Constantine in the time of his Empire, but his extraordinary and Miraculous preservation before he came vnto it, and at this very time of his Fathers sicknes strangely escaping the Tyrants hands in Italy, and comming safely to his sick Father Constantius at Yorke in our Britaine, by the greate prouidence of God, as Eusebius noteth, who had often preserved him, to bringe him hither so longe and dangerous a Iourney at that very time, to succede his Father, *Deus omnia eius causa faciebat, prouide prospiciens, vt in tempore praesto esset ad Patri succedendum.* And this Authour immediately addeth: for presently when Constantine had escaped the stratagems of the deceits, he came with all speed to his Father and after a longe space of time which he had bene absent from him, presented him to his sight at that moment Constantius was ready to dye: but when contrary to all hope he saw his sonne, lepinge out of his bedd, he embraced him, saying, that he had now cast that out of his mynde, which onely troubled him at the point of death, which was the absence of his sonne: And therefore did earnestly pray and giue thanks for it to God: affirming that now he rather desired to dye then lyue, and setting himselfe in the midst of his children, and in his place lying vpon his kingly bedd, giuing ouer the Inheritance of his kingdome to his eldest sonne departed this life. Thus hath Eusebius then liuing, in that time. Our Protestant Historians citing other auncient writers not differing from Eusebius, thus translate and epitomate this History from them, Whilest Constantine remayned at Rome, in manner as he had bene a pledge with Galetius in his Fathers time, fledd from thence, and with all post haste returned to his Father into Britaine, killing or hewghing by the way, all such horses as were appointed to stand at Innes, readie for such as should ryde in post, least being pursued, he should haue bene ouertaken, and brought backe againe, by such as might be sent to pursue him. Constantius whilest he lay on his death-bedd, somewhat before he departed this life, hearing that his sonne Constantine was come, and escaped from the Emperours Dioclesian and Maximian, with whome he remained as a Pledge, he receaued him with all Ioy, and raising himselfe vpon his bedd, in presence of his other sonnes and Counsellors, with a greate number of other people, and strangers that were come to visit him, he sett the Crowne vpon his sonnes heade, and adorned him with other Imperiall Robes and garments, executing as it were himselfe the office of an Herald, and withall spake these words vnto his saide sonne, and to his Counsellors there about him: Now is my death to mee more wellcome, and my departure hence more pleasant: I haue heare a lardge Epitaph and Monument of buriall, to wit mine owne sonne, and one whome in earth I leaue to be Emperour in my place,

which

The death of Constantius in Britaine: & his great loue then of Christians and that Religion.

Zonaras Annal. Tom. 2. in Constantino. Pomp. Lat. Rom. Hist. comp. in Constantino Max. Euseb. l. 1. de Vit. Constantini c. 18. Iac. Grynæus annot. in eum locum.

Euseb. Vit. Cōst. l. 1. c. 14.

Cap. 15. supr.

Hollins. Hist. of Engl. l. 4. c. 28. 27. cit. Eutr. Sext. Aurel. Vict. Niceph. Tripart. Hist.

Constantius crowneth Constantine his sonne Emperour, and propheseth how he should aduance Christian Religion.

Euseb. Hist. Ec-
cles. l. 5. c. 14.

Euseb. supr. l. 8. c.
14.

Constantius bu-
ried as a Christiā
in Yorke with
greate and Empe-
riall honor.

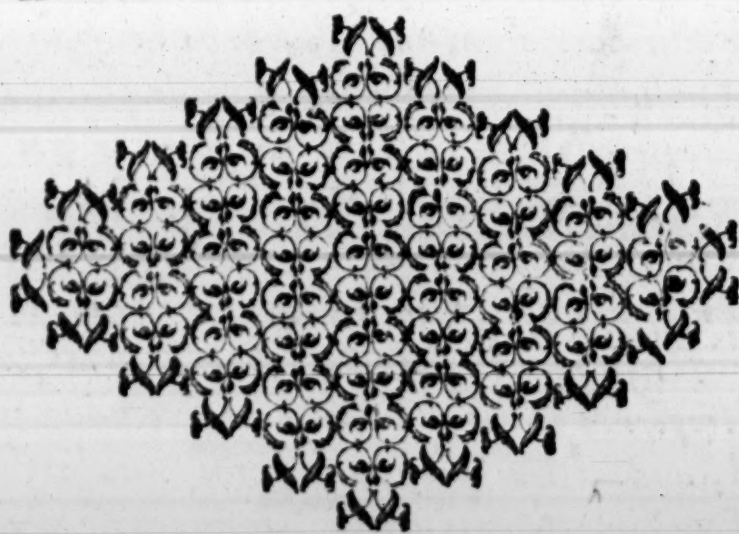
Euseb. l. 1. de Vi-
ta Constantini c.
16.

Euseb. supr.

Eusebius Hist.
Eccl. l. 8. c. 14.

which by Gods good help shall wype away the teares of the Christians, and reuenge the crueltie exercised by Tyrants. This I reckon to chaunce vnto me in steed of most felicity. Thus carefull was this holy Emperour euen at his death, to aduance the honour of Christ. Thus he did prophesying how his sonne after him should aduance Christian Religion, now by his Father declared Emperour, but as Eusebius writeth, longe before designed to that dignitie by God, king of all, *Augustus multo antea ab ipso Deo Rege omnium declaratus fuit.*

6. This renowned Emperour Constantius died by diuers in the 306. yeare of Christ, by others in the 307. & by some in the yeare 308. as is mentioned before, & by all at such time, that as I haue proued already, it must needs be he which amōg the Roman Emperours first gaue order and warrant for the restoring & reestablishing Christiā Religiō here in Britaine after the desolatiō thereof by Dioclesian & Maximian, & died happily & most blessedly: *felicem ac ter beatum vitæ finem consecutus.* And was so renowned, that euen by the Pagans he was accōpted a God: *ac primus apud eos in numerum deorū relatus.* And had all honour after his death giuen vnto him which belonged to an Emperour, *Cuncto post mortem Imperatori debito potitus est honore.* He was most honorably and Christian like buried, in the Citie of Yorke, Constantine his sonne the new Emperour present at his funerall, going before his corps with an infinite number of people and Souldiars, attending with all honour and pompe, some going before, others following with most sweete harmony of singing, *Constantinus paterna purpura indutus magna paternorum amicorum turba eum comitante, funeri præiit, patremque produxit: quinetiam populi infinita multitudine, militumque constipanti agmine partim antecedentium, partim subsequendum, genitorem sanctissimum cum omni splendore & maxima pompa extulit: faustis acclamationibus, suauis hymnorum concentu, omnes beatissimum illum celebrant.* This was the end which God shewed of this Emperours godly and Religious manners and life euidently to all people then liuing, as Eusebius witnesseth then also liuing: *hunc morum viteque pie & religiose ad virtutem institutæ exitum esse, in Imperatore Constantio, vniuerso generi mortalium qui nostra memoria vixerunt, Deus euidenter monstrauit.* And calleth him, as before, *sanctissimum: most holy:* which he a learned Christian Bishop could not giue to any but an holy professed Christian, in his knowledge or Iudgment: and therefore attributeth so much to Constantius in this kinde, that he calleth Constantine the Greate himselfe, (whome he so extolleth for his Christian Religion, & aduancement thereof) a follower of his Fathers pietie in such affaires: *paterna pietatis Imitator.*



THE III. CHAPTER.

OF THE CORONATION AND CHRISTIAN

beginning of Constantine the great Emperour, and the generall
restoring and profession of Christian Religion in all
places of Britaine then.

1.



ONSTANTIVS hauing thus honorably ended his dayes, & declared Constantine his eldest sonne successor in his Empire, his whole Army doth presently with mutuall consent & Ioy proclaim him King & Emperour. *Extēplō secundo & prospero applausu nouū Regem Imperatorem & Augustum ipsa prima voce cōtentius prādicant.* And all Nations subiect to his Fathers Empire were filled with incredible Ioy and vnspeakeable gladnes, that they had without intermission so worthe and renowned an Emperour, *Omnes gentes quæ ipsius obsequebantur Imperio, incredibili letitia efferuntur, & gaudio pene inexplicabili propterea complentur, quod illustri & præclaro Imperatore ne breuissimo quidem temporis momento caruissent.* Of the coming of this most noble Britan to the Empire, escaping and preserved from so many daungers, and difficulties before, so generally and ioyfully chosen and accepted, and prouing after ward so happy a Ruler, Eusebius saith that he was chosen by God himselfe, and that no mortall man could glory of this onely Emperour his aduancement, *Constantinum Principem & Imperatorem, Deus omnium Author, & totius mundi Gubernator, suo solum arbitrio delegit: eo consilio vt cum alij omnes Imperatores, hominum suffragijs, ad eum dignitatis gradum ascendere consueuerint, de hoc Imperatore solo ad honorem efferendo, nemo mortalis omnino gloriaretur.* For although he was generally & orderly chosen and accepted by men, yet as the same Authour writeth, he was Miracoulously preserved by God, and by his extraordinary protection brought safely from all danger to his Father heare in Britaine, old and ready to die, to be inuested in the Empire after him, *Constantinus cum ad summam prope senectutem prouectus, communi naturæ quod debebat, esset persoluturus, & iam migraturus è vita, Deus tunc rursus facinus quoddam admirabile eius causa edidit: qui ei mortem appetituro sua prouidentia curauit, vt filius eius natu Maximus Constantinus ad capeffendum Imperium præsto esset.* And so soone as he was Emperour, as the same Authour then lyuing, and well known vnto, and knowing Constantine testifieth, and so declared by the Armies, as the custome was, being chosen of God longe before to that end, insisted in his Fathers steps in fauouring and aduancing Christian Religion, *Huius (Constantij) filius Constantinus mox atque Imperator perfectissimus ac Augustus ab exercitibus; & multo antea ab ipso Deo Rege omnium declaratus fuit, paternæ erga nostram Religionem pietatis imitator esse capit.* So that in this part of the world, as Britaine and France, where Cōstantine succeeded his Father, and now reigned, there was no Persecution vsed against Christians, but all fauour and Indulgence towards them. And that assertion of diuers Historians both of this and other Nations, which affirmeth that the Persecution begun by Dioclesian and Maximinian, did continue after their forsaking the Empire, and vntill the seuenth yeare of the Reigne of Constan-

tine,

Euseb. lib. i. de Vit. Constantini c.15. Marian. Sco. in Constāt. Martin. Pol. in eod.

Constantine proclaymed Emperour in Britaine.

Euseb. lib. i. Vit. Const. c.16.

Chosen and designed thereto by God himselfe.

Euseb. supr. c.18.

Euseb. l. i. Vit. Const. c.12.

Euseb. Eccles. Hist. l. 8. c.14.

Britaine now quiet for Religion. And all holy places restored.

Euseb. in Chron. Floren. Wigorn. in Chron. Mar. Scot. atat. 6. l. 2. in Constāt.

Churches and Monasteries that were ruined, restored, and new builded.

Annal. Eccles.
Winton. God-
win Catalog.
of Bishop Win-
chester in initio.

Bed. Eccl. Hist. l.
i. c. 7. Mat. West.
An. 313.

tine, *vsque ad annum septimum Constantini*, is to be vnderstood of those parts, which vntill about that time were not vnder the Rule of Constantine, but to Galerius, Seuerus and Maxentius Persecutours, and so Florentius, Marianus and others expownd it. And it can haue no other construction to be true: for euident it is in Histories that not onely from the beginning of the Reigne of Constantine, but in his Fathers time, all Christians vnder their gouernment were free from Persecution: And so soone as Constantine had conquered Maxentius and was sole and absolute Emperour, all Christians in the world vnder him were deliuered from Persecution, and sett at libertie euen publickly to professe their Religion. And from his first entrance into the Empire and to be king of Britaine, the Christians heare in this Nation did not onely enioy freedome and Immunitie from all penalties, and Persecution against Christian Religion, but, as in the time of his Father, made, and freely had publike exercise and Profession thereof, as our old Churches reedified, new builded and erected, Bishops, Preists, and all Cleargie and Religious men restored to their former quiet, Reuenewes, honours and dignities.

2. Of this we haue diuers testimonies and examples in particular yet left vnto vs, as out of the old Annalls of Winchester, where we finde of that old Church builded in the time of king Lucius, and destroyed in the late Persecution, *the Church of Winchester builded in the time of King Lucius and hallowed and dedicated October 29. 189. By Faganus and Damianus Bishops, amongst the rest at this time of Dioclesian, went to wracke, the buildings thereof being ruined, and made euen with the ground, and the Monkes and all the officers belonging vnto it, either slaine, or enforced to fly for the present time, in the yeare 309. the Church a foresaid was againe reedified, and that with such wonderfull forwardnesse and zeale, as within one yeare and thirty dayes, both it and all the Edifices belonging vnto it, as chambers, and other buildings for the Monkes and officers, were quite finished in very seemely and conuenient manner. The 15. day of March following, it was againe hallowed and dedicated vnto the honor and memory of Amphibalus, that had suffered death for Christ in the late Persecution, by Constans Bishop of Winchester, at the request of Deodatus Abbot of this new erected Monastery.* It is euident by this Relation, and that is saide before, that this holy worke so publike and with freedome and zeale was quite finished in the time of Constantine his being heare before he went hence against Maxentius. And yet we see both Bishop, Abbot, Preists and Religious men publickly and honorably restored to their former condition. The Church with vnspeakable deuotion builded, and dedicated to that holy Saint and Martyr, which in the late Persecution was most hated by the enemies of Christ. So I say of the Church of S. Alban, *Ecclesia*, a Church, as S. Bede writeth, *mirandi operis, atque eius martyrio condigna extructa est*, a Church of wonderfull workemanship and worthie of his martyrdome, was builded so soone as the Christians were heare at quiet, *Redeunte temporum Christianorum serenitate*. Matthew of Westminster hath the same words, and explaneth this time of the quiet of Christians heare, when this Church was so sumptuously builded, to haue bene ten yeares after his Martyrdome, *decem scilicet annis post passionem eius elapsis*: the perfect finishing whereof he setteth downe to haue bene in the same yeare, in which Constantine went from hence towards Rome against Maxentius. Which was by him in the 6. yeare of Constantine, and before the generall ceasing of Persecution in other places. Constantine not being absolute and sole Emperour vntill his victory against Maxentius, nor the generall quiet then presently ensuing. Both S. Bede and the Monke of

Westminster

Westminster write, that in their fcederall times, often curing of infirmities and other miracles were wrought therein *in quo videlicet loco vsque ad hanc diem curatio infirmorum, & frequentium operatio virtutum celebrari non desunt.* The old Churches of S. Iulius, and S. Aaron martyred in the late Persecution, in the Citie of Caerlegion, deriue their auncient Foundation from this time. So doe many others founded in honor of severall Martyrs, then cruelly putt to death, for the name of Christ. So I affirme of all the Cathedrall Churches Archiepiscopall and Episcopall which I haue before remembred, with their Particular Sees and Cities founded in the time of King Lucius, and destroyed in the Persecution of the Tyrants Dioclesian and Maximinian, as also those that were not Episcopall, but subordinate and inferior ouerthrowne with that tempest of Persecution: for S. Gildas, S. Bed and others testifie without exception, that all they which were then pulled downe euen to the ground, were now reedified: *renouant Ecclesias ad solum vsque destructas.* Matthew of Westminster plainly writeth that besides the new Churches builded in honor of their late Martyrs of which S. Gildas and S. Bede also make this memory, *Basilicas Sanctorum Martyrum fundant, construunt, perficiunt:* The Christians heare at this time renewed & builded againe all the Churches dedicated to former Saints, which had bene so destroyed and throwne downe to the ground: *Sanctorum Ecclesias ad solum vsque destructas renouant.*

3. And when we are warranted both by Protestant and Catholike Antiquaries also, that from the beginning of Christianitie heare, we had many Abbots, Monkes, and Monasteries in euery Age, *tot tantaque Abbatum, Monachorum, Cœnobiæ vetusta nomina quæ quouis seculo extiterunt.* And that these Monasteries were all destroyed in Dioclesian his Persecution: we must needs assigne their restauration to this time, as I haue first exemplified before in the old Monastery of Winchester now reedified with so greatespeede and deuotion, the Abbot thereof being called Deodatus. To this I ioyn the Monastery of Abingdon, already spoken of, where this our greate king and Emperour Constantine, as the old Annalls thereof doe pleade, had his education, when he was young, wherein there where (as it testifieth further) aboue 500. Monkes liuing by the labour of their hands in the woods and Desarts adioyning, vpon sondayes & festiuall dayes comming to the Monastery, besides 60. which did continually abide in the same, seruing God there, *Quod Monachi supra quingentos illi fuerant adscripti, qui per syluas & loca deserta que in vicinia fuerant, manuum labore victitabant, ad Cœnobiū singulis Sabbatis & Dominicis conuenientes, præter sexaginta qui assidue in ipso Cœnobiō versabantur, & quid Constantinus ille Magnus Abingdoniæ educatus fuerit.* Therefore we cannot doubt, if we will accept this auncient Record for witnesse, but of all other Monasteries, this greate Emperour had an especiall care of restoring and endowing this his nursing place of education.

4. To this time we may assigne the reedifying of the noble Monastery, first builded by the Founder Ambrius or Ambry, after called Amsbury in Wiltshire, where at the comming of the Saxons hither there were 300. Religious men, *Cœnobiū trecentorum fratrum in monte Ambry, qui, ut fertur, fundator eius olim extiterat.* Whose foundation being olim, long before the time of the Saxons, argueth it was builded before the time of Dioclesian and Maximinian, by them destroyed, and now restored. So we may conclude of the Religious houses both of men and women in Kent and other places renowned heare at the Saxons first entrance, euen by our Protestant Historians thus

Bed. & Matthe.
supr.

Gild. l. de excid.
& conquest. Brit.
ca. 8. Bed. Eccles.
Hist. l. i. c. 8. Mat.
Westm. an. 313.

Matth. Parker.
Antiq. Brit. pa. 8.
Io. Goscel. Eccl.
Hist. Manuscrip.
de Archiep. Can.
tuar. prope Init.
Manuscr. Gallie.
Antiq. cap. 28.

Chron. Monast.
Abingdon. apud
Nich. Harpesf.
Eccl. Hist. sæcul.
10. c. 9.

Galf. Monum.
Hist. Brit. l. 8. c. 9.

Stowe & Howes
Hist. Tirul. Bri-
tans and Saxos.
in Vortiger.
Gul. Malmesb. l.
de Antiquit. cœ-
nob. Glaston.
Manuscr. Antiq.
Glaston. Ecclef.

deliivering from Antiquitie: Hengist slew the good Archbishop Voadine, and many other Preists and Religious parsons. All the Churches in Kent were polluted with blood the Nunnes with other Religious parsons were by force putt from their houses and goods. Thus we must conceaue of all other Religious houses, whether of men or women being very many in number, by that which is said before, all of them being now repayred and happily againe imployed to their first Institution and holy vse. Whether the old Religious house at Glastenbury is to be accompted in the nūber of those that were destroyed by Maximinian, and now builded againe by Constantius and Constantine, I dare not make so readie a resolution: likely it is the pouerty of the house builded of writen wands, the penitentiall and eremiticall life those Religious there ledd, their place of aboad being seperate in priuate Cells, and in a wildernesse, in which kinde of places other Christians as before hidd themselves in that Persecution, might both preserue them in that raging storme, and their manner of life considered now not require reparation. Which both William of Malmesbury in his written History of the Antiquitie of that holy place, and the old Manuscript Antiquities of Glastenbury seeme to consent vnto, when they absolutely deliuer, that from the time of King Lucius vntill the cōming of S. Patrick thither, not speaking of the least intermission or discontinuance, there continually remaned a Succession of 12. Eremites in that Iland, *Multi alij succedentes, semper tamen in numero duodenario per multa annorum curricula vsque ad aduentum sancti Patricij Hibernensium Apostoli in memorata Insula permanserunt.*

THE IV. CHAPTER.

OF CONSTANTINE HIS PROFESSION

of Christ, his miraculous victories against his Pagan Enemies,
restoring and establisshing Christian Religion, and exal-
ting the Professors thereof in all his Empire.

Constantine in
Britaine prepareth
Wars against the
Infidell persecu-
tor.

Euseb. l. i. de Vit.
Const. ca. 20. 21.
Socrat. Hist. Ec-
cles. l. i. c. i. Otto
Frigen. Chron. l.
4. c. i. Galfr. Mo-
num. Hist. Brit. l.
5. c. 7. Pont. Vir.
l. 5. Hist. Matth.
Westm. an. 312.
Henr. Hunting.
l. i. Hist. Hollinsh.
Hist. l. 4. c. 28.
Stowe & Howes
Hist. in Constā.
Harding Chron.
c. 62. f. 49.



1. **W**HEN Constantine had reigned but a short time in Britaine, and France, and such Westerne parts, as his Father before him possessed, Maxentius being proclaimed Emperour in Italy, Rome, and other places, and falling to Tyranny and vsurpation, putting many Innocents to death, and exiling many both Christians and others, diuers euen of the Nobilitie fledd into Britaine vnto Constantine for succour, and releife, complaining of the crueltie and vsurpation of Maxentius, humbly inciting and entreating Constantine, as vndoubted true Heyre to the Empire, euen of that part which Maxentius had intruded himself vnto, to take armes against him, and solely to enioy the Empire. And he was not onely thus sollicitated by the Christians and other persecuted resorting hither, but by the Romans, which still continued at Rome enduring the Tyranny of Maxentius, as some write in this manner:

*The Senators of Rome by letters well endite
Prayed him to come to Rome as Emperour
For to destroy Maxence and disinherite
Of Christen folke the cruell Tormentour*

Of Christen faith the cursed confoundoure
For of his birth they saide it set him foe
Maxence to stroy that was his Fathers foe.

Zonaras, Cedrenus, and other forreine Historians write the like in this matter.

2. Hearevpon Constantine to reuendge the Iniuries done to holy Christians, and vnspeakeable wronges to diuers others, euen the most Noble of the Romans, & the enorneous sins of this Tirant, for number not to be recomp- ted, and for their horrible and loathsome greuioussnes, to be suppressed with silence, assembled a greate Army both of Christian Britans, and of other Nations subiect vnto him (by Eutropius) & others with him in the fist, but by the more common opinion, the sixt yeare of his Empire; Hauing entred into these affaires, the better to procure the help & assistance of heauen, as Eusebius with other strangers confesse, before he had his Miraculous visions, presently to be remembred, he resolved to haue that true God whom his Father had deuoutely adored, to be onely worshipped and reuerenced. Wherefore by his prayers, he entreated his help, him he prayed, him he besecched, to declare himselfe vnto him, and assist him in this enterprise: *Deum quem Pater sancte adorauisset, solum obseruandum colendumque statuit. Quocirca huius opem precibus implorauit, hunc orauit, hunc obtestatus est, vt tum quoniam esset, ipsi vellent significare: tum rebus quas apud animum proposuisset, dexteram velut adiutricem porrigere.* Otto Frigenis and others also strangers say, that Constantine at this time was a Religious Empe- rour and fauourer of Christian Religion, when he prepared himselfe for this warr, as I haue shewed before both by our owne and other Historyes: *Constantinus Imperator Religiosus, fautorque Christiane fidei bellum parat.* Eusebius hath so witnessed, and plainely saith, he onely receaued, worshiped and prayed vnto the God of his Father, the God of heauen, and Iesus Christ the Sauour of all men: *Deo calorum, illiusque verbo, ipso omnium Seruatore Iesu Christo, auxilij gratia inuocato.* Which none but a Christian would or could doe. And Eusebius receauing what he wrote from Constantine, and swearing that it was true, thus proceedeth in this History: *Imperatori igitur ista precanti, obnixque flagetanti visio quadam diuina & inprimis admirabilis apparuit: &c.* Therefore whilest the Emperour prayed & earnestly beeched these things, a diuine & exceeding admirable vision appeared vnto him: which if any other had reported he would not haue bene so easily credited, but seeing the Emperour himselfe and Conque- rour did long time after (when he did vouchsafe mee acquaintance, and familiar speech with him) both tell mee, and by Oathe confirme what he saide, this very History which we now commit to writing, no man can be doubtfull, but the narration is cer- tainely to be beleueed, especially when we see the effect to haue giuen testimony there- to. When the sunne had ascended to the midst of the heauen, and the day a litle incli- ning to the afternoone, he saide, he did see a signe of the Crosse, made of the brightnes of light manifestly appearing to his eyes in the heauen, ouer the sunne, with an eu- dent Inscription which contayned these words: *in cruce victor.* In this thou shalt ouer come, a greate admiration fell vpon him, and his whole Army, all of them beholding this wonder. Constantine earnestly meditating vpon this vision, in the night follo- wing Christ appeared vnto him in his sleepe with the signe of the Crosse, which he had scene in the heauen, and commanded him to make an other signe of the Crosse like vnto it, & to vse it as a safegard in his wars with his enemyes. He so soone as he arose imparted the vision vnto his Friends, and sent for Artizans, skillfull Engrauers in gold and pretious stones, and describing the shape of the signe, which he had scene, vnto

Euseb. l. i. de Vita
Constant. c. 27.

28. 29. 30. Socras.
Hist. l. i. c. 1. Otto
Frigen. Chron. c.

1.
Matth. Westm.
an. 312. Eutropius
in Constantino.
Euseb. in Chron.
Baron. & Spond.
Annal. An. 312.

Constantine a wor-
shipper of Christ
before his miracu-
lous vision.

Euseb. l. i. Vita
Constant. c. 11.

22.
Otto Frigen.
Chron. l. 4. c. 1.
Euseb. Hist. Eccl.
l. 9. c. 9.

The miraculous
apparition of the
triumphant signe
of the Crosse to
Constantine.

Euseb. supr. c. 22.

Cap. 23.

Cap. 24.
Sozo. Hist. l. i. c.
3. conuocatus
Christi Sacerdo-
tibus.

Euseb. supr. c. 25.

Socrat. Hist. Eccl. l. 1. c. 1. Socrates. l. 1. c. 3. Otto Frigen. Chron. l. 4. c. 1.

Stowe & Howes Hist. Tit. Romas in Constantine.

Euseb. l. 1. de Vit. Constant. c. 26.

Cap. 31.

Constantine his Miraculous Victory by the signe of the Crosse against his Pagan enemies.

Zosim. l. 2.

Panegyric. 2. Constan. Baron. & Spondan. Anal. an. 312.

Euseb. l. 1. Vit. Const. c. 31. 32. Hist. Eccl. l. 9. c. 9. Zosimus. Baron. Spondan. An. 312.

Constantine restoreth and aduanceth Christian Religion in all places destroying Idolatry.

Euseb. l. 1. de Vit. Constant. c. 35.

Euseb. Hist. Eccl. l. 9. c. 9. Socrates Hist. l. 1. c. 2.

them, commandeth them to make the like of gold and pretious stones which Image I my selfe haue seene, for the Emperour himselfe was pleased to shew it vnto mee. Thus farre Eusebius in the next Chapter largely setting downe the proportion, manner and glory of this Ensigne so honorably preserved in that time.

3. To this Relation if it needed more testimony, Socrates, Zosomen, Otto and other old forreine Writers are witnesses. And if any man desireth Protestants consent herein, those of our owne Nation doe thus relate this matter: About noone the day somewhat declining, Constantine saw in the skie a light some Pillar, in forme of a Crosse, wherein these words were engrauen: In this overcome, the which vision so amazed the Emperour, that he mistrusting his owne sight, demanded of them that were present, whether they perceaued the vision: which when all with one assent had affirmed, the wavering minde of the Emperour was settled, with this diuine and wonderfull sight. The night following in his sleepe, he seeth Christ, which saith thus vnto him: Frame vnto thy selfe the forme of a Crosse after the example of the signe which appeared vnto thee, and beare the same against thy Enemyes, as a firs Banner or token of victory: he being fully perswaded with this Oracle, commandeth the victorious signe of the Crosse, which as yet is reserved in the Pallace of the Emperour, to be made, and therewith proceedeth forward with greate courage. Eusebius and others say that presently vpon this vision Constantine concluded with his Christian Preilts to haue onely their God which appeared to him, and no other to be worshipped, *Constantinus admiranda illa visione obstupescens, nullum alium Deum, quam qui ipsi apparuisset colendum esse statuens, Dei Sacerdotibus sibi tanquam assessoribus ascitis, statuit Deum qui sibi apparuisset omni genere cultus & obseruantia venerari.*

4. And thus preparing himselfe with all his Army to suppress the Tirant, hauing God the Gouvernour of all things for his Patrone before his eyes, and calling vpon Christ our Sauour and helper, placing the Image of the Crosse, as a signe of Victory before his armed souldiars, and garde, marched forward with his whole Army: *Constantinus omni apparatu militari se ad delendam tyrannidem armavit. Atque Deo omnium moderatore sibi patrono ante oculos proposito, & Christo Seruatore adiutoreque inuocato, & salutari signo tanquam Victorie Trophæo ante armatos suos & satellites collocato, cum toto exercitu procedit.* And thus trusting in the help of God, his Army not being more the halfe the number of Maxentius, this consisting of 170. thousand foote and 18. thousand horse, and that of Constantine of 90. thousand foote and 8. thousand horse, and yet (as an old Panegirick hath) Constantine not fighting with more then the fourth part of his Army against 100000. of Maxentius men, he set vpon the Armyes of Maxentius, three of them, and presently ouerthrew them, and so passing through Italy hard by Rome where Maxentius was, he so prosecuted him, that in his flight he was with his greatest forces drowned in the Ryuer of Tyber there, Miraculously (as Eusebius and others testify,) like to Pharao and his Egyptians in the read Sea swallowed vp with the waters, by his owne Engyne of a new deuised Bridge, which he had made of Botes to entrappe Constantine withall, strangely fayeling to his owne miserable destruction.

5. So soone as Constantine had thus obtayned Victory (as Eusebius, Socrates, and others are able witnesses) he gaue thanks to God, who had so extraordinarily preserved, and assisted him, he deliuered the Christians from persecution, those which were bannished he recalled home, the goods of those which were confiscate he restored, those which were put in Prison he deli-

uered,

uered, the Churches which were destroyed he caused to be reedified, all which he effected with greate care & speed. His care was wholly fixed in things belonging to the glory of Christ, he began to execute all the duties of a Christian man: to build Churches, and to adorne them with magnificent and renowned Monuments: to shut vp the Pagans Temples, pull them downe, and abandon the Statues erected in them, *Constantinus tam ampla beneficia a Deo adeptus, ea officia, quibus ei qui tam benignus in eum extiterat gratias ageret, sedulo obire cepit. Quæ huius generis fuere: liberare à Persecutione Christianos: eos qui patria exulauerant, domum reuocare: occlusos in carcere dimittere liberos, his, quorum bona publicata erant, fortunas restituere: dirutas Ecclesias denuo erigere. Quæ quidem omnia valde propenso studio & voluntate transegit. Cogitationes suas in illis rebus quæ ad Christi gloriam spectabant, penitus defixerat, omnia Christiani hominis officia exequia cepit: adificare de integro Ecclesias, eas magnificis & illustribus monumentis exornare: gentilium delubra occludere, eaque demoliri: Statuas in illis erectas publicare.*

6. Eusebius proceedeth further, and saith, that presently vpon this Victory Constantine making his prayers with thanks-giuing to God, Authour of his Victory, published vnto all in famous Inscriptions and Pillers publicly erected the power of the Crosse of Christ: and euen in the midst of the Cytie in the most principall place thereof, erected a greate Trophy against Enemyes, and causing this signe of saluation to be engraue in it, with Characters that could not be blotted out, did demonstrate it was the Propugnacle of the Romans, and all subiect to the Empyre: and did openly propose it to be seene of all men. And his owne Image being erected in a famous place of the Citie & much frequented holding in his hād a speare shaft like a Crosse, comanded this Inscription to be engraue on it, in Latine letters: *with this sauing signe, a true token of fortitude, I haue deliuered your Cytie from the Yoke of Tyranny, and setting the Senate and people of Rome at libertie I haue restored them to their auncient honour and renowne: hanc Inscriptionem Latino sermone in eo mandat incidere.*

Hoc Saluari Signo, vero Fortitudinis Indicio, Ciuitatem Vestram tyrannidis Iugo liberaui, & S. P. Q. R. in libertatem vindicans pristinae amplitudini & splendori restitui. And it immediately followeth in Eusebius that Constantine hearevpon with greate boldnes did openly professe and publishe Christ the sonne of God vnto the Romans, *Pius Imperator ita Crucis victricis confessione nobilitatus, cum magna dicendi libertate filium Dei ipsis Romanis palam diuulgare cepit.* He also published in all places his Edict for restoring all men to their goods, which had bene vniustly depriued of them, recalling Exils and delyuering Prisoners, *Imperatorium passim diuulgabatur Edictum, quod quidem & his qui erant fortunis suis spoliati, concessit auctoritatem rebus suis & facultatibus potiundi: & eos qui iniquum Exilium perpeSSI fuissent, ad proprios lares reuocauit: alios item Vinculis, omnique periculo ac metu, quibus per Tyranni crudelitatem vexabantur, penitus eripuit: he reuerenced Ecclesiasticall men with honour causing them to sitt at his table, and goe with him whether soeuer he wēt, and endowed Christian Churches with greate reuenues, adorning them with very many monuments.* All these and more of such thinges of like Religious Christian nature this our noble king and Emperour performed presently vpon his Victories against Maxentius, commonly taken to haue bene in the seuenth yeare of his Empire, begun first in his Country of Britaine.

7. And so their opinion which before haue told vs, that the Persecution

Euseb. l. i. Vita.
Constant. c. 33.

Constantine his
greate honor to
the signe of the
Crosse Ensigne of
his victories.

Euseb. sup. c. 34.

The wonderfull
denotion, care, and
expodition Con-
stantine used to
establishe Christiā
Religion, and de-
stroy Idolatry.
Cap. 35.

Marian. Scot.
Ann. 306. & alij
supr. Idem Ma-
rian. an. 312.

Marian. Scot. x-
tat. 6. Ann. 312.
Florent. Wigor.
in Chron. ann.
299. 306. al. 321.
328.

S. Helen writeth
to her sonne out of
Britaine to perse-
cute the Iewes per-
secutors of Chris-
tians.

Marian. Scot. an.
312. Baro. & Spō-
dan. An. 312. Har-
ding. Chron. c.
62. f. 49.

Flor. Wigor. an.
306. in Chronic.
Io. Bal. l. de Scri.
Brit. centur. 1. in
Flauio Constant.

continued in some Westerne parts ten yeares from the last most cruell E-
dict of Dioclesian, and vntill the seuenth yeare of Constantine, *vsque ad An-
num septimum Constantini*, is expounded by themselves, affirming, that this
generall peace to all Christians in the Westerne world was procured and
granted vnto them by Constantine in the seuenth yeare of his Empire, and
after the ten yeares of Dioclesian his Edict after prosecuted by Maxentius
was ended, *Anno Constantini septimo, pax Ecclesie reddita à Constantino post de-
cennium persecutionis*. Florentius Wigorniensis writeth, that in this yeare S.
Helen Mother of Constantine, then being heare in Britaine wrote to her
sonne to persecute the Iewes which denied Christ, *Scriptur ei sua mater Helena
de Britannia vt negantes Christum Iudaos persequeretur*. Matthew of Westmin-
ster saith, this generall peace of Christians was effected by Constantine *anno
gratie* 313. in the 313. yeare of Christ. Marianus will haue it in the yeare 312. so
hath Baronius, Spondanus and others. Harding relateth it done in the yeare
of Christ 310. Martinus polonus saith, Constantine became a Christian in the
yeare 309. and then, both gaue libertie to Christians, and caused Churches to
be builded in honour of Christ, *Anno 309. Constantinus Magnus dictus, Chri-
stianus effectus, & licentiam dedit Christianis libere congregari, & Basilicas in ho-
nore Iesu Christi construi fecit*. Our Countryman Florentius Wigorniensis by
Dyonisius his computation setteth it downe three yeares sooner in the yeare
306, *Anno 306. pax nostra a Constantino reddita est post annos decem persecutionis*.
Our English Protestant Antiquaries will easely giue assent to this. A princi-
pall man, and named a Bishop among them saying, that Constantine learned
his Christian faith in Britaine of his most Christian Mother S. Helen, and at
his going from hence against Maxentius, behaued himselfe like a Christian
in the midst of the Pagans superstitions, and honored them which were profes-
sed Christians, *Constantinus a christianissima matre Helena, Christi fidem edoctus,
eos honorabat precipue qui in Christiana Philosophia vitam reclinassent. Vnde ab O-
ccani finibus nempe Britannis incipiens, ope fretus diuina Religionis curam in medijs
superstitionum tenebris capit*.

THE V. CHAPTER.

THE MIRACVLOVS BAPTISME OF CON-
stantine at Rome by S. Siluester Pope. He was an holy and Ortho-
doxe Emperour to his death, and both in the Greeke Church
and with those of the Latine honored and stiled
an holy Saint.



I. **H**AVING thus cleared our most glorious Countryman,
and Emperour Constantine from the Imputation of his
so long delaying his holy Baptisme, as some haue pre-
tended, and so neare as I can and dare, proposed the most
probable time thereof, I must now speake though more
breifely of the Solemnitie it selfe, and his most charitable
Religious Christian Acts and conuersation which en-
sued therevpon. The common opinion concerning Constantine before his

Baptisme

Baptisme is the same which the Scripture witnesseth of Naaman the Syrian Prince, though he was greate, honored, valiant, and ritche, yet he also was a Leper, *vir magnus & honoratus, fortis, & diues, sed leprosus*, before he was by direction of the Prophet washed and healed in Iordane. Yet greate difference there was betweene these two Lepers, of Syria, and Britaine. The Leper of Syria was *magnus*: greate, but *apud Dominum suum*: with his owne lord the king of Syria, cheife commander of his Armies, *Princeps militiae Regis Syriae*, and he procured the quiet and safety of Syria, *per illum dedit Dominus salutem Syriae*. He was onely clesed from his corporall Leprosie: But our British Leper was cured both in body and soule, he was not onely greate with a particular king, but a greate, and the greatest king and Emperour, and so stiled, *Constantinus Magnus*, and *Maximus*, that euer was in the worlde. He did not onely bringe temporall safety and quiet to one kingdome and Nation, but both temporall and spirituall happines and saluation to the whole Empire, and to all kingdomes.

2. Constantine being troubled with this Infirmite, if I may call that so, which S. Augustine saith is a defect of colour, and not of health or integrity offenses and members: *coloris quippe vitium est, non valetudinis aut Integritatis sensuum atque membrorum*, and seeking remedy, yet finding none among his bodily Phisicians, the Pagan Flamens aduised him to make a Bathe in the Capitole and therein washe his body with the warne blood of Infants, Pliny and others writing that this greife hath bene so healed, which to effect, these Idolatrous Gētils prepared a greate nūber of such childrē, intēding to kill thē, and fill the Bathe with their blood, which when Constantine considered, and beheld the teares & lamentations of the Mothers for their children, he abhorred so great crueltie and wickednes, causing the childrē to be restored to their Mothers with rewardes, and meanes to carry them to their dwelling places. In the night following the holy Apostles S. Peter and S. Paul doe appeare and say thus, vnto him: O Emperour because thou hast detested to shedd the blood of Innocēts, we ar sent vnto thee by Christ to teach thee meanes to recouer thy health. Send for Bishop Syluester, and he will provide an holy Bath, in which he will baptize thee, and thou shalt be cured frō thy Leprosie and all diseases. Which Constantine presently performed, sending for S. Siluester, who shewed there vnto him the Picturs of S. Peter, and S. Paule, which when the Emperour diligently beholded, he openly before his Nobilitie confessed, that these were they which appeared vnto him, and being perfectly instructed by S. Syluester, was baptized by him, and Miraculously cleansed frō his Leprosie, an hand from heauen, as he himselfe did see and testifie, touching him. And when he was thus wonderfully cured and Christned, S. Syluester ministred the holy Sacrament of Confirmation vnto him, anoynting and signing his forehead with sacred Chrisme as the Roman Church now vseth: *Benedicto fonte, illic me trina mersione vnda salutis purificauit positoque me in fontis gremio, manum de calo me contingentem proprijs oculis vidi. De qua mundus exurgens ab omni me Lepræ squalore mundatum agnoscite, leuatoque me de venerabili fonte, induto vestibus candidis, septiformis gratia sancti spiritus consignationem adhibuit beati Chrismatismis vnctione, & vexillum sanctæ Crucis in mea fronte liniuit, dicens: signat te Deus sigillo fidei suæ, in nomine patris, & filij & spiritus Sancti, in consignatione fidei. Cunctusque Clerus respondit, Amen. Et adiecit Præsul, pax tibi.* Simeon Metaphrastes a Greeke Writer saith, that at the time of Constātine his Baptisme by S. Syluester, a light more bright thē the sunne, did sodainely shine about all the house, *Lux repente totam domum circumfulsit & lucis splendor plusquam sol enituit.* And the Empe-

4. Reg. 5.

Aug. Quæst. E-
uangel. l. i. c. 40.Edictum Con-
stantini Tom. i.
Concil. Act. Syl-
uestri Papæ. Plin.
l. 26. c. 1. Adria-
nus 1. Epist. ad
Constant. & I-
ren. Simeon Me-
taphrast. in Vita
S. Syluestri. Zo-
narasin Const.
Menol. Græcor.
Kalend. Ianuar.
Gregor. Turon.The apparition of
S. Peter and Saint
Paul to Constan-
tine.The Images of the
Apostles then re-
uerently used by
Christians.The Sacraments
of Baptisme and
Confirmation how
ministred to Con-
stantine with mi-
racle.Sim. Metaphr.
in Vit. S. Sylue-
stri.

Theophan. Ce-
rameus Chro-
nolog. Platina in
Mar.

Euseb. l. 2. de Vi-
ta Constant. cap.
47. & seq. Bar.
An. 324. Acta S.
Syluestri.
Nicephor. lib. 7.
c. 34.

Eckbertus Abb.
Flor. Serni. 3. de
Incremento &
manifestat. Cath.
fidei.

Constantine with-
out all doubt bapti-
zed by S. Siluester
Pope at Rome.

Iodoc. Cocc. in
thesaur. Cathol.
Tom. 1. l. 7. art. 9.

Ammian. Marc.
lib. 27. cap. 2.

rouir being baptized, his flesh was pure and sound without any hurt or scarr, and the water wherewith he was baptized was full of such filth as came from his sores, like scales of fishes, *exijt Imperator ex diuino Lauacro, habens carnem puram & sanam, neque plaga, nec vlla apparente cicatrice, aqua autem piscina erat plena ijs, quæ ex vlceribus exciderant, membranæ ac pelliculis non secus ac squammis pisciū.* Diuers both Greeke, and Latine Writers say, that his sonne Crispus was then bapized with him, *Magnus Constantinus cum Crispo filio Roma à Siluestro baptizatus est.*

3. These things being of so greate note and consequēce in so greate a Prince and Commander, and so concerning all people, were not, nor could be done in secret. The infirmitie of Constantins Leprosie was generally knowne, Phisitians had often bene consulted, and done their best practise about it, the place of the Capitole where the children should by the Pagans haue bene murdered about it was famous, the gathering them from many places, and Prouinces was knowne of all, the open out-cries and lamentations of their Mothers could not be concealed: the sending and seeking for S. Siluester were with honour and solemnitie performed, so was his entertainment and conference with the Emperour in presence of his Nobilitie. The present conuer- sion of Constantine therevpon, his preparation in penance seuen dayes before his Baptisme, this solemnized in the publike Imperiall Palace, and in an holy Fonte so curiously prouided, as all Histories agree, and so Miraculously curing his corporall disease, which no Art of man could heale, made this Con- uersion of Constantine renownedly knowne, and manifest vnto all; To the Christians for their vnspeakeable Ioy and comfort, to the Iewes and Pagans to the shame and confusion of their obstinacy, and saluation of many of them conuerted by this meanes.

4. And Constantine himselfe did not onely send his Imperiall Edicts into all Countreyes both East and West, for embracing Christian Religion, but made his publike perswading Oratiōs to that purpose, as namely in the opē Church, to the Senate and people of Rome, in *Basilica vlpia.* Wherevpon as Nicepho- rus a Gretian writeth, in the onely Citie of Rome there were conuerted and baptized aboue twelue thowlande men, besides women and younger people in the same yeare. Egbertus from old Antiquities, *sicut antiqua nobis scripta commemorant,* seemeth to deliuer, that all the Senators were then conuerted to Christ, for he plainely saith, that Constantine gaue the honour of the Senate of Rome to the Christian Clergie thereof, and he withall the Senators depar- ted from thence to Bizantium, *Totius Senatus honorem Clero, qui cum ipso (S. Sil- uestro) erat, tradidit, & ipse cum Senatoribus omnibus de Vrbe egrediens Bizantium transmigravit.*

5. Therefore a wonder it is how some Greeke Writers, which I haue re- membred before, should or could pleade ignorance of so concerning and me- morable a thing, so publicly acted with so many circumstances, which could not be concealed in the greate commanding Citie of the world, by the sole Emperour thereof, and S. Syluester the highest Ruler in the Church of Christ: & testified, by almost all Ecclesiasticall Historians too many to be remembred being recompted to be aboue 40. Classicall Christian Writers for this matter, omitting many of greate name, Antiquitie, and Authoritie. The Pagans themselues euen of the same Age, as Ammianus, Marcellinus, Zosimus, and others giue plaine Testimony vnto it, the first expressly speaketh of Con- stantins Fonte, *Constantinianum Lauacrum* in Rome. The other setteth downe

the

the whole History at large after his ethick manner. Zosomen also testifieth that this History was common among the Pagan Writers in his time, *memoratum à gentilibus*. And the Iewes also euen their most malicious against Christians, as R. Abraham Leuita; and R. Abraham Aben Esra doe confesse and proue the same. So doe the best Greeke Historians Theophanes, Metaphrastes, Zonaras, Cedrenus, Glycas, Nicephorus and others. Some of these as Michael Glycas calling them Arian Heretiks, who say he was baptized at Nicomedia by the Arian Bishop thereof: *Ariani quidam constanter asserunt eum ab Episcopo Nicomediae baptizatum esse*: and saith, it is out of doubt that he was baptized at Rome, his Baptistry there still continuing to proue it inuincibly true, *Non dubium est, quin magni Imperatoris huius Baptisterium, quod adhuc Roma conspicitur illustri ratione veritatem commonstret*. So haue the rest. And Theophanes plainly saith, this was one of the Arian Heretiks fictions and lyes against Constantine to staine his glory vntreuely with. And their Authentick & publikly receaued Menologion of the Greeke Church doth not one-ly say, that S. Syluester baptized Constantine at Rome, clensing him both from his Leprosy of Soule and body: *Syluester propter summum virtutis gradum defuncto Melchiade antiquiori Romae creatus est Episcopus. Hic multarum patrator Miraculorum, Constantinum Magnum ad fidem conuertit, cum anima & corporis morbos diuino Baptismate ab eo expulisset*: but it receaueth and enrolleth this Glorious Emperour in the Catalouge of holy Saints, and so he is generally honoured among them, and in the Latine Church his name was euer enrolled in the Ecclesiasticall Tables called Dyptica, and publikly recited at Masse, which was not allowed to any but Orthodoxe and holy Christians.

6. Therefore he must needs be free from all such suspicion, wherewith those suspected Gretians haue charged him, the cheifest of them Eusebius, as I haue proued before, contradicting himself herein, and making Constantine a ptofessed Christian, receauing Sacraments many yeares before this pretended Baptisme at his death. Therefore I may worthely say of this renowned Emperour with our learned and auncient Historian: *That he was the flower of Britaine, a Britan by blood, a Britan by Country, before whome, and after whome neuer any the like went out of Britaine: Constantinus flos Britannia, hic Britannicus genere, & patria, ante quem, nec post, similis est egressus de Britannia*. And another in his olde Poeme, of the same our renowned King and Emperour, first testifying he was baptized at Rome by Pope Syluester, and there cured of his Leprosie, addeth:

He died after that at Nichomeid

In Cataloge among the Saintes noumbred

Of May the twentie and one day in dede

Vnder shryne buried and subumbred

Among all Christen Kings worthy to be remembred

Whose day and feast the Greekes haue eche yeare

Solemply, as for a Saint full clere.

Our old English Chronicle also testifieth of this Emperour: *This Constantine was a glorious mā and a Victorious in Battayle. In governing of the comyn people he was very wise, and in the necessitie of byleue he was without comparison deuoute, his piety and his holynes be so written in the bookes of holy Doctors, that without doubte be is to be nombred among Saintes. And the Greekes say that in the end of his life he was made a Monke. S. Aldem saith greate Constantine was corporally and spiri- tually cured in Baptisme at Rome by S. Syluester: Imperatoris Constantini dis-*

Zosom. lib. 2. de
Constantino.
Zosom. Hist. Ec-
cles. l. 1. c. 5.
R. Abrah. leuit.
in Chron. Iudaic.
R. Abrah. Esra
in c. 11. Daniel.
Michael Glycas
part. 4. Annal.

Theop. Ceram.
supr. in Chrono.

Menol. Græcor.
Kalend. Ianuar.

Constantine a
Saint with the
Greeks in their
Menologie.

Nichol. Papa
Epis. ad Michael.
Imperatorem.

Henric. Hunt.
Hist. l. 1. in Con-
stantino.
Harding. Chro.
c. 63. f. 50.

Old Engl. Hist.
part. 4. f. 38.


S. Aldelm. lib. de
Laudib. Virgin.
c. 12.

Niceph. Hist. l.
7. c. 35. & l. 8. c. 5.
41

turna valetudo & Elephantiosa corporis incommoditas, accepto baptismatis Sacramento a S. Syluestro citius curata est. And as Niphorus a Gretian writerh, this is the consent of the whole Church, that he was baptized at Rome by S. Syluester. *Ecclesia a Syluestro eum Romæ baptizatum esse certo predicat.* And againe: *nos Ecclesiæ vniuersali consentientes Romæ eum sacro Lauacro tinctum esse Siluestro administram ei imponente manum diximus.*

THE VI. CHAPTER.

**THAT S. HELEN EVER PROFESSED HER-
self a Christian: neuer ioyned with, but against the Iewes.
Was in Britaine when Constantine was baptized in Rome,
and after going from Britaine to Rome, was there
with Constantine present at the Roman Coun-
cell, consenting to the Decrees thereof.**

1.  His our Triumphant Emperor, and glory of Britaine, hauing thus victoriously conquered his spirituall, as well as corporall Enemies, and by Baptisme, thus happily made so glorious, and profitable a member of the Church of Christ, the ioyfull newes and tydings thereof was soone diffused, and knowne to the holy Christians, though farr distant from Rome, as that thing they most desired to be effected, and as much reioyced to heare it was so religiously performed. And among the rest his blessed mother S. Helen then lyuing heare in Britaine her natif Contry, after the death of her husband Constantius dying heare, who as before had in the best manner she could instructed her sonne Constantine in the true Christian Religion, and desired nothing more, then to vnderstand he publikly and with so greate zeale now openly professed that, which she had so often and earnestly exhorted him vnto, was not a litle ioyed with the certaine notice hereof. And with all hast she could, prepared herself for so long a Iorney, by her corporall presence to be both a more effectuell partaker, and encrease of such Christian comforts. And to giue argument of her Ioyes by message in the meane time writing vnto him from Britaine, as our Antiquaries affirme, and among other things to expresse her greate zeale in Christian Religion, and to exhort her sonne to the like, vnderstanding of the greate malice of the Iewes against Christians, especially at that time, the Emperor being so solemnely and miraculously baptized, perswaded him to persecute those Iewes which denied Christ, *Constantino à Papa Syluestro baptizato, scripsit ei sua mater Helena de Britannia, vt negantes Christum Iudeos persequeretur.* Marianus Scotus writeth also that S. Helen did write out of Britaine to Constantine when she heard he was baptized by S. Syluester, *Constantino autem à Papa Syluestro baptizato, scripsit de Britannia sibi sua mater Helena.* But the protestant Publisher, as he is charged in many other things by M. Harpesfeild to haue done, either hath mistaken him, in that which followeth; or published some Copy not so to be approued, for he bringeth in S. Helen in the next words, to request her sonne, to deny Christ, and followe the Iewes: *vt negando Christum, Iudeos sequeretur.* Which cannot be the words ei-

Florent. Wigor.
Chron. an. 306.
& 318.

Marian. Scot. l. 2.
stat. 6. an. 321.

S. Helen neuer any
Iewe or corrupted
by such, but all-
wayes an holy
Christian.

ther

cher of Marianus, or any learned Antiquary, such as he was, confessing S. Helen to have bene at this time in Britaine as he doth, for neither at this time, nor diuers hundreds of yeares after S. Helen her death there is mention in Histories of any Iewes at all to haue bene in this kingdome: Then much more it must needs be Historially a thing vnpossible, and altogether vntrue, that there should then be one hundred fourtie, and one of the most learned of the Iewes heare, and S. Helen should bring them with her to Rome from hence, as seemeth by some to be set downe in the Relatiō of the Dispute betweene S. Syluester and the Iewes before Constantine and S. Helen in Rome: *adduxit secum Sancta Helena Romam centum quadraginta vnum doctissimos Iudaorum.* But quite otherwise is proued before, that S. Helen was an holy Christian, when she was in this Nation before her going to Rome, & at the time of her writing from hence to her sonne Constantine there, after his Baptisme. When in the other sence, that S. Helen wrote vnto her sonne to congratulate his Baptisme, encouradge him constantly and religiously to professe Christian Religion, to be a friend to the seruants and friends of Christ, and a suppressor of Iewes, and whosoeuer their Enemies, we haue her owne religious education, and all the Christian Cleargie and Nobilitie of Britaine, a Christian kingdome and her natiue Countie so calling vpo her: and neither Iewe nor Pagan of note, learning or power, for any thing we reade, continuing heare, either to hinder her in this, or aduise her to the contrary, to followe and fauour either Iewes or Gentils in their proceeding.

2. The like I may answere to them, which although they with the truth acknowledge S. Helen to haue bene the daughter of King Coel of Britaine, and borne in this Nation: yet they say she went hence with Constantine towards Rome, at what time he went against Maxentius the Tyrant, and with the children of Constantine traualled to Bizantium, and dwelling there was peruerterd by the Iewes, and so hearing of the Baptisme of Constantine in that Citie of Bithinia, did write to him from thence, commending him for renoucing Idolatrie, but reprobuing him for reprobuing the Iewes Religion, and being a Christian. But this is evidently confuted before, when by so worthie authorities and many arguments it was proued, that S. Helen was in Britaine so farre distant from Bizantium at this time.

3. And what man of Iudgment can admitt with any shew of reason, that if S. Helen so wise a Princesse had left Britaine at that time, the contrary whereof is alreadie manifest, that she would also haue left her onely liuing child, so renowned an Emperor, Constantine and her three Vncles Ioelim, or by some Leolim, Trahern and Marius with a most mightie Army of her Countie Britans, *cum maximo de fortissimo Britannorum exercitu*, vnder the conduct of Constantine, in his owne Empire, where he triumphed, and she was in securitie and honor, to haue liued at Bizantium in Bithinia in the Territories, and commande of a Tyrant, professed Enemy to her sonne and her, and many hundreds of myles from any parte of her sonnes Dominions, or if she could haue bene so carelesse of her owne good, and quiet, would she haue bene so regardlesse of her most beloued sonnes Succession, and Posteritie, as to haue carried with her into those daungers and troubles, all the children of Constantine Emperor, which should succede him, as that Relation saith she did, and was at Bizantium perswaded to be a Iewe, *Mater enim Helena sanctissima mulier cum suis nepotibus Constantini filijs apud Bizantium ciuitatem, quae postea Constantinopolis appellabatur aliquandiu commorata est, ubi ab impijs Iudeis circumuenta,*

Capgrau. in S.
Helena.

S. Helen went
not forth of Bri-
taine with her
sonne Constantine
but after.

Galfr. Monum.
Hist. Brit. lib. 8.
Pont. Virun. lib. 5.
Capgrau. in S. He-
lena. Hardus. M.
Chron. 2. p. 100.

Capgr. Catal. in
S. Helena.

Euseb. l. 4. Vitz
Constantini. ca.
68. Marian. Scot.
stat. 6. l. 2. in Cō-
stantino. Martin.
Polon. in eod.
Floren. Wigorn.
in Chron. an. 309
Baron. & Spond.
Annal. Tom. 4.
Act. S. Agnetis
in Breuiar. die
28. Ianuar. Su-
rius Tom. 1. Za-
char. Lipel. tom.
1. die 21. Ianuar.
& al.

l. 1. C. Th. de Iu-
dæ. Baron. Anna.
an. 315.
Baron. & Spond.
Ann. an. 315.
Conc. Rom. sub.
Syluestro. can.
vlt. & 1.

Both Constantine
and S. Helē present
at Rome at the time
of the Roman Coun-
cell, and consen-
ting to it.

Metaphr. 2. Ian.
Glic. Annal. Ni-
ceph. l. 7. cap. 36.
Cedren. Comp.
Capgr. supr. in S.
Helen. Baron.
An. 315.
Marian. Scot. &
stat. 6. l. 2. an. 311.
Manuscr. Gallic.
antiq. c. 30.

Conc. Rom. can.
1. 20. & vlt.

Iudaica perfidia fortius adherebat. Would or could such a most holy woman by the narration it self, *sanctissima mulier*, haue done so vnholly, and vnaduised an Act? or would Cōstantine so wise & louing both sonne & Father haue hazar- ded himself to haue bene so depriued both of mother and children. But to ma- nifest the apparant vnt ruth of this narration in all, as it is euident before that S. Helen was still in Britaine, so it is farre from question in History that his children were with him in Italy. Priscus his eldest sonne was diuers times Consul, and made Augustus, so were his other sonnes Constantinus, Constās and Constantius. Constantia also his daughter was at Rome, and there healed at S. Agnes her Tombe. So we must needs say with our worthie Antiquaries, that S. Helen was in Britaine when her sonne was Baptized, and from thence wrote vnto him to congratulate his Baptisme, encourage him in the profes- sion of Christ, and to persecute the Iewes his enemies.

4. And most probably vpon these letters and counsaile of S. Helen, her sonne Constantine set out that his Ediēt against the Iewes remembred both in the Imperiall lawes, and Histories, that those Iewes which stoned or perse- cuted any of their company for being conuerted to Christianitie, as then many of them insolently did, should with all their Complices be burned. And if any Christians should goe to their Sect, they should be subiect to the same punish- ment. For Baronius himselfe confesseth that this Ediēt of Constantine was made in the 315. yeare of Christ: *hoc anno 315. idem Constantinus Iudeorum pro- caciam Ediēto cohibuit*: which was about the time of his Baptisme, by that is proued before, and about the time of his mothers writing vnto him to such purpose, and vpon her aduise, for if the Ediēt had bene granted before her writing, she would not haue written and aduised as she did, to persuaue him to that, he had performed with so greate authoritie, and seueritie before. Againe Baronius holdeth that the Disputation betwene S. Syluester, and the Iewes before Constantine, and S. Helen was at Rome in the 315. yeare of Christ. And the Roman Councell kept in the third Consulship of Constan- tine, sooner rather then after this yeare, is witnesse that both Constantine and S. Helen, were there at Rome and that Councell. And commonly it is held that the Dispute, was in the time of that Councell, and S. Helen for the greater glory of Christ might be some meanes of that Dispute, but in no wise by that is said either a Iewe or doubting in her holy Chritian Religion: & more con- firmed by that Dispute, seeing the best learned Iewes so plainly and publickly confuted, that both they, and all the Pagan Philosophers then present, were conuerted to the faith of Christ, *Omnes Iudæi Iudicesque & ceteri omnes conuersi sunt ad fidem*. An old French Manuscript History saith 3000. Iewes were con- uerted. Thus farre was this our holy British Queene and Empresse from ap- prouing the profession of the Iewes at any time, that she was the occasion of that Lawe not onely against them enacted by her sonne, but also of such Chri- stians as should receaue Iudaisme to be burned, and she herself had fallen into that danger if she had entred into their Sect. And was further by obtaining or occasioning this Dispute, occasion also of the greate honor of Christians and confusion of both Iudaisme and Paganisme whereby both the best lear- ned Iewes, and Pagans being there present were conuerted to Christ.

5. And because this Dispute was by common opinion, at, or in the time of the Roman Councell, and this both called by the help and assistance of S. Helen and Constantine, bearing the chardges of the Bishops there assem- bled, as is expressed in the same Councell, who also subscribed vnto it with

284. Bishops besides others, *subscripserunt* 284. *Episcopi* & 45. *Presbyteri*, & 5. *Diaconi* & *Augustus Constantinus* & *Mater eius Helena*. Therefore it appertaineth to the History of this kingdome to knowe what doctrine concerning vs, was concluded there. In this Councell are set downe all Ecclesiasticall Orders and Degrees which the Church of Rome now obserueth, *Ostiaris*, *Lector*, *Exorcista*, *Acolithus*, *Subdeacon*, and the superior *Deacons*, *Priests*, *Bishops* with their peculiar offices, and functions: And a Law, that *Subdeacons* might not marry: *nullus Subdiaconorum ad nuptias transire precipimus*. Then much more vnlawfull it was for any of the higher Orders to be married. In this Councell also it is decreed, that the Roman See is the cheifest See, and can be iudged by none, neither by Emperour, Cleargie, kings, or people, but all other Sees are to receaue Iustice from it, *Nemo iudicabit primam Sedem, quoniam omnes Sedes a prima Sede Iustitiam desiderant temperari. Neque ab Augusto, neque ab omni Clero, neque a Regibus neq; a populo Index Iudicabitur*. And although this Councell was called by the assent of Constantine the Emperour, or his Mother S. Helen, *cum consilio Augusti Vel Matris eius*, and they both subscribed vnto it: *subscripsit Augustus Constantinus cum matre Helena Augusta*: yet this was not by any claime or Title they pretended to be Iudges in spirituall Questions, but onely to approue by their temporall Power, and Authoritie, what S. Syluester Pope and the Bishops assembled did decree and conclude: as is euident by the same Councell both testifying that S. Syluester Pope called the Councell: *Syluester Episcopus Urbis Romae collegit vniuersam Synodum Episcoporum*: And made the Decrees as appeareth almost in euery Canon set out in his name: *constituit Syluester Episcopus Urbis Romae*. And plainly forbade any laye parson to be present and intermedle in those affaires, *voluit vt nullus laicorum presens esse videretur*. But onely assembled the Bishops and Cleargie to deale in those matters, *Hos omnes ad examen sanctitatis colligeret*: Decreed that the Sacrifice of the Altar should not be offered but vpon a linen cloath hallowed by a Bishop. *Omnium consensu constituit in Synodo vt sacrificium altaris non in serico panno aut tincto quispiam celebrare presumeret, sed in puro lineo ab Episcopo consecrato*. And that in the Sacrament of Confirmation by anointing with holy Chrisme, and Imposition of Bishops hands, grace of the holy Ghost is giuen by Bishops onely: *nemo nisi Episcopus sacrosancto chrismate, per Episcopalis manus Impositionem, sancti Spiritus gratia confirmaret*. And S. Syluester in the same Councell with all their consents decreed, that no Priest should say Masse but in places consecrated by a Bishop, *Hic in memorata Synodo constituit omnium cum consensu, vt nullus Presbyter Missas celebrare presumat, nisi in sacratis ab Episcopo locis*.

6. These Decrees our Protestant Antiquaries themselves doe ascribe to this holy Pope S. Syluester, and to haue bene confirmed in this Councell, where our renowned king and Queene, Emperour and Empresse, Constantine and B. Helen were present, and in which S. Syluester confuted the cheife Doctors and Rabins of the Iewes, as our learned and auncient holy Bishop S. Aldelme with others witnesse. *Syluester Constantino orbem gubernante ad Synodale Concilium populi caternatim confluentibus duodenos Iudeorum Praeceptores, & Pharisaorum Rabites dira disputationum spicula contra Christi Tyronem truciditer torquentes, diuino confusus clypeo confutauit*. Therefore of all Nations we of Britaine by greatest obligation are bound to receaue, retaine and praetise the holy doctriens decreed in this Councell, whether Catholicks ascribing Supremacie in spirituall affaires vnto the Pope, or Protestants vnto the tempo-

Diuers Catholicks Decrees of the Roman Councell in the presence of Constantine and S. Helen vnder S. Syluester Pope.

Can. 7. 8. 9. 11.

Can. 2.

Can. 1.

Can. 7. & 20.

Can. 1.

Epilog. Concil.

Rom. Tom. 1.

Concil. ante Cō-

cil. Rom. de conf.

dist. consulto

omnium.

2. quæst. 7. nullus

laicus.

De Conf. dist. 1.

nullus presbyter

Missas.

Rob. Barnes in

Vit. Pontif. Rom

in Syluestro.

S. Aldelm. lib. de

laudib. virginitat.

cap. 12.

all king and Prince, both being present in, and giuing allowence to the Decrees of this Councell, so famous in all Contries both in respect of it self, as the confusion of the best learned Iewes therein, which as S. Aldelme writeth, was knowne in all parts of the world: *celeberrimum spectaculi genus per totos mundi Cardines vulgatum.*

THE VII. CHAPTER.

OF THE PRESENCE AT, ALLOWANCE AND receauing of generall Councels by our Emperor Constantine, our Archbishop and other Bishops of Britaine: together with the doctrine, then professed in those Councells and after practised in Britaine.

Matth. Westm.
an. 321. Baron. &
Spond. Annal.
an. 314. Seuerin.
Binnius Annot.
in Concil. Arelat.
1. Tom. 1.
Concil.

1.



BOUT this time, and among such holy Christian workes of Constantine, or effected by his help and assistance, the first greate Councell of Arles in France, consisting as Nicephorus, Ado and others say, of 600. Bishops, was celebrated, as Baronius, Spondanus and others from Antiquitie doe gather, in the 314. yeare of Christ, the 9. of the Empire of Constantine, and second of the Papacie of S. Syluester. In this Councell was present and subscribed Restitutus Archbishop of London, and in all probable iudgment diuers others of this our Britaine: for in that subscription vnto that Councell which is left vnto vs, and Restitutus is subscribed, *Ex provincia Britannia ciuitate Londinensi Restitutus Episcopus*, there be not the names of 30. of those 600. Bishops there assembled, registred and preserued. And so Britaine being so neare vnto the place of this Councell, and replenished with Bishops at this time, as I haue before remembred, may well make claime for a greater number of the Bishops thereof to haue bene present there. A Protestant Antiquary of England, would by this subscription of Restitutus inferre, or haue it to be doubtfully thought he was no Archbishop, nor that Title then vsed: *he writeth not himself, (saith this Protestant Historian.) Archbishop, and therefore maketh that matter of Archbishops doubtfull, or rather ouerthroweth that opinion.* But I haue proued this Ecclesiasticall high dignitie before to haue euer bene in the Church of Christ, and heare in Britaine from the Apostles time.

2 And concerning the subscription to this Councell, where it is most certaine, many Archbishops were present, not any one so subscribeth. In this Councell, as I haue related already, were present for the Pope of Rome S. Syluester, Claudius and Vitus Preists, & Eugenius and Cyriacus Deacons, and Constantine the Emperor. And although it was cheifely assembled for the cause of Cæcilianus Archbishop of Carthage, yet it Decreed diuers other Canons, some of which concerned euen this kingdome touching things questioned by some of our Protestant Writers: as namely in the first Canon directed to S. Syluester Pope, it hath that all Churches should keepe the day of Easter vppon one day with the Church of Rome, and that the Pope of Rome by his letters should giue Order herein, *De obseruatione Pasche Domini, vt vno die & tempore per omnem orbem obseruetur, & iuxta consuetudinem, literas ad om-*

Stowe Histor.
Tit. Romans in
Lucius.

Concil. Arelat. 1.
can. 1. Tom. 1.
Concil.

nes tu dirigas. Where we evidently see that the Church of Britaine then kept the true obseruation of Easter with the Church of Rome, and not with some Churches of Asia erroneously, as some of our Britans after did, at the coming of S. Augustine hither, and that the Church of Rome then by old custome, *iuxta consuetudinem*, directed both our Brittish and other Churches in such things. In the 8. Canon, Imposition of hands, vsually called Confirmation, is proued to be a Sacrament, and to giue grace to those that are baptized, *Si per- uiderint in Patre & Filio & Spiritu sancto eos baptizatos, manus eis tantum impo- natur, ut accipiant spiritum Sanctum.* It disableth all but Priests to say Masse, and appointeth that euery Bishop a stranger, so many then there present, should haue a conuenient place to offer Sacrifice in, *ut peregrino Episcopo locus sacrifi- candi detur.*

Can. 8.
Can. 15. 20.

Baron. & Spon-
dan. Annal. ann.
314. Seuer. Bin.
Annot. in Conc.
Arel. 1. Tom. 1.
Concil.

Epistol. Con-
stant. Magni ad
Chrest. Episcop.
apud Euseb. l. 10.
Histor. c. 5.

Damas. in Mel-
chiad. & Syluest.
Seuer. Bin. Tom.
1. Concil. in eisdē.
Baron. & Spond.
an. 313. 114.
In appendic. ad
Optat. Baron. an.
314.
Eusebius l. 4. de
Vit. Constantini
cap. 27.

Matth. Parker
Antiquit. Britan.
cap. 1. 10. Goscel.
Histor. Ecclesiast.
Manuscript.

3. Some haue thought this Coucell was kept about the the same time where- in the Nicen was celebrated: But Baronius, Spondanus, Sepherinus Binnius and others doe directly proue it was kept in the 314. yeare of Christ, and first yeare of S. Syluester Pope, presently after the death of Melchiades. Which is also eident by the Epistle of Constantine himself extant in Eusebius, written to Chrestus Bishop of Siracusas, warning him to be present at that Councell, and giueth him power to take of Latronianus his Prefect of Sicile a publik wagan for him and his company, sayeing, that against the first day of August following he had giuen direction for very many Bishops from diuers and in- numerable places to assemble at the Citie of Arles in France, *Quamplurimos E- piscopos ex varijs & innumeris locis ad Ciuitatem Arelatensem, Calendis Augusti conuenire iussimus, etiam tibi scribendum esse iudicauimus, ut accepto ab Illustrissi- mo Latroniano Sicilia Praefecto publico vehiculo ac una cum duobus quibusdam ex ijs qui secundi ordinis sunt, quos tu ipse seligendos putaueris, quin & cum tribus seruis qui vobis in itinere seruire valeant, intra eundem diem ad locum iam dictum accur- ras.* This Epistle of Constantine to Suman this Councell, must needs be written in the later end of the yeare of Christ 313. or in the begining of the yeare 314. for Pope Melchiades died in the Moneth of December the yeare 313. And S. Syluester in whose first yeare this Councell was kept was chosen Pope the first day of February in the yeare following 314. The like letters and liberties to assemble other Bishops to this Councell were written and granted at this time by Constantine, as appeareth in his Epistle to Ablaius Proconsul of A- fricke. This Councell as others of the holy Bishops of this time, and the whole Age of Constantine, was approved and priuiledged by his Imperiall authori- tie, as Eusebius witnesseth, that no other Prince or Potentate might abrogate and make them inualiditate, *Quae ab Episcopis in publicis Conuentibus editae erant regulae, sua consignabat & confirmabat autoritate: ne reliquarum Gentium Princi- pibus liceret, quae ab eis decreta essent abrogare, cuiusuis enim Iudicis sententiae, Sacer- dotum Dei Iudicium anteponendum est.* Where it is eident, that the Decrees de- creed in Councils were the Decrees of the Bishops assembled in them, and not the Decrees of Constantine the Emperor, but onely defended by his Im- periall power, and authoritie from being abrogated by any Ciuill or tem- porall Prince, or Consistory, but to be duely reuerenced and obserued by all parsons.

4. Very many there be among which, diuers English Protestant Antiqua- ries are to be numbred, which affirme it was the second Councell of Arles held, as they say, in the 326. yeare of Christ, in the time of this Constantine Emperor where Restitutus Archbishop of London, was present, and subscribed. *Acce-*

Stowe Hist. Tit.
Romans in Lu-
cius.

Hollinsh. Hist. of
Engl. l. 4. c. 29.
Godwin Cat. of
Bish. London. in
Restitutus 12.

Conc. Arlat. 2.
Can. 2.

Socrat. Histor.
Eccl. l. 1. cap. 8.
Sozomen. Hist. l.
2. cap. 22.

Socrat. Histor.
l. 5. cap. 21.

dit Arelatensis secundi Concilij autoritas, in quo disertè exprimitur, Restitutum quendam Londinensem Episcopum ei Concilio è Britannia vocatum interfuisse, eiusdemque Decretis subscripsisse. Thus Matthew Parker the first English Protestant Archbishop, and Goscelin in his Manuscript History. An other saith, I reade of a Bishop of London in the yeare of Christ 326. to be present at the second Councell at Arles, in the time of Constantine the Greate, who subscribed thereunto in these words: *Ex Prouincia Britannia ciuitate Londinensi Restitutus Episcopus.* Diuers others there be, who allthough they doe not particularly name what Councell of Arles first or second, this our Archbishop was present at in France, yet they plainly deliuer, that he was at this supposed, to be the second in the yeare of Christ 326. so a Protestant Bishop writeth: *Restitutus was present at the Councell of Arles in France, the yeare 326. and subscribed vnto the Decrees of the same Councell, which he brought ouer with him.* That is vtterly and impudently spoken false, which this English Protestant Bishop and Antiquarie immediately addeth from this Coucell: *one Decree amongst the rest was, that if a Deacon at the time of his ordering did protest, he intended to marry, It should be lawfull for him so to doe. Restitutus himself was married.* For in this Councell there is not the least mention of any such Decree. And it is as boldly affirmed of Restitutus marriadge without any Author so testifying. And this very Councell beareth good witness that by the Decrees thereof, neither Restitutus nor any other Bishop or Preist might marry, nor any man that was married might be admitted to be Preist or Bishop, except by consent leauing his wife which he had before, *assumi aliquem ad Sacerdotium non posse in vinculo coniugij constitutum, nisi fuerit promissa conuersio.* Whereby it is euident, that the sufferance or permission which Sócrates, and Sozomen and our Protestants from them vpon the words and persuation of Paphnutius in the first Nicen Councell, allowed vnto some Easterne Bishops, Preists, and Deacons which were married before their Consecration, that after their Consecration they might keepe company with such wiues: *ab vxoribus quas habebant minime separarentur,* was neuer admitted heare in Britaine, and these West Coutries, is plaine by this Canon of the Councell of Arles, kept in the very next yeare to that Nicen Councell, as our Protestants with others before acknowledge, & diuers times citing that former Councell defyning the contrary, that no married man, except forsaking his wife might be a Preist.

5. And Socrates best Interpreter of himself doth proue, that this permission or tolleration was not practized, or executed by the most renoued Preists and Bishops of the East, but they contayned themselues from the wiues they had maryed before, and saith, that in some places, as Theffalia, vpon his certaine knowledge, the custome was, to degrad such Clergie men as would not abstaine from such wiues, *Ipse in Theffalia consuetudinem inualuisse noui, ut ibi qui clericus sit, si cum vxore, quam cū esset laicus ducebat, postquam clericus factus sit, dormierit, clericatu abdicatus sit: omnes Illustres presbyteri in Oriente, & Episcopi etiam ab vxoribus abstineant.* Neither is there any such licence, or tolleration registred in any Canon, or Copy of the Nicen Councell. When in this Councell of Arles subscribed vnto, and brought into Britaine by our Archbishop, as our Protestants confesse before, the cōtinency of Clergie mē euen frō formerly maryed wiues, is plainly decreed for a generall Lawe vnto all. So that frō the beginning, by these mens grant from this Councell, our Ecclesiasticall men euer liued in perpetuall chastitie, both from those wiues, and after Consecratio were disabled to marry by their owne Authours, both by the Churches

Tradition

Tradition and the Nycen Councell prouing, that in no parte either East or West such men might marry, but were prohibited by the old Tradition of the Church, which being old in that time must needs be from the Apostles dayes:

Ut qui in Clerum ante ascripti erant, quam duxissent uxores, hi secundum veterem Ecclesie Traditionem, deinceps a nuptijs se abstinerent. So that our English Protestants must needs confesse, that Article of their Religion, which is: *It is lawfull for Bishops, Preists, and Deacons, as for all other Christian men to marry at their owne discretion:* to be vtterly false both by this holy Councell, the Councell of Neyce, the practise of our primatiue Christian Britans, and the Tradition of the whole Church of Christ.

6. We reade likewise in this Councell subscribed vnto by our Archbishop Restitutus, as our Protestants haue told vs before, that the sacred body of Christ, *Corpus Christi*, is giuen to Communicants in the holy Eucharist: and there it receaueth the Doctrine of the Nycen Councell teaching that consecrated Preists, and such onely, offer the body of Christ in their Sacrifice of Masse. It condemneth all them to penance, who after their Vowe of Religious life forsake it: Disableth those that haue bene twyce married to receaue any Ecclesiasticall Order aboue Subdeacon. And those women which after Vowe of chastitie doe marry it debarreth from Communion.

7. A late Writer would place this Councell in a later time, after the death of S. Syuester, but being therein singular against the common opinion both of Catholiks and Protestants, and finding in the very Councell itself, that it was kept in the dayes of S. Syluester in the yeare of Christ 326. I dare not for such reasons as doe not conuince prolonge it to a later Age: But rather thinke with Seuerinus Binnius and others, that our Archbishop Restitutus was as well present a the first, as with the common voyce of Antiquitie, that he subscribed to the second, seeing there was no greater distance then of 11. yeares betweene them. And this second Councell where all agree Restitutus was, affirmeth that in the former Councell 11. yeares before, Bishops were assembled out of all parts of the world, *Ad Arelatensem urbem ex omnibus mundi partibus celebratum fuisse Conciliū.* In which we finde a Decree for all Nations, that the Presidents of Countreyes being Christians were to be at the direction of the Bishops in such places, concerning Religion. Which must needs, besides that is said before, giue vs sufficient Argument, that in this yeare 314. Constantine was a professed Christian. I haue somewhat out of Order of time ioyned this second Councell of Arles to the first, in regard they were by the common opinion kept so neare together, in one place, vnder one Pope S. Syluester, one Emperour of our Country Constantine, and our Archbishop with others of this kingdome was present in them, such men as he neuer going alone without others of their Clergie to any Councell Bishops or Preists: and in this time especiall care being taken by our renowned Emperour, as I haue shewed before from his owne publike order, that they should at his charge and cost so be safely conueyed with their due Attendance to that place, where these Councils were to be assembled: and there also to be provided for, during the time of the Councils at his cost, *Quibus Augustus Constantinus vehicula & annonas prestari praecepit.*

Socrates & Sozom. supr.

Protest. Articles of Religion Artic. 32.

Arelaten. Concil. 2. Can. 15.

Nicen. Concil. c. 14. 18.

Arelat. 2. can. 25. Can. 26.

Seuerin. Bin. not. in Arel. 2. Concil. Tom. 2. Concil.

Concil. Arel. 2. 1 can. 18.

Arelat. Concil. 1. can. 7.

Epistol. Const. ad Chrest. supr. Concil. Roman can. 1. Histor. Tripartit. l. 3. c. 2. l. 2. cap. 3.

THE VIII. CHAPTER.

THE GENERALL ESTABLISHING, ENDOW-
ing and honoring of Christian Religion, Bishops, Preists other
Clergy men, chaste and Religious parsons in all places
of the Empire by Constantine.



NEITHER did this renowned Emperour confine his loue, and fauours towards Christian Religion, vnto the Christians of his owne the west Empire, but vnto all, as God by an holy Angell before reuealed, (both Catholiks and Protestants so acknowledging) that Christians in the whole world should be at peace, and Idolatry was generally to be ouerthrowne by this Noble Emperour:

Nunc bonus, expulsis Romana in regna Tyrannis

Adueniet Princeps, sub quo pacabitur orbis:

Et finem accipiet veterum cultura Deorum.

This Noble Emperour and Instrument of God, the more easily and peaceably to procure and settle this generall quiet, and securitie of Christians, Licinius being now Emperour in the East, he married his half Silter Constantia daughter of his Father Constantius by Theodora vnto him: she was by common opinion a Christian at this time, by which meanes, and at the least in respect of other fauours receaped from Constantyne, Licinius professed himself a Friend to Christians, and ioyned with Constantine in diuers Edicts, for their quietly enioying and professing their Religion, restoring to them their Liberties, lands, goods, Churches and other freedoms. And that these their Priuiledges to Christians might come to the knowledge of all, they caused them to be published in all places: *vt autem Constitutionis huius & honestatis nostrae determinatio omnibus innotescere valeat, hac scripta nostra passim proponi, & ad omnium cognitionem duci conueniet, ne quenquam honestatis huius nostrae constitutio latere queat.* And as Eusebius witnesseth, both Constantine and Licinius did send these their Lawes for the Immunities of Christians euen to Maximinus the Tyrant in the East to be obserued by him: *Cum ipse Constantinus, tum & Licinius Imperator cum eo Deum bonorum omnium Authorem vtrique placantes, vna sententia ac voluntate legem pro Christianis perfectissimam, ac plenissimam constituunt, ac ipsam legem Maximino, qui adhuc Orienti dominabatur, & amicitiam erga ipsos pratexebat mittunt.* And he either for loue or feare, caused it to be promulged, and published by his Authoritie to all Presidents vnder him. All this was done by Constantine the yeare next after his Victory against Maxentius, as Baronius and others write in the 313. of Christ, but by Marianus setting downe the death of Maximinus in the yeare 309. it must needs be sooner if his accompt be true.

2. But howsoeuer, it is euident by Eusebius & others that Maximinus soone after mouing warre against Licinius by instigation of his Idolatrous Preists, being ouerthrowne & brought to misery, did put those his Seducers to death, worshipped the God of Christians, and published a most absolute Lawe for

their

Baptist. Mantuan. l. 2. de vita
S. Blasij. Io. Bal. l.
1. de Act. Pont.
Roman. in Sylu.
I.

Edicts of Constantine and Licinius Emperours for Christians quiet in all places.
Euseb. Histor. l. 9
cap. 9. l. 10. cap. 5.
Zozomen Histo.
l. 1. cap. 7.
Euseb. sup. l. 10. c.
5.
l. 9. cap. 9.

Baron. Annal.
An. 313. Spondan.
ibidem.
Marian. Scot. æ-
tat. 6. l. 2. an. 309.

Euseb. Histor. l. 9
cap. 10.

their libertie, and freedome. His Constitution is extant in Eusebius, & all this was effected, and he miserably died in the 313. or 314. yeare of Christ, by Baronius and Spondanus largest reckoning. And by the same Computators Licinius afterward violating his faith, and falling to warre with Constantine, and persecuting Christians, being brought to distresse and desolation, hanged himself in the yeare of Christ 318. Constantine must needs be acknowledged to haue bene the sole and onely commanding Emperour in the worlde before this time, for Sozomen with others witnesse, that Licinius the last, then bearing that name vtterly ouerthrowne both at Sea, and land, by the forces of Constantine, first hopelesse of recovery, fledd to Nicomedia, and some time after liued an obscure and base life at Thessalonica, before he came to that desperate end, *Licinius pedestribus copijs & naualibus amissis, se Nicomediam recepit, & postea vitam priuatam Thessalonica ad tempus degens, ibi è medio sublatusest.*

3. Eusebius from the Testimony of Constantine himself, writeth strange Miracles wrought by the Banner of this Emperour, bearing the Crosse, that in what part foeuer of the Army it was seene, the Enemyes fledd, and rane away. And if in any part of his Army, the Souldiars began to faint, presently vpon the bringing of this holy Banner thither, they recouered, and obtained Victory: whereas there were 50. men appointed to attend this Banner, and in turns to beare it, neuer any one of them in executing that office, did miscary: Among these onely one which bore it, seeing the Warre to be greate, and in his Iudgment dangerous, deliuered this Ensigne to an other, and departing from it, was wounded, and died, but he which tooke the Banner from him, had no hurt at all. And when very many darts were cast at him, they all missed his body, and were Miraculously receaued in the slender shaft or staffe of the Banner to the exceeding admiration of all men, *Istud omnem plane superat admirationem, tum quod tela ab hostibus iacta sic intra exiguum illum & angustum hastilis ambitum pronolabant, vt in eodem fixa inhaerescerent: tum quod ille qui illud ipsum gestabat, mortem effugeret: imo vero, vt qui hoc ministerium obibant, nihil damni incommodine aliquando acciperent. Neque certe hac nostra est oratio, sed ipsius Imperatoris, qui praeter alias res, hanc etiam nobis coram memorauit.* And the glory of this Crosse, as Eusebius writeth, was knowne so euidently euen to Licinius the Enemy thereof, that when he was to fight with Constantine, he commanded his souldiars not to looke vpon that Ensigne, but by all meanes they coulde, to auoyde it.

4. Constantine thus by the greate mercy, and power of God, which had giuen him so many and greate Victoryes, euen from the Sea of Britaine to the Countreyes of the East, *a mari Britannico, ad Regiones vsque in oriente sitas.* And by the ayde and protection of his Fathers Constantius God, had made all Nations subiect vnto his Empire, did openly publish vnto them all, that he was the Authour of his Conquests, and signified so much to all Nations by his Imperiall Edicts both in Latine and Greeke, *Postquam omnes gentes Dei patris virtute Imperatori subiectae fuerunt, bonorum sibi suppeditatorum largitorem omnibus palam praedicauit: cumque victoriarum quas esset affectus Authorem agnoscere, constanter testificatus est: hocque ipsum per Edicta quae literis Latinis Graecisque mandata erant, & ad omnes gentes missa, manifesto denuntiavit.* In these Decrees he ordained that all Christians should be restored to their former honours, and estates, all Exiles recalled, all punishments and afflictions imposed vpon them by Persecutors quite remitted. Those that had bene put to death, and spoyled of their goods for Christian Religion, their children or next of kindred should

Baron. & Spond.
an. 313. & 314.

Baron. & Spond.
an. 318.

Sozom. Histor. l.
1. cap. 7.

Euseb. lib. 2. Vit.
Constant. cap. 7.
8. 9.

*The miraculous
Banner of Con-
stantine hauing
the signe of the
Crosse in it.*

Euseb. l. 2. Vit.
Constant. cap. 16

Sozomen. Histo.
Eccl. l. 1. cap. 8.
Euseb. Vit. Con-
stant. l. 2. cap. 23.
*Constantine by pu-
blick Edicts ascri-
beth his victories
to Christ and freed
Christians.*

Sozom. Eccles.
Histor. lib. 1. c. 8.

haue them restored to their vse, and if none of their kindred were liuing, the Church in euery such place should be their Heire. And no priuate mā or Magistrate should detaine any part thereof: And what soeuer had bene forfeited in that respect should be repayed. All which things were presently decreed by this Emperour, and by Lawe confirmed, and without delay effected, *Ista ut primum ab Imperatore, uti demonstratum est, decreta fuere, legeque confirmata, absque mora sunt ad exitum decorum consentaneumque perducta.* For almost all Christians of the Roman Empire began to beare office, and forbade all men to offer sacrifice to Idols, vse the wicked exercises and ceremonies of the Gentils, *Nam Christiani omnes fere Romani Imperij Magistratus gerere ceperunt: interdixeruntque omnibus ne de cetero, vel simulachris immolare, vel diuinationibus nefandis mysterijs uti, vel statuas erigere, vel festa gentilitia celebrare aggredirentur.*

How generally & wonderfully Constantine honored and established Religion.

5. And concerning Christian Churches, they which were lardge enough, and had bene ruined in the time of Persecution, were repaired, others were builded higher, and with honour made greater, where there were none before, new were erected euen from the foundation, and the Emperour out of his Tresury afforded money therto, and wrote both to the Bishops and Presidents of euery Prouince; To the Bishops, that what soeuer they would, they should commande: and to the Presidents, that they should diligently doe what they commanded. And so with the prosperous Estate of his Empire, Religion greatly encreased, *Quod autem ad sacra templa attinet, quae satis haberent laxitatis, reficiebantur: alia altius erigebantur, latioraque non sine splendoris accessione fiebant. Noua etiam, ubi nulla ante fuissent, ab ipsis fundamentis extruebantur. Pecuniam autem ad hanc rem ex Aerario regio suppeditauit Imperator, scripsitque tum ad Episcopos, tum ad Praesides cuiusque Prouinciae: ad illos quidem, ut quae vellent, imperarent; ad hos autem, ut morem gererent Episcopis, eorumque imperata studiose facerent. Itaque vna cum prospero Imperij statu, magnopere creuit Religio.* Out of the Lands of his owne Tribute in euery Citie he tooke a certaine Pension that was accustomed to be payed into the Tresury, and distributed it to the Churches, and Clergy and by Lawe decreed that his giuft to be perpetuall:

Constantine his honour to the signe of the Crosse.

6. He caused the signe of the Crosse to be made vpon the Armour of his Souldiars, to accustome them thereby to serue God. He builded a Church in his Palace, and vsed to haue carryed with him when he went to Warre, a Pauilion after the manner of a Church, that both he and his Army being in field might haue a Church to prayer, and praye vnto God, and receaue the sacred Mysteries: for Preists and Deacons which according to the Institution of the Church should execute those duties continually followed that Tent. He tooke away by Lawe the old punishment of the Crosse vsed by the Romans. He caused that signe to be made on his owne Image, whether impressed on money, or paynted on tables.

Sozom. sup. l. 1. cap. 9.

How he honored the chaste and virginal life.

7. And whereas the Romans had an old Pagan Lawe against the single and vnmarried, after the Age of 25. yeares, disabling them to make a Will, or their kinsmen to enioy their goods by any Legacy, or Testament, and confiscated halfe their goods, which died without children (this Lawe was made by the olde Romans, to replenish not onely their City, but their whole Dominions with multitude of men, hauing lost many by ciuill Wars not long before the making of this Lawe (this Emperour perceauing that they which determined to professe Virginitie, and liue without children for

the

the loue of God, by this Lawe to be in worſe condition then others, enacted and publiſhed a Lawe that both the vnmarr̄yed, and they which had not children, ſhould enioy equall libertie with others, and further decreed, that they which had vowed virginity and chaſtity, ſhould haue greater Priuiledge then the reſt. And which was a moſt greate Argument of this Emperours reuence towards Religion, he freed all Clergy men in all places from that Lawe, and gaue power vnto all ſuch which ſhould be called before ciuill Magiſtrats, to appeale to the Iudgment of Biſhops; And their ſentence ſhould be of force, and haue more Authoritie then of other Iudges, *Vetus erat apud Romanos lex, quæ vetuit calibes, ſi annum vigesimum quintum præter-
riſſent, paribus cum his qui nuptias contraxiſſent, Priuilegijs frui: iuſſitque præter
alia multa, etiam vt nihil commodi, etiam ſi genere proximi eſſent ex teſtamento ſuo-
rum caperent. Quinetiam eos qui nullos habebant liberos, dimidiata parte bonorum
quæ erant reliqua mulctauit. Hæc lex a veteribus Romanis ſancita fuit eo conſilio,
vt non urbem Romam ſolum, verum etiam cateram ſuam Ditionem hominum mul-
titudine complerent: quandoquidem haud longo tempore ante legem latam, quamplu-
rimos bellis inteſtinis ac ciuilibus amiſerant. Quare Imperator cum videret eos qui
& virginitatem excolere, & ſine liberis eſſe propter Dei amorem, in animum in-
duxiſſent, hæc de re in deteriori eſſe conditione: legem plebi promulgauit, quæ iube-
bat, vt cum calibes, tum liberis carentes, pari iure cum cæteris omnibus fruere-
ntur: Immo vero etiam decreuit, vt qui caſtimonia & virginitati ſe conſecraſſent, Pri-
uilegio quodam præ cæteris donarentur. Illud porro eſt plane maximum reuerentiæ
Imperatoris erga Religionem argumentum, quod clericos vbique per legem ob eam
rem conditam immunitate donari voluit: quodque illis, qui erant in iudicium vo-
cati, dedit poteſtatem, ſi modo animum inducerent Magiſtratus ciuiles reſcere, ad
Epiſcoporum iudicium prouocandi, atque eorum ſententiam ratam eſſe, & aliorum
Iudicum ſententijs plus habere Authoritatis.* All theſe and more ſuch publike
Acts, and duties of a Chriſtian Emperour, Euſebius, Sozomen, and others
proue to haue bene done by Conſtantine, diuers yeares before ſome Roman
Writers affirme he was baptized by Pope S. Sylueſter in the yeare before the
Nicen counsell the 324. of Chriſt.

*He exempteth
Clergy men from
ſecular Iudges.*

Euſeb. l. 2. de Vit.
Conſtant. c. 39.
40. 41. 42. 43. 44.
45. 46. l. 3. c. 4. 5.
6. 7. 9. Sozom.
Hiſt. Eccl. l. 1. c. 8.
15. 16. 17. Ruffin.
Hiſt. l. 1. c. 1. Socr.
l. 1. c. 2. 3. 4. 5.

THE IX. CHAPTER.

CONSTANTINE DID NOT PROLONG HIS

*Baptiſme ſo long as ſome write. He was not baptized, by an
Arrian Biſhop, neuer fell into Arrianisme, or
any Hereſie.*

I.



HEREFORE for the honour of this our Emperour, and Coun-
try, to examine this more particularly: Baronius, Spondanus
and others both late, and more auncient Writers doe demon-
ſtrate againſt ſome Greetiās, not a litle ſuſpected of that greate
finne, & Hereſie of Arrius, or Fauourers thereof, with which
ſuſpition they haue not abſtained to ſeeme to accuſe this our renownd Em-
perour, eſpecially towards his later dayes, that he was both innocent of that
crimination, and not baptized a litle before his death at Nicomedia by an

Baron. & Spond.
An. 324.

Arrian

Arrian Bishop, but long before, and somewhat before that Heresie was condemned in the Nicen Councell, & by S. Syluester Pope of Rome, and in that his then Imperiall Citie, of which I shall more plainly entreate hereafter. Among their Arguments besides Authours of all kindes, Greekes and Latins Pagans, and Christians with other inuincible testimonies, a reason of cheife importance is, that so Religious and verruous a Prince and Benefactor, of the Church of Christ by Religion would not, and in conscience could not so long hazard his saluation, by deferring his Baptisme, the dore to enter into it. The same Argument by proportion I may vse against Baronius, and all those, that delay the Baptisme of this renowned Emperour vntill the 324. yeare of Christ, when he had bene Emperour almost 20. yeares before, and so long, and more a Christian in Iudgment and affection at the least, as I haue inuincibly proued. He that had sought by so many, and chardgeable meanes, to take away, preuent, and hinder negligences and sins in other Christians, in all places of his Dominions, may not be thought so negligent, and forgetfull of his owne good, and happines eternall, so many yeares in so many dangers as he vnderwent to play his soule at hazard, and tempt God so long and often in so high a degree.

Baron. & Spond.
in Annal. an. 313.
314. 315. 316. 317.
318. 319.

2. And these Authours Themselves set downe many Christian Acts and professions of Constantine which free him from such neglect. In the next yeare to his Victorie against Maxentius, being the yeare of Christ 313. he gaue his sister Constantia a Christian, as these men say, wife to Licinius, not then probable that he could be so mindfull of his Sisters spirituall good, and carelesse of his owne, when especially, as all Histories testifie, he made this match for the propagation of Christian Religion, Licinus by this meanes Ioyning with him in this busines, by his procurement. He giueth the greatest reuerence, & highest honour to the Decrees & Sentence of Bishops, gaue his Palace Laterane to Pope Melchiades in Rome, and Reuenues to all other Bishops in the tenth yeare of his Empire, he celebrated the Feast and solemnitie thereof *Christiano ritu*, as a Christian should, and reiecteth the wonted Pagan exercises. He granteth great libertie to all Bishops. Warreth against Licinius, for defence of Christian Religion, *pro defensione Religionis Christiana*. He was the onely Emperour, none to resist him in the yeare of Christ 319. and then euery where he gaue peace to the Church of Christ, *pax Ecclesie vbiq; restituit*, abolishing the Witches and Southsayers of the Pagans. All these besides other Christian workes and Acts, Baronius confesseth Constantine publicly performed 5. or 6. yeares before the Nicen Councell. How then can he probably teach, that he was batized the yeare before. He confesseth there were by his procurement 600. Bishops at the Councell of Arles in the yeare 314. in the yeare 325. 318. Bishops at Nyce in Bithinia, and 377. at Rome.

3. If Constantine cheife Agent to abolish the Pagan Flamens, to whome these Bishops succeeded had not bene a Christian much longer, how could so many Bishops be so soone assembled together, or haue bene in the whole worlde. The very summoning and assembling them from so many, so remote, and separated Nations into two places, must needs demande a farre longer warning. Again it is euident both by Greeke and Latine Authours, that Constantine was in the East, and not at Rome, where he was baptized, when the Nicen Councell was kept, and at the Citie of Nice before the Bishops were assembled there. So many Disputes both with Arrians and Pagan Philosophers as were had in that Councell, so many matters there handled

and

and concluded, and Canons by all Registers and Authours decreed in such publicke affaires of so greate consequence, in the whole Church of Christ, after so long and difficult iornies before they could be assembled, and many private differences & contentions first ended, before matters of faith were handled, sufficiently warrant vs by example of all other Councells, that this so generall, and first of that nature that ever was, must needs be of a longer continuance and wearieable to the difficulties thereof, and so this Councell ending in the 325. yeare of Christ, & Constantine baptized before the calling thereof, he must needs be baptized long sooner then the 324. yeare of Christ.

4. I add further, that it is euident both by Eusebius, Socrates, Sozomen, and others auncient, and by Baronius and Spondanus themselues, that the yeare of dissolving and ending the Nicen Councell did occurre with the 20. yeare of the Empire of Constantine, wherein his greate Feast, of *Vicenalia* kept euery tenth yeare of an Emperour, was celebrated, after the Councell was ended: *his rebus a Concilio ad hunc modum decretis, accidit, ut dies festus iam anno Vigesimo Imperij Constantini vertente ageretur, erat enim Romanis in more positum ut decimo quoque anno Imperij cuiusque Imperatoris diem festum celeberrimo hominum conuentu agerent.* Thus hath Sozomen, and Socrates is plaine that this great Festiuitie of the twentieth yeares Reigne of Constantine, which Baronius & Spondanus with others affirme to be the 325. yeare of Christ, was begun and celebrated after the Nicen Councell was ended, *Imperator post confectum Concilium festum solemne ad vigesimum annum Imperij sui, ut assolet, celebrauerat.* Therefore if this great Feast and solemnitie continuing all that yeare, was not begun vntill the Councell was ended, and yet celebrated in that 325. yeare of Christ, wherein they say this generall Councell was onely kept and ended, we haue neither a whole yeare, nor any greate parte of it, for celebrating the Nicen Councell in the same, yet if a whole yeare could be assigned herevnto, I should not be bold to say with Baronius and Spondanus, that this Councell was begun and ended in one yeare, and that no Antiquitie alloweth more vnto it, then a yeare, *Affirmanda est vno eodemque anno inchoata ac pariter consummata: nec apud Antiquiores vllum est reperire exemplū, quod vltra annum Synodus perdurauit.* For besides the reasons before made, Baronius and Spondanus confesse, that both Eusebius, Nicephorus and others write otherwise, Eusebius saith it began the 15. yeare of Constantine: By the others it held about three yeares, *Synodus Nicea annis tribus & paulo longius est acta.*

5. To these I add of our owne Antiquaries, Florentius Wigorniensis, Matthew of Westminster, and others. The Monke of Westminster saith, that Constantine was baptized by S. Syluester at Rome in the yeare of Christ 318. *anno gratiæ 318.* and the Councell of Nice was called in the yeare 320. *anno gratiæ 320.* Florentius writeth, that Constantine was baptized Christian, and by S. Syluester Pope 8. yeares before the Nicen Councell was called: and that this Councell was called five yeares before the *Vicenalia* feast yeare of that Emperour, when as before it ended. Marianus Scotus writeth in the yeare of Christ 321. that then the baptizing of Constantine by S. Syluester Pope was knowne in Britaine, as no late thing, and citing Sainct Bede, for the same, setteth downe the calling of the Nicen Councell to haue bene in the yeare 322. three yeares before the agreed time of the ending thereof. One of our old Manuscript Histories saith, that Constantine releued the Church of Christ in the 312. yeare of his Natiuitie: *Anno Domini 312. Constantinus Magnus Ecclesiam Christi releuauit.* Anastasius Bibliothecarius saith, Constantine was

baptized

Eusebius l. 3. de
Vita Constant.
cap. 14. 15. l. 4. c.
40. 47. Socrates
l. 1. c. 12. Sozomen
Histor. l. 1. ca. 24.

Socrat. lib. 1. Sup.

Baron. & Spond.
Annal. an. 325. §. 3.

§. 2. supr. An. 325.
Euseb. in Chron.
Niceph. lib. 8. ca.
26. Metaphrast.
apud Lipom.

Matth. Westm.
an. gratiæ 318.
320. Florent. Wi-
gorn. Chron. an.
306. 315. 319.

Marian. Scot. r-
tat. 6. l. 2. An. 321.
322.

Manuscript. an-
tiq. An. 312.

Anastaf. Biblioth
Chron.
Georg. Cedren.
in Constantino.
Flor. Wigorn.
sup.

Berengof. de In-
uent. Crucis l. 2.
cap. 3.

Damasus in vita
S. Syluestri. To.
1. Concil. Marty-
rolog. Roman.
die 31. Decemb.
Menolog. Græc.
eod. die.

Baron. Annal.
An. Christi 312.
An. Constantin.
7. Euseb. Histor.
l. 10. cap. 1. 6. 7.

Binnius Annot.
in Concil. Rom.
Tom. 1. Concil.

Baron. An. D. 313
Constant. 8. Au-
gustin. Epist. 152.
& collat. cap. 3.
Epistol. Const-
tini apud Euseb.
l. 10. Histor. cap. 5
Euseb. supr. c. 5.
cap. 6.

cap. 7.

Baron. Annal.
An. 314. Matth.
Westm. An. 321.
Ado in Chronic.

Euseb. l. 1. de Vita
Constant. cap. 37.

Baron. An. 315.

baptized in the 18 yeare of his Empire, *Constantinus Anno 18. Imperij sui est baptizatus.* Cedrenus saith it was done by S. Syluester in the seuenth yeare of his Reigne, *Septimo Imperij sui anno Magnus Constantinus a Syluestro sanctissimo Romæ Papa baptizatus. Lepraque hoc pacto liberatus est.* Our Contryman Florentius Wigornienfis maketh him a baptized Christian, and by S. Syluester in the same seuenth yeare of his Empire, when as before, all Persecution ceased in the West Empire. Berengofius also is of the same minde, writing that Constantine presently vpon his vision of the Crosse and Victory against Maxentius, being the same seuenth yeare of his Reigne, presently sent for S. Syluester, and was baptized by him: *Constantinus autem ad placandum totius operis opificem, continuo ad se Romanum fecit accersiri Pontificem a quo confirmatus & baptizatus.* And S. Damasus or whosoever the auncient Writer of the Popes liues ascribing many yeares and Acts to S. Syluester, setteth downe this of his baptizing Constantine for the first of all. So doth the old Roman Martyrloge and Menologion of the Greekes also. And Baronius himselfe confesseth that in this his very seuenth yeare Constantine set forth many Edicts both for the restoring the goods of Christians, Priuiledges, and Immunities of their Cleargie, as also to releue the Christians that had bene persecuted out of his owne Treasure; And the next yeare after, he gaue to Pope Melchiades immediate Predecessor to S. Syluester his Palace Lateran in Rome, to be his See, and allowed Appeales vnto him, euen of the Bishops of Africke, as namely in the cause of Cæcilianus Bishop of Carthage with aboue 20. other Bishops with him, & wrote his letters to Pope Melchiades to that purpose, to heare, iudge, and decide the cause. His particular Epistle vnto him about that busines is extant in Eusebius, so is his Decree and order giuen to Anilinus Proconsul of Africke, to commande him, presently vpon the receite of those his letters, he should cause all goods that had bene taken away in any Citie, or other place from Christians, and their Churches to be restored to them againe, whosoever vsurped them, and giueth him strickt charge, and command herein.

6. There also be other commands of his one, to Cecilianus Bishop of Carthage, signifying vnto him, that he had giuen commandement to *Vrsus* Prefect of Africke, that greate summes of money should be giuen to the Christians of Africke, Numidia, and Mauritania, and he should see it distributed according as he had giuen him direction, sent vnto him by Osius before. The other is to Anilinus before named, commanding him, that all the Christian Cleargie there should be free from Tributs, and Vestigals, and all this was done as he setteth downe, before the ouerthrowe Constantine gaue to Licinius, or Licinius opposed against him. Which Baronius affirmeth was in the 316. yeare of Christ. And in the very next yeare 314. of Christ, the same Authour Baronius setteth downe the first Councell of Arles, where as he from Ado and others writeth, there were 600. Bishops assembled, together with Claudius, Vitus, Eugenius and Cyriacus the Popes Legats, and addeth further from Eusebius, that Constantine himselfe was there present with the Bishop, *Sed & ipsum Imperatorem Constantinum cū Episcopis interfuisse Eusebius declarat.* Which presence and sitting of Constantine with the Bishops in Councell Eusebius plainly confesseth, *Tanquam communis Episcopus a Deo constitutus, ministrorum Dei coegit Concilium, & in media istorum frequentia ac congressu adesse, & vna considerare non dedignatus, in medio confessu quasi vnus e multis assedit.* And yet affirmeth, that diuers other Councils were called, and kept in this yeare: as at Ancyra in Galacia, Neocæsarea in Pontus, and Laodicea in

Phrygia.

Phrigia. In the next yeare 315. he affirmeth Constantine published a Decree in preuenting murthering of children, like a good Christian Prince, *Constantinus Imperator dignam plane Christiano Principe edidit sanctionem*. And an other against the Iewes, which persecuted such of their Profession, as became Christians, commanding therein all such Iewes with their partakers to be burned. And subiected all Christians which should forsake their Religion, and profess Iudaisme to the same punishment. So we might proceede to the other yeares betweene this and the 324. yeare, wherein Baronius would haue him to be baptized, needes to be related in this place, these being more then sufficient to proue he was baptized longe before that time. Which Eusebius doth giue plaine testimony vnto, euen by Baronius his owne calculation: for Baronius setting downe the warre betweene Constantine and Licinius, to haue bene in the yeare 316. Eusebius saith, that Licinius did then oppose against God Almighty, whome he knew Constantine did worship, *Licinius ubi bellum Constantinus inferre decreuit, etiam ipsum omnium Deum quem a Constantino coliscebatur, impugnare aggreditur*. Eusebius thus writeth immediately after those Letters written to Anilinus Cæcilianus, and others before about the seuenth yeare of Constantinus, as Baronius before hath witnessed. Eusebius there also calleth Constantine a man renowned for all kinde of pietie, *omnis pietatis virtute clarus*.

7. And to put vs out of all doubt in this busines Euseb. doth manifestly proue, that Constantine had giuen such freedome and donations to the Church of Christ, as be remembred: honored Bishops, builded Churches, caused Councils to be called, and was present in them with the Bishops, and many things of like nature, before the tenth yeare of his Empire. Heremias Sozomen before hath witnessed, that he receaued the Sacraments in the Church in this time, *Sacra mysteria percipere*. Which none but actually and really Baptized Christians might doe, or did at any time. If any man shall obiect that S. Melchiades Pope was a Martyr, and so not likely to receaue such fauours from Constantine: Baronius well answereth, he was accompted as many others were for the greate Persecution he endured vnder Maximian, and not because he was violently put to death for Religion, but dyed in a peaceable time. Which the old Roman Martyrologe confirmeth: *Roma S. Melchiadis Papa, qui in persecutione Maximiani multa passus, reddita Ecclesie pace quieuit in Domino*. Which proueth that Constantine had giuen Libertie to Christians before S. Melchiades death, which was within a yeare and litle more of Constantine his Victory against Maxentius. After which time there is a silence in Histories of any Persecution, where Constantine reigned. And therefore S. Syluester being fled to the Mountaine *Soractes*, in Persecution, when he was sought for to christen Constantine by Diuine Vision, argueth for them that hould before, that he was baptized in the seuenth yeare of his Empire, and by S. Syluester, not then Pope but soone after, and so said to be baptized by S. Syluester Pope, because a litle after, by the death of S. Melchiades, he was chose to that dignitie.

8. The opinion of Constantine his Leprosie and miraculous curing thereof at his Baptisme, can be no argument for the deferring thereof to a later time, for we find that his daughter S. Constantia, or Constantina was also infected with that disease, as most probable from her Father, and as miraculously cured thereof at S. Agnes her Tombe by her prayers, as her Father was by S. Syluester his baptizing him. So that we may rather say of them both, so miraculously cured to the greate glory of God, & Conuersion of many, as Christ

Euseb. Hist. l. 10
cap. 8.9.

Euseb. l. 1. vit.
Constant. c. 34.
35. 36. 37. 41.

Sozom. l. 1.
Hist. cap. 8.

Baron. An. 313.

Martyrolog.
Roman die 10.
Decembr.

Io. cap. 9.

Euagr Hist. l. 3.
cap. 40. 41.Baron. & Spöd.
An. 324.Nicephorus lib.
7. cap. 33. in fine
Platina in MarcoSozomen Hist.
Eccles. l. 1. c. 5.Euseb. l. 10. Hist.
cap. ult. Euagr.
l. 3. cap. 41.Euseb. l. 1. vit.
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Euseb. l. 4. de
vit. Constant.
cap. 32.
Constant. orat.
ad Sanct. ceter.
cap. 22. cap. 23.
19.

Cap. 26. & vlt.
supr.

Io. cap. 9.

Euagr Hist. l. 3.
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Cap. 26. & ult.
supr.

Baron. & Spond.
An. 324. Zosimus
l. 2. Sozomen. l. 2.
Hisor. Ecclesiast.
cap. 2. Bed. l. de lo-
cis sanct. cap. vlt.
Glic. l. 4. Zonar.
Annal. Tom. 3.
Cedren. in Comp
an. 18. Constant.
Nicephor. l. 8. ca.
4.

Baron. & Spond.
in Indice Annal.
v. Constantinus
an. 324. Jacob.
Gedcon. An. 324.
Bin. Tom. 1. Con-
cil. in Syluestro.
Cedr. supr. Conc.
Rom. c. 1.

Baron. & Bin. sup
Marian. Scot. &
tat. 6. an. 312.
Concil. Roman.
c. 1. Barthol. Car-
ranza ante Rom.
Concil. Roman.
Concil. c. 20. &
vlt.

Cap. 10. & 20.

Cap. 1.

Donatio Con-
stantini in fine

*ferre non desinat. Iste enim est Iustorum Defensor inuictus; iste Progignator fortissi-
mus: iste optimus Index: iste denique immortalitatis dux, & Vita eterne Largitor.*

Thus Constantine himselfe hath testified in his owne cause. And Baronius with others writeth both from old Pagan and Christian Authours, that Constantine after his Baptisme by S. Syluester, stayed no litle time in Rome openly professing himselfe a Christian, and before his departure thence bestowed such greate Riches and Principalitie vpon S. Syluester & the Roman Church as many Antiquities testify, and left the Citie of Rome to S. Syluester. After which he went to Ilium, where old Troy stood, intending to make it his Imperiall Citie, 800. miles or litle lesse from Rome, and builded the gates for a Citie there vpon an high hill still remaying in Sozomen his time, as he witnesseth: *professus ad campum pro Ilio situm, non longe ab Hellesponto Urbis formam & magnitudinem descripsit, inque præcelso & edito portas extruit, quæ adhuc etiam a mari illac nauigantibus cernuntur.* And hauing thus farre proceeded therein building a new Citie, was, as the same Sozomen testifieth, and Baronius admitteh, admonished by an heauenly vision to desist from that worke, and build his intended cheife Citie at Bizantium in Thracia, which he did, and going to this Bizantium so Miracoulously assigned vnto him, began his Magnificent buildings there, as Baronius and Spondanus themselues acknowledge, in the 324. yeare of Christ, *Consilium inijt de noua Vrbe condenda, in quam transferat Imperium, & post tentatum Ilium, diuinitus eligit Bizantium Anno Christi 324.*

12. Cedrenus setteth downe this building of Bizantium two yeares sooner, the Roman Councell, Baronius and others say, that after Constantine was baptized he stayed the whole time of that Councell in Rome before he went into the East. And the Donation itselfe of Constantine after he was baptized is dated in his 4. Consulshipp, which Baronius, Binius and others confesse to haue bene in the yeare of Christ 315. Marianus saith it was in the 312. yeare of his Incarnatiõ. And the Romã Councell wherein he, a baptized Christiã, both as the same Councell and others testifie, was present, and bore the chardges of the Bishops assembled there: *Constantinus Vehicula vel annonas omni loco prestari præcepit*, was kept, as the same Councell deliuereth, in the third Consulship of Constantine, which was by all men before the 315. yeare of Christ, 3. Kalend. Iunij, *Donno Constantino Augusto tertio & Prisco Consule.* By which it also appeareth, that his sonne Priscus was lyuing longe after his Baptisme. And so the opinion of them, which say he was dead before, is answered by this Councell, subscribed vnto by 284. Bishops, 45. Preists, 5. Deacons and 2. Acoluthists together with Constantine one Emperour, and S. Helen his Mother after them, as appeareth in all Copies of that Councell, *Et subscripserunt 284. Episcopi, & 45. Presbiteri, & 5. Diaconi & duo sequentes, & Augustus Constantinus & mater eius Helena.* Therefore this Councell being kept in Rome after Constantine was baptized, as all agree, and is euident in the same Councell in expresse wordes, *Constantinus baptizatus a Syluestro Episcopo Urbis Rome*, and in the third Consulship of Constantine, and this Emperour there present in Rome, and two yeares after at the least, as appeareth by the Act of his Donation to S. Syluester granted there before his going into the East, bearing date the yeare of his fourth Consulship and at Rome: *Datum Romæ sub tertio Die kalendarum Aprilium Domino nostro flauio Constantino Augusto quater et Gallicano viro clarissimo Consulibus*, he must needs be baptized longe before the 324. yeare of Christ, about the beginning of S. Syluester his Papacy. For

cy. For this Roman Councell is cleare, that he was baptized before the calling thereof, and provided waggons to transport so many Bishops thither, which required no small time, diuers of them comming from remote parts and Countreyes. Againe there was so generally a Conuersion of the Romans to Christ before this Councell, that the Prefect of Rome himselfe was conuerted, and present in this Councell: *erat ibi & Calphurnius Christianus, Praefectus Urbis*. Besides, whereas this Councell testifieth, that S. Helen our Empresse was also there, it proueth a longe time betweene the Baptisme of Constantine, and then assembling of this Councell. For our renowned Historians, Marianus and Florentius Wigorniensis proue, that S. Helen was in Britaine, when her sonne was baptized at Rome by S. Syluester, and hearing of it, wrote vnto him from hence: *Constantino a Papa Syluestro baptizato scripsit de Britannia sibi sua mater Helena*. And without question had answere from him againe, before she addressed herselfe for so greate a Iorney, and afterward was no short time in that Trauaile. And before we bring either S. Helen, or Constantine, or any other to this Councell, we must, except we will vnreasonably with some deny that History, say that the longe-provided-for dispute betweene S. Syluester and the Iewes in the presence of both Constantine & S. Helen was solemnely summoned and kept after S. Helen her comming to Rome, and before the beginning of that Councell we must allowe no shorte time for so greate a Councell. And yet Constantine, by the date of his owne Edict and Donation, was in Rome 2. yeares at the least after all these things ended, which will bring his Baptisme to the time of my former computation. Otto Frigenis, besides so many others before, doth plainly say, that Constantine was a Christian before Licinius ioyned with him for the peace, and Priuiledge of Christians in their publicke Edicts, *Constantinus Christianus factus pacem Ecclesijs reddidit, cui etiam ad hoc Licinius consensum praeiuit*.

Roman. Concil.
can. 1. 10.

Marian. Scot. l. 2.
stat. 6. an. 321.
Floren. Wigorn.
in Chronic.

Otto frigen.
Chronic. l. 4. cap
2.

THE X. CHAPTER.

THE VNDoubted TRUTH OF THE DO-

nation and munificent enriching of the Church of Rome
by Constantine the Greate Emperour.

I.



AMONG other the bounties and magnificences of Constantine to the Church of Christ, especially the Apostolike See of Rome, before he departed thence to Bizantium, and the Easterne Countreyes, that which is called his Donation or gift to S. Syluester, is renowned in Histories, and bearing date in the yeare of his fourth time being Consul, except it be misdated, it must needs be granted in the 315. of Christ, as Historians commonly consent. Diuers, especially Protestants of this Age, haue called the credit hereof into question. Yet except we shall disallowe both the Testimony of God, and men of greate credit, and in no small number euen of this Nation, besides an almost numberlesse company of other Countreyes, we may not deny the honour thereof to that our Emperour, and this kingdome his natie soyle. A Protestant Bishop with others doe thus cite how this donation was prophesied of before Constantines time.

Adueniet Princeps, sub quo pacabitur orbis,

Seuerin. Bin. To.
1. Concil. notat.
in Edict. Constāt.
in S. Syluestro.

Io. Bal. l. 1. de A&.
Roman. Pont. in
Syluestro.
Baptist. Māman.
l. 2. de Vita S.
Blasij.

Bed. de 6. statib.
mundi. in Tibe-
rio 2.

Old. Engl. Hist.
part. 4. fol. 38.

Harding. Chron.
cap. 63. fol. 50.

S. Aldelm. l. de
virginit. Guliel.
Malmesbur. l. 4.
de Regib.

Gregor. Epistol.
ad Ethelbert.
Reg. apud Hen-
ric. Hunt. Histo. l.
3.
Matth. West. an.
335.
Manuscript. an-
tiq. in Constanti-
no.

Manuscript. Gal-
lic. antiq. cap. 30.

Abbreuiat. Chro
An. 310.

*Et finem accipiet Veterum cultura Deorum.
Constantinus apud Thraces, quā Bosphorus aquor
Thracius Euxinus aegum ingurgitat undis,
Constituet sedem Imperij: Latiumque relinquet
Christo, & Romuleam septem cum collibus urbem.*

Sainct Bede is a manifest witnes, that long before the dayes brechtus king of the Longabards long before his time the Cottian Alpes and other parts of Italy did belonge to the See Apostolike of Rome, vntill the Longabards by violence tooke them away, and this king of theirs Herebrechtus restored them, *Herebrechtus Rex Longobardorum multas curtas & patrimonia Alpium Cottiarum, quae quondam ad Ius pertinebant Apostolica sedis, sed a Longobardis multo tempore fuerant ablata, restituit iuri eiusdem Sedis.* Which long time of the right of the Roman Church to this Patrimony thereof, not finding any other donation of them vnto it, will bring vs to the dayes of Constantine. Our old English History saith, *S. Syluester receiued the Patrimony of S. Peter, that is for to say, the kingdome of Italy, with the Citie of Rome of Constantine the Emperour, and to the whorship of the Church of God he turned it.* Harding thus writeth:

*Constantine gaue his owne Palays royall
With Rome all whole, and all the dignitee
Through out Romany, with Sea Imperiall
To Syluester, that had the Papall Sea,
He gaue it to him all quite and free,
And to his Successours perpetually.*

2. William of Malmesbury citing S. Aldelmus and others saith, that herein Constantine obeyed Gods commande, *paruit Augustus visioni, professus non debere Imperatorem Romae principari, ubi a Christo principabantur coronati Apostoli.* Henry of Huntington and others set downe at lardge, an Epistle of S. Gregory Pope of Rome to king Ethelbert of kent, conuerted by S. Augustine, wherein he testifieth no lesse, when he saith, this greate Emperour Constantine made the Roman Commonwealth and himselfe subiect vnto our Lord Iesus Christ, *Constantinus quondam piissimus Imperator Romanam Rempublicam omnipotenti Deo & Domino nostro Iesu Christo secum subdidit.* And Matthew of Westminster playnely saith, that Constantine gaue by his Donation old Rome, the head of the world, to the blessed Apostles S. Peter and S. Paul, *Imperator Constantinus Caput mundi Romam beatis Petro & Paulo sub testamento tradidit.* I finde in an old Manuscript Historie principally of this Nation in this manner: *Constantinus omnes dignitatis Imperiales Papae contulit & ipse Sedem Imperialem apud Constantinopolim constituit, dignitatem tamen sedis Apostolicae apud Romam Successoribus beati Petri reliquit.* Constantine gaue all Imperiall dignities to the Pope, and placed his Imperiall Seate at Constantinople, yet left the dignitie of the See Apostolike at Rome to the Successors of S. Peter. An other written in Fréch thus relateth this matter: Constantine founded 12. Churches in Rome in honour of the 12. Apostles, and after, with the Nobilitie of Rome went to Constantinople, but before his going, gaue his Priuiledge to the Papall See, and his Palace with all the Regalitie to S. Peter Prince of the Apostles, and to S. Syluester and his Successors for euer, *Constantin faisoit 12. Eglises en la Citee de Rome en l'honneur des 12. Apostres, & apres que ses nobles de Rome s'en alla à Constantinoble, & auant s'en aller donna son priuilege du Siege Papale & son Palais où toute la regalité à S. Pierre Prince des Apostres, & à S. Syluestre & ses Successours perdurablement.* The old Manuscript Abbreuiatio Chroni-

nicorum

nicorum hath the same with with S. Aldelmus and William of Malmesbury before. Iohannes Salisburiensis saith, that Constantine is renowned with querlasting blessednes for founding and endowing the Church of Rome, besides other excellent deeds, *Constantinus Romana Ecclesia fundata & dotata ut cetera eius taceantur egregie, perpetua benedictione insignis est.* And S. Anselm, our renowned Archbishop plainly testifieth: *Constantinus Imperator Papa concessit coronam & omnem regiam dignitatem in Vrbe Romana, & Italia, & in partibus Occidentalibus.*

3. The number of forraine Writers, both auncient and later, which affirme this donatiō, is much too ample to be cited in Historie, Coccius hath gathered many, but left no small company vnremembred. And not onely Christians but their most professed enemyes the Iewes themselves much to their shame, and confusion giue manifest testimony to this Donation. Abraham Leuita plainly saith, that Constantine went from Rome, and gaue it to the Preists of the Christians, which he termeth Idumæans, and builded Constantinople, *Ipse exijt Roma, & dedit eam sacris Idumæorum ad hanc diem edificata Constantinopoli.* Rabi, Abraham, Aben, Esra, saith of Constantine: *decorauit locum Romæ, quæ erat Sedes eius, & reliquit eam Petro.* He adorned the place of Rome, which was his seate, and left it to Peter.

4. Therefore no man may say, that this Historie wanteth authoritie, when so many Writers of greate authoritie affirme it. We may not say it is a late inuention, many of these Authors want not antiquitie. And the Epistle written about that time intituled, *de primitiua Ecclesia, & munificentia Constantini Magni Imperatoris erga eandem*, of the primatiue Church and the munificence of Constantine the greate Emperor towards it, which S. Isidor setteth downe at large, plainly saith of this Noble Emperor: *religiosissimus Constantinus donaria immensa contulit & Fabricam Templi primæ Sedis beati Petri Principis Apostolorum instituit, adeo ut Sedem Imperialem, quam Romani Principes possederant, relinqueret, & beato Petro suisque Successoribus profuturam concederet.* That he left his Imperiall Seate among other munificent gifts to S. Peter and his Successors. We finde in the life of S. Gregory the Greate such munificent & chargeable almes by him, that argueth the exceeding Ritches of the Church of Rome at that time, euen when the Longobard had vsurped vpon great part of the Patrimony of S. Peter. And this notwithstanding S. Gregory himselfe in his seuerall Epistles giueth vndeniable testimonie, that the Church of Rome then had ample reuenewes in Afrike, Naples, Campania, Dalmatia, France, Sicily, Italy, Sardinia and other Countries.

5. I haue related before how the Cottian Alpes did of auncient time belonge to the Romā Church, and being wrested from it by the Longobards, their King Herebrechtus, or by others Aribertus, restored them againe, and as both S. Bede, Paulus Diaconus, and others write, sent the release thereof to Rome written in golden letters, *Donationem aureis scriptam literis Romam misit.* And Luitprandus did the like, & Otto Frigensis neare in kindred to the Emperors & well acquainted with their affaires, saith, that from the time of Constantine his leauing Rome to S. Syluester, as the Romā Historie testifieth, and going to Constantinople, the Romā Church affirmeth, that the most parts were giuen vnto it, as a Right by Constantine, and in Argument thereof claimed Tribute of them vnto his time, excepting of the French, which had assisted it in that demand, *Ut Romanorum habet historia Imperator Constantinus in tantum Romanam exaltauit Ecclesiam, ut beato Syluestro eiusdem Urbis Pontifici, insignibus Re-*

Ioh. Salisberien. lib. 4. Polycrat. cap. 6. apud Iodoc. Cocc. Tom. 1. l. 7. art. 10. Anselm. l. 4. cap. 32. in Rubric. e. insid. apud Cocc. sup. Iodoc. Cocc. in Thesaur. Catholico Tom. 1. l. 7. articul. 10. Abraham Leuita Chron. Iudaic.

R. Abraham Abin Esra ad cap. 11. Daniel.

Epistol. primitiua Eccl. apud S. Isidor. in collect. Concil. & Tom. 1. Concil.

Ioa. Diacon. in Vita S. Gregorij & alij.

Gregor. l. 1. Epist. 73. l. 5. Epist. 11. l. 2. Epist. 40. 41. 44. 61. Epist. 10. 52. 55. l. 1. Ep. 72. 2. 68. 70. 29. 62. l. 5. Epi. 12.

Bed. de 6. ætatib. in Tiberio 2. Paul Diacon. de gest. Longobard. l. 6. Bed. sup. in Anastasio. Paul. Diac. l. 6. sup.

Otto Frigens. Chron. l. 4. cap. 3.

Regin.inCronic.
Sigebert.Chron.
Baron. Annal. in
Constant. Binn.
Tom.1. Concil.
not.in Edict.
Const.

Will. Warner.
Albions Englad
cap.18.

gni traditus, ipse se Bizantium transferret, ibique Sedem Regni constitueret. Exhinc Romana Ecclesia Occidentalia regna tanquam sui Iuris à Constantino sibi tradita affirmat, in Argumentumque, Tributum, exceptis duobus Francorum Regnis, vsque hodiè exigere non dubitat. Many Arguments and vnanswearable also there be of this Donation. The freedome of the French Nation from that Tribute for assisting the Romā See to recouer greate parts of the Patrimony thereof, proueth such a Donation. The Palace of Constantine called S. Ihon Laterans, a Noble Church euer in the Popes power frō that time proueth it. No Emperor since then hauing either Palace or Residency in Rome, when before this Donation it was in all Historyes the knowne cheife Imperiall Citie in the world, maketh it manifest. The especiall Reuerence and honour which Constantine euer performed towards the Roman Church aboue all others, compared with his bountie and magnificence to all, beareth no small testimony in this kind. So doe the Examples of other newly conuerted Kings, especially of this Nation, as King Lucius, king Ethelbert, and others, all most reuerently honoring that See Apostolike. Therefore our Protestant Writers themselues, though disliking all Princes, and others Donations and bouties to the Church of Christ, the Ritches and honor thereof, doe confesse this greate gift of Constantine vnto S. Syluester. One a late Poet writeth for their common opinion:

*From Constantius and Helen proceeded Constantine
The most vndoubted heire
Both to the Roman Monarchie, and this his Parents Reame.
He turned the Empires ebbing pompe into her flowing streame,
And was a Prince Religious: yet (with reuerence be it said)
If lesse Religious, then not he the Empire had decaid
By largesse to a ponnous Preist, and seized him of Rome.*

THE XI. CHAPTER.

OF THE SETTLING OF THE IMPERIALL

*Seat at Bizantium, or Constantinople, and Conuerſion of, or
ſetting the Chriſtian faith in many Nations by the helpe of our
Brittiſh Emperor Constantine: But Ireland
not then conuerted.*



1. CONSTANTINE hauing thus disposed of his Imperiall Palace in Rome, and bestowed so magnificent gifts, and reuenues vpon that holy Apostolike Church, departed from thence towards the Easterne Countries, hauing a resolution to settle his Seate of Empire at, or neare the place of old Troye Ilium, not farre frō Hellespōtus. And as Sozomen with others deliuereth, layde the platforme there of his cheifelt Citie, building the Gates vpon an high hill, which remained in the dayes of Sozomen, and were seene to such as sayled vpon that Sea, à mari illac nauigantibus cernuntur. But was admonished by an heauenly vision to desist from that designe, & build his commanding Citie at Bizantium, in Thracia, which he according to the direction giuen him by God performed, Ei ista molienti Deus noctu visus, alium locum querere iubet: atque cum Bizantium, oppidum Thraciæ ultra Calcedonem urbem Bithyniæ situm, in memoriam ei redigisset, eam vt habitatoribus complendam, quippe quæ nomen Constantini

Sozom. l. 2. Hist.
Eccles. cap. 2. Baron.
& Spond. Annal. an. 324.
in Indice. Sebast.
Munster. Cosmogr.
l. 4. in Græcia pag. 937. 938.

mereretur, curaret admonuit. Itaque verbis Dei obsecutus oppidum quod Bizantium vocabatur, dilatare, & maximis amplissimisque mœnibus cingere cepit. This diuine vision, and direction was, as Sozomen hath plainly testified before Constantine went to Bizantium: and after he came thither, and before he layed the foundation of his Imperiall Citie there, he had an other heavenly apparition, and admonition about the same matter in the Citie of Bizantium, as our owne auncient and approued Antiquaries Sainct Aldelmus a renowned Bishop, and William Malmesbury with others deliuer vnto vs, *Imperator in Ciuitate quæ Bizantium vocabatur cum membra sopori dedisset, & debitum naturæ solueret.* Which vision was in this manner: A very old woman, decrepite and almost dead appeared vnto him, whom Sainct Syluester cōmanded to raise her vp by prayer: And Constantine praying the old woman arose, and became a most beutifull youg woman, who by her chaste looke pleasing his Princely sight, he cast his cloake vpon her, and put a Diademe adorned with gold and pretious stones vpon her head. And Helena his mother said vnto him, she shall be thyne, and shall not dye vntill in the end of the world. Constantine awaking and troubled with the vision, ignorāt of the meaning thereof, gaue himselfe to fasting, and in the seuenth day of his fast, in his sleepe sainct Syluester appeared vnto him, and said: The old decrepite woman is this Citie named Bizantium, in which thou now remainest, whose walles are consumed with Age, and are almost fallen downe. Ride vpon that thy horse whereon thou didst ride in thy white vestures when thou wert baptized in the Citie of Rome, visiting rounde about the Tombes of the Apostles, and Martyrs, and carry thy *Labarum*, or Ensigne that is embrodered with the signe of Christ of gold, and pretious stones in thy right hand, let the bridle of thy horse loose, and goe as the Angell of God shall leade thee. And drawe the point of thy *Labarum* so on the ground that it may drawe and leaue a line behinde it, by which trace and circuite shalt thou cause walles to be builded, & this old Citie, & almost dead thou shalt rayse to be new, and thou shalt call it by thy name, and make it the Queene of all Cities. The name of Lord Iesus Christ shall be magnified in it, and in it Churches of God shall be builded to the honor of all Saints, and thy sonnes after thee, and the sonnes of thy sonnes shall reigne in it, *Tu fixam cuspidem Labari in terra sic trahe, vt semitam faciat transitus sui, per quam semitam extrui facias muros, & hanc Veteranam ciuitatem, & pene mortuam in iuuenulam suscitabis: & tui nominis vocabulum suscitabis, ita vt Reginam illam facias omnium Urbium. Erit enim in ea nomen Domini Iesu Christi magnificum, & erant in ea templa Dei ad honorem omnium Sanctorum constructa & filij tui post te, & filij filiorum tuorum regnabunt in ea.* William the Monke of Malmesbury saith, that the answere was, that an Imperiall Posteritie should reigne in that Citie for euer. *Et regnabit in ea perpetuo imperatoria progenies,* as we haue seene many hundreds of yeares performed. And he addeth that Constantine by fasting and almes deeds procured the solution of this vision from heauen, *Huius somnij solutionem Augustus ieiunijs & eleemosynis extraxerat à cælo.* And among other reasons did greatly ioy also for this, because he borne heare in Britaine a colder Nation, could not so well endure the heate of the sonne, he was by Gods commandement to build his cheife permanent Citie there, where both the fruitfulnessse of the soyle, and temper of the ayre were agreable vnto health, *Gratumque admodum fuisse ferunt Imperiali animo, vt illic Urbem diuini iussu fundaret, vbi & soli vbertas & cæli temperies mortalium saluti conueniret. Quia enim in Britannia natus fuerat, ardores solis exosus est.*

S. Aldelm. lib. de
laudib. Virg. cap.
12. Guliel. Mal-
mesburien. lib. 4
de Regib. in Gu-
lielmo 2. & alij a-
pud eund.

Gul. Malmesb.
l. 4. sup.

Guliel. Malmesb.
supr.

S. Aldelm. l. de
laudib. Virgin.
cap. 12. supra.

Gul. Malm. supr.
Sebastian. Mun-
ster. Cosmogr.
l. 4. in Græcia &
Constantinopol.
Sozomen. Hist.
Eccl. l. 2. c. 2.

2. But the cheifest cause of his Ioy in this designment vnto Constantine was this, to see his owne will so to haue concurred with the will of God, and to be thus Miraculously confirmed, that the greate Liberties & Dononations which he had conferred vpon the Apostolike See of Rome, and his leauing that his Imperiall Citie to S. Syluester then Pope and his Successors, in honour of S. Peter and S. Paul ruling and Martyred there, and to founde an other for himselfe and his Imperiall Posteritie, plainly expressed aswell by this our English, as other Authours: *paruit Augustus visioni procline, & ciuitatem a quam Roma constituit, professus non debere Imperatorem Roma principari, vbi a Christo principabantur coronati Apostoli.* And as S. Aldelme addeth, this worthe Emperour presently vpon this heauenly vision, & direction went to the Church, and acquainted the Bishop of that place, an holy man named Sisaminus therewith, and offering there gifts vnto God, and receauing the holy Sacrament of Christs body, tooke his horse, and *Labarum*, as he was directed, and went as the Angell of God did leade him, and caused the foundation to be laide as the marke of the *Labarum* prescribed. And the Citie was called the Citie of Constantine, Constantinople, in the Greeke language to this day, *Euigilans Constantinus statim ad Ecclesiam perrexit, indicansque Episcopo ciuitatis viro sancto, nomine Sisamino, somnium quod prius viderat, & offerens Deo munera, & communicans Sacramentum Dominicum ascendit equum, & perrexit, quo eum duxit Angelus Domini atque per semitas Labari, fundamenta creuerunt. Appellata est autem ciuitas Constantini, quod Græco sermone interpretatur Constantinopolis vsque in hodiernum diem.*

3. Greate was the honour and glory both temporall and spirituall of this Citie. William of Malmesbury saith, the Wall was twenty miles in circuite, *Viginti millia passuum muro complexa.* And thereupon termed by the Turkes as Cosmographers haue writen, *Stampolei*, or *Stampolda*, id est, *ampla ciuitas* the greate Citie. Sozomen witnesseth that in all mens Iudgments in his time, it farre excelled Rome both for number of people, abundance of money and Ritches, *Tum frequentia hominum, tum pecunia & diuitiarum abundantia Romam omnium consensu longè superaret.* And for spirituall Dignitie the same Authour writeth of this Citie: the faith of Christ so increased there, that very many Iewes, and almost all the Gentils there were conuerted to Christian Religion. And this Citie being made the cheifest of the Empire at that time, when the Religion of Christ was so generally dilated, it did not afterward defile itselfe either with the Altars or Temples of the Gentils, except onely while Iulian did reigne a short time, the error of the Gentils was renewed, but presently after extinguished againe. Constantine placed a Court called a Senate in it, and assigned to the Senators the same honours, and Priuiledges, which were giuen to the old Romans, and laboured to make this Citie called by his name equall to Rome, which is in Italy. He adorned it with many and most greate Churches, to whose labour herein God himselfe gaue assistance, and by certaine visions confirmed that the Churches founded in that Citie were holy and bringing saluation, *cuius propenso studio Deus ipse opem tulit & visionibus quibusdam confirmauit, Ecclesias in ea Vrbe edificatas, sanctas & salutares esse.* He setteth downe one of these Churches principally to haue bene then in greate reuerence euen with Pilgrims resorting vnto it in pilgrimadge and deuotion, called *Michaelium*, because S. Michael the Archangell appeared there, and in this Church Sozomen himselfe receaued greate help. And diuers others fallen into ineuitable mischances, and dangers, into diseases and

vnknowne

vnknowne greifes of body so soone as they prayed in that place were prefectly deliuered from the calamities where with they were oppressed. Which would be too long to mention particularly, being so many, *Eam qua in loco qui vesta sacer olim dicebatur, in maximo honore tum a peregrinis, tum a ciuibus ex illo tempore habitam fuisse constat. Idem locus iam Michaelium nominatur. Loco vero istud nomen eo impositum est, quod pro certo creditur, diuum Michaelem Archangelum ibi apparuisse. Quod etiam ipse equidem non paruum in eodem loco beneficium adeptus, Verissimum esse confiteor. Atque id ita se habere argumento praeterea esse possunt multa aliae res, quas compertum est ibidem gestas esse. Nam nonnulli in graues casus & periculae quibus nullo modo possent emergere, alij in morbos aut perturbationes corporis incognitas dilapsi, simul ac in eo loco Deum precati essent, calamitatibus quibus premebantur, penitus liberati sunt. Verum quo pacto ista, & quibus hominibus euenerint, singillatim persequi longum esset.*

4. And to giue some notice to Posteritie what manner of diuine seruice was vsed then in these holy Churches, to assuer vs, it was the Sacrifice of Masse, which was offered there on sacred Altares, and they adorned with Crosse & holy Images: the same Authour testifieth that in this Miraculous Church there was an Altar for offering that blessed Sacrifice, with Crosse or Crucifix placed vpon it, *Crucis effigies in altari illius Ecclesiae statui solet.* And that vsage and custome was confirmed by diuine Miracle, testifying that from the time of Christs suffering vpon the Crosse what soeuer things were done either for the common profit of mankind, or the priuate of some, either by holy Angels or godly and perfect men, they were not rightly done, without the vertue of the sauing Crosse, *Visio diuinitus oblata, quandam Crucis effigiem, quae in altari illius Ecclesiae statui solet, ante oculos proposuit: declarauitque manifeste, res quacunque a tempore quo Christus in Crucem actus erat, vel ad vtilitatem humani generis communem, vel ad priuatam quorundam, seu a diuinis Angelis, seu a pijs & perfectis hominibus gesta fuerunt, non sine virtute Crucis salutaris recte gestas esse.*

5. Where we finde as greate honour and reuerence giuen to the Crosse, from Christ, as after. And this Authour liuing in this fourth hundred of yeares neare the dayes of this Emperour testifieth, with diuers others, that in the Empire of Constantine, and by his meanes, the faith of Christ was not onely dilated throughout the Roman Empire, but into the whole world, *Christi nomen Constantino rerum potiente, in orbem vniuersum propagatum sit. Christi Religio etiam ad ipsos Barbaros peruasit.* The Celts, the vttermost people of the Gaules by the Ocean, the Gothes, and people bordering vpon them, the Inhabitants by Ister, Armenians, Persians, and others were then conuerted to the faith of Christ.

6. Among the Countreyes and kingdomes then conuerted, diuers doe reckon the kingdom of Ireland to haue bene one, and by this meanes and manner, as both Catholike and Protestant Historians relate it, *Ireland receaued the faith of Christ in the yeare 335. when as Fincomarc reigned in Scotland, and this happened by meanes of a woman among the Piets, who growing familiar with the Queene in the yeare 322. preached the Christian faith vnto her: the Queene wonne the King, shewing him what had bene preached vnto her. And the King disposed his people to receaue Baptisme about the yeare 335. The Irish haue liued since in the Romish Religion vntill the time of King Henry the eight, when as the Protestants Religion began to be preached, the which hath bene since in that Country planted by Queene Elizabeth and King James.* Thus hath a late Protestant Writer. An other saith: the Scottish Chronicles auouch that in the dayes of their king Fincomarke, who

departed

The Kingdome of Ireland by some Writers not conuerted in the time of Constantine the Great.

Edw. Grymston. booke of Estat. in Ireland. pag. 36. §. 15.

Hollinsh. l. of the first Inhabitation, of Irel.

Hect. Boeth.
Scot. Hist. l. 6.
fol. 104.

Not Ireland but
Iberia in Armenia
rather conuerted
at this time.

Theodoret. Hist.
Eccles. l. 1. cap.
24. Sozomen
Eccles. Hist. lib.
2. cap. 6. Hist.
Tripart. l. 3. c. 1.
Ruffin. Eccl.
Hist. l. 1. cap. 10.

Sozomen supr.
c. 6.

Hollinsh. supr.

Manuscr. antiq.
in vit. S. Patricij
Capgrau. in cod.
Hollinsh. supr.

Theodoret. supr.
Ruffin. Histor.
Eccl. l. 1. cap. 10.

departed this life in the yeare of our Redemption 358. Ireland was conuerted to the faith by this meanes. A woman of the Piëtish blood, chanced, say they, to ferue in those dayes the Queene of Ireland, which woman being a Christian herselfe, first instructed her Mistresse in the faith and true points of Christianitie, and the Queene her Husband, who conuerted the whole Irish Nation. Hector Boethius for the Scottish Historians relateth it in the same manner: *Hiberniam vnde Scotis origo per id tempus Christi cultum accepisse ferunt: res a modico principio orta, vt Nostratium scribunt nonnulli miraculis coaluit. Mulier Christiana pietatis cultrix (Piëtici eam fuisse sanguinis Scotici assueverunt Annales) Regina insinuata, Christi nomen illi mirifice prædicauit, reuerendumque effecit. Regina Regem docuit: Rex vniuersum populum, Fincomarco Rege Scotis adhuc imperante. And addeth, that this was at the same time, when so many other Nations, remembered before, receaued the Christian faith, *Complexi sunt & eadem tempestate complures Orientis Occidentisque populi, lætis animis veræ Religionis cultum.* But I dare not affirme this History to be true of the Irish Nation: for either the same, or the very like is related by Theodoret, Sozomen, Ruffinus, Cassiodorus and others, as done in the Country of Iberia, and the people Iberes then inhabiting Armenia, by many degrees seperated from our Hibernia or Iberia, Ierna, or whatsoeuer name it euer had, and onely resembling it in demonination, *Eodem Imperatore (Constantino) regnante, fertur Iberes ad Christi fidem deductos esse. Est hæc quidem Gens barbara, robusta & bellicosissima Armeniam interiorem incolit versus Septentriones.**

7. And the same auncient Authour liuing neare that time and the dayes of S. Patrike the Apostle, and Conuerter of our Irish Nation, doth take vpon him particular knowledge, being a meere stranger to our Hibernia, that the Iberes then, and so conuerted, did worship Christ with greate deuotion from that to his time: *adhunc modum Iberes fuere ad fidem in Christum inducti & cum adhuc permagno studio colunt.* When the contrary is witnessed by all Writers of the adioyning Irish people. And the Relators themselues of this opinion to be vnderstood of the Iland of Ireland, confesse as much. One of them a Protestant thus writeth euen from the Irish Antiquaries, *By the report of the Irish Writers themselues, this should not seeme altogether true: for they affirme, that their Country was rather still esteemed, as one of the vnchristened Ilands, till about the yeare 426. whilst Celestine the first of that name gouerned the See of Rome.* Who sent S. Palladius and after his death S. Patrike thither to conuert that people. When it is euident both by Sozomen, Theodoret, and the Composer of the Tripart History, all the whole Nation of Iberia was conuerted in the time of Constantine, and preserued in the true faith, long after the dayes of S. Celestine, S. Palladius, and S. Patrike the Irish Apostles. Againe it is euident in the life of S. Patrike by all Antiquities that S. Patrike being a Christian in his youth, was taken a Prisoner out of Britaine, and so kept by the Irish Pyrats and Infidels, both Princes and subiects there being such at that time. Further whereas they say it was a Piëtish woman that was so prefect and learned a Christian then to conuert that kingdome of Ireland, it is made certaine in Histories, that S. Ninianus the first Apostle and Conuerter of the Piëts, was not borne at this time.

8. How then is it credible that there was such a woman among them hauing Apostolik gifts, as Theodoret writeth of that woman, which conuerted the Iberians in Armenia: *Apostolica dona consecuta est.* And Ruffinus liuing in this Age faith, she cured the sick by laying them vpon her sackcloth, & addeth

further

further that this Iberia was farre from our Ireland, *Iberorum gens qua sub axe pontico iacet.* And he relateth this History from the mouth of the king of that Country, named Bacarius, Gouvernor of Palestina living with him in Hierusalem, as a familiar friend, *Hæc nobis ita gesta, fidelissimus vir Bacarius, gentis ipsius Rex, & apud nos domesticorum comes exposuit, cum nobiscum Palestini tunc limitis Dux, in Hierosolymis satis vnaminitè degeret.* When we finde no such king of Ireland, much lesse that went then to Hierusalem, and was so imployed there by the Emperour. Wherefore seeing our Scottish Chroniclers theselues make this Historie, as it appertaineth to Ireland, but *Ferunt*, a report: and our English Antiquaries before haue it but from them, which thus receaued it, and giue it no more credit then it had from them, and not any otherwise allowing, but rather improving it by the Irish Tradition it selfe, I dare not say, that Ireland was thus and then conuerted, but the Identitie or nearenes of name gaue first originall of that opinion vnto some Writers in these parts, to apply that to Ireland, which is ment in Histories of Iberia in Armenia. Whosoever desireth to knowe how many Kingdomes & Countries in the worlde were conuerted, vnto, or confirmed in the faith of Christ in, and by the happy Regiment of Constantine, may make some coniecture thereof, by the names and number of Bishops subscribing to the Nicen Councell, besides so many of the Westerne parts, as I haue remembred before: Eusebius and others testifying, that out of all Europe, Afrike, & Asia were present there. Their Subscriptions are out of Egypt, Thebes, Libia, Palestine, Phænicia, Syria, Arabia, Mesopotania, Persia, Cilicia, Cappadocia, Armenia the lesser and greater, Põtus both the one and other, Galatia, Asia, Lydia, Phrygia, Pisidia, Licia, Pamphilia, Rhodes, Cous, Lemnius, Corcyra, Caria, Isauria, Cyprus, Bythina, Dacia, Misia, Macedonia, Achaia, Theffalia, Calabria, Carthadge, Dardania, Theffalia, Dalmatia, Pannonia, Gallia, Gothia, Bosphorus.

Boeth. Scotor.
Hist. l. 6. fol. 104.
Hollinsh. supr.

Socrat. Histor.
Eccl. l. 1. cap. 5.
Euseb. vit.
Const. l. 3. cap. 7.
Concil. Nicen.
Tom. 1. Concil.
in subscript.

THE XII. CHAPTER.

OF THE CALLING OF THE NICEN COUNCELL

by the temporall assistance of Constantine against the Arrian Heretiks. The Decrees thereof, highest spirituall Power of the Popes of Rome and generall Councils, by generall agreement of all, Pope, Emperour and others.

I. **T**HE externall warts, and conflicts of holy Christians with Iewes, and Pagans, being thus happily appeased, and quieted, by this our most blessed Country King, Emperour, and cheifst nursing Father, that euer was in the world, of the Church of Christ, as was foretold by the Prophet, *erunt Reges nutricij tui.* An other kind of combat and ciuill Sedition was raised against them by domesticall Aduersaries, the Arian Heretiks, for appeasing whose rage, & fury, not onely the spirituall Power of the highest See Apostolike, and other sacred Catholike Bishops, but the *brachium seculare*, and temporall assistance of this most worthy and magnificent Emperour, was necessary, and to be vsed.

Nic. Conc. Can.
6.

Euseb. l. 3. Vita
Constant. c. 7.

Nicen. Conc. in
subscr. Tom. 1.
Conc.

The highest spiri-
tuall authoritie of
generall Councils,
and Popes of
Rome.

Epist. Constant.
apud Euseb. l. 3.
de Vit. eius c. 16.
& Theodor. l. 1.
Hist. c. 10.

Constant. in Pri-
uileg. Rom. Eccl.

Leg. S. Eduardi
apud Gulielm.
Lamb. l. de leg.
Roger. Houedē
Annal. part.
post. in Richar-
do 1.

2. How needfull the authoritie of the cheifest See was in such an Assembly, and for decision of such Controuerlies as were there debated, is sufficiently proued before, this Councell itselfe giueth pregnant testimony vnto, making it a rule and Square to all Churches: *Antiqui mores seruentur. Quandoquidem & Episcopo Romano hoc est consuetum.* And Eusebius confesseth, that although the Bishop of Rome was old: yet the cheife rule belonging to that Citie, he sent Preists thither to supply his place, *Quamquam Urbis illius, penes quem Imperium est, Episcopus, ingrauescente atate prapeditus, absuit: eius tamen Presbyteri, qui aderant illius locum suppleuerunt.* So haue others. And in the Councell they being onely Preists, and no Bishops, they did not onely and singularly definitiue subscribe, which no other Preists were allowed to doe, but subscribed before the Bishops in the name of S. Syluester then Pope, *Victor & Vincentius, Presbyteri Urbis Romae, pro Venerabili viro Papa & Episcopo nostro sancto Syluestro, subscripsimus, ita credentes sicut supra scriptum est.*

3. That the Assembly of all, or so many Bishops, as could be called together in generall Councell was necessary in that and such times of contention, to embrace true faith, sincere charitie, and due worship to God, that without such meanes those duties could not firmly and certainly be obserued, that holy Emperor himselfe giueth a publike testimony in his generall Epistle to all Churches, *Vna fides, concors dilectio, ac erga omnipotentem Deum pietas, aliter stabili firmoque ordine constitui non potuit, quam in Catu omnium, aut saltem plurimorum Episcoporum coacto. His ita institutis suscipite libentibus animis coelestem gratiam, & plane diuinum mandatum. Quicquidenim in sacris Episcoporum Concilijs constitutum fuerit, id ad diuinam voluntatem est referendum.* Neyther hath he giuen lesse dignitie before, by his Imperiall Constitutions to the See of Rome, then the primatiue Popes thereof haue claymed vnto it from the beginning, by the Donation and gift of Christ to be the cheifest and commandresse of all Churches; Which this glorious Emperor doth often reiterate: *Vt Principatum teneat super omnes in vniuerso orbe terrarum Ecclesias.* And this he declared publikly not onely by his owne Imperiall Authoritie, but with the consent of all his Nobles, and the Roman Senate: *cum omnibus nostris Satrapis & vniuerso Senatu, Optimatibusque meis.*

4. This renowned Emperor was farre frō clayming Primacie in spirituall affaires, in authoritatiue assembling Councils, or any other respect. Yet were not the tēporall duties & offices of this good Emperor wāting vnto this sacred Councell: But as our auncient Christian Kings from our first Conuerſion did euer publikly at their Coronation promise, professe, and sweare vpon the holy Ghospels, and Reliks of Saints, that all the dayes of their liues they would preferue peace, honor, and reuerence to God and his holy Church, and the Ecclesiasticall parsons thereof, kneeling before the Altar: *coram Archiepiscopis, Episcopis, & Clero & populo flexis genibus ante Altare corā positis sacrosanctis Euangelijs, & plurimorum Sanctorum reliquijs, vt moris est, iurauit, quod ipse omnibus diebus vite suae pacem & honorem, atque reuerentiam Deo & sanctae Ecclesiae, & eius ordinatis portaret.*

5. So this our most Noble Emperor, and King, seeing the greates troubles & contentions were like to fall vpon the Church of Christ by the Arrian Heretiks, and Quartodecimans, about the obseruation of Easter, and no other meanes left to preuent and appease these calamities, but by a generall Councell of Bishops, as he hath testified before: and these could not conueniently either be called, or continued together, but by the temporall ayde, and as-

istance

sistance of so generall, and potent Commander, to provide meanes for their comming forth of so many different and remote Countryes, to prepare a convenient and secure place, for so greate and worthie an assembly, to furnish them with victuals and other needfull provision and defence there, and to take order that whatsoever those holy Bishops should conclude and determine by their spirituall power in matters of Religion, should be defended & maynetained by his temporall sworde, and Authoritie, in an eminent Religious manner, and he magnificently performed these Imperiall and Regall obseruances.

6. Eusebius then liuing is witnesse, that to bring this Assembly together, this holy Emperour helped much giuing Power to some of the Bishops to vse the horses provided for publike affaires to bring them thither, and to others sent a greate number of beasts with furniture for their Iorney, *in ea re peragenda multam attulit subsidij Authoritas Imperatoris, ac nutus: qui nonnullis fecit potestatem, equis publice ad iter celeriter conficiendum dispositis utendi: alijs permagnum lumentorum instratorum, quibus veherentur, numerum suppeditauit.* The place for their Assembly he provided to be his owne Palace in the Citie of Neece, and in the greate Hall thereof on either side conuenient seates were placed for that number, *Cum vniuersi conuenissent, preparatus erat a Rege locus amplius in Regia instructus subsellijs & solijs quae Episcoporum numero sufficere.* And doing his due reuerence to them, willed them to enter and consult of the matters questioned: *atque ita debito ipsis honore habito, iussit introire & consultare de re proposita.* So long as the Councell continued, he largely and liberally ministred diet vnto them all, *Quibus omnibus cibaria in singulos dies Imperator large & liberaliter suppeditari mandauit.* Comming into the Councell in his Imperiall habite, would not sit downe, vntill the Bishops caused him so to doe, *Non prius consedit, quam Episcopi ad id innuissent.* He appointed his armed Souldiars with drawne swordsto keepe the Bishops from hurt or danger, *Satellites armati districtis gladijs, vndique Regiae Vestibula obseruabant: per quorum mediam turbam sancti Dei homines absque formidine ingressi sunt & ad interiores Palatii ades perrexerunt.*

7. The Councell being ended, he made them a greate and solemne banquet, and rewarded euery one of them with honorable gifts, *Quisque pro dignitate muneribus honorifice donatus fuit.* And the Councell hauing by their spirituall Power condemned Arius and his fauourers, and decreed he should not come to Alexandria, *Concilium tum Arium, tum suae opinionis fautores pariter abdicauit, decreuitque ne veniret Alexandriam:* this holy Emperour assisted herein with his Ciuill Power bannishing Arius, and setting forth an Edict to all people that they should accompt both him and his fauourers for wicked men: and if any booke written by them should be found, it was to be burned, that no monument might remaine of him, or his opinion: *Imperator non solum Arium multauit exilio: Verumetiam Episcopis omnibus & populis Edictum scriptum misit, vt cum illum, tum eius opinionis fautores impiorum numero ducerent: & si qui liber reperiretur ab illis scriptus, in ignem conijcerent; quo neque ipsius, neque opinionis cuius Auctor fuerat vllum monumentum extaret.* And that who soeuer should be proued to hide or conceale any of his bookes, and not presently bring it forth to be burned, should be put to death: *Quod si quis aliquem librum eius occultare deprehenderetur, ac non illico in publicum productum incenderet, ut capitis multaretur supplicio.* And he maketh the Decrees of the generall Councell by so many and worthie Bishops to be his warrant and direction for such proceedings, affirming that such a

Euseb. vit. Cost.
1.3. c.

Euseb. sup. c. 10.
Theod. Histor.
Eccl. 1.1. c. 7.

Euseb. sup. 1.3. c.
9.

Cap. 10.

Cap. 14.

Euseb. sup. c. 14.
15. Theod. Hist.
Eccl. 1.1. c. 10. So-
zomen. Hist. Ec-
cl. 1.2. c. 14.
Sozom. Eccles.
Hist. 1.1. c. 10.

Const. Epist. ad
Eccles. Alex.
Sozomen. Hist.
Eccl. l. 1. cap. 24.
Socrat. Hist.
Eccl. l. 1. cap. 6.

Socrat. supr.
cap. 6.

Ruffin. Histor.
Eccl. lib. 2. c. 2.

Iulius Papa, &
Socrat. Hist. Ecc.
l. 2. c. 13. c. 18.

Sozom. Hist. Ec-
cles. l. 2. c. 7.

Iacob. Grynæus
in Interpret. So-
cratis & Sozom.
supr.

Athan. Apol. 2.
contra Arian. &
epist. ad Marc.
Pap. Athan. & E-
piscop. Egypt.
Theb. & l. epist.
ad Felic. 2. Pap.
Tom. 1. Concil.

sentence is the sentence of God, confirmed by the holy Ghost with the assent of so many renowned Bishops, *Eam enim nihil aliud esse quam Dei sententiam consensu tot tantorumque Episcoporum per spiritum sanctum stabilitam.* And by Socrates his Relation, he plainly auoucheth that Decree of the Bishops assembled at Nice was to be thought no other thing, then the sentence of God, the holy Ghost being resident in the mindes of such and so many excellent men, and reuealing vnto them the will of God, *Nam quod trecentis Episcopis visum est, non est aliud putandum, quam Dei sententia; præsertim cum in talium & tam præclarorum virorum mentibus sacer insideret spiritus, qui illis diuinam voluntatem aperuerit.* These be the words of Constantine himselfe: which Socrates the Relator of the, so expoundeth as they plainly signifie. And I haue before declared, that the will of the Bishops there assembled was the will of God, and that such a number of Bishops did by the diuine inspiration of the holy Ghost agree in the same minde and sentence, *Vt summarim dicam, omnium qui ibi conuenerant voluntatem, Dei voluntatem appellat: nec dubitat quin tanta Episcoporum multitudo, diuino spiritus sancti afflatu, in eadem mente & sententia consenserit.* So likewise doth Ruffinus relate, and expound other words of Constantine, uttered thus to the same Bishops in that Coucell: *God hath ordained you Preists, and giuen you Power also to Iudge of vs, and therefore we are rightly Iudged by you. But you can be Iudged by none, for God hath giuen you as Gods vnto vs, and it is not conuenient, that a man should Iudge Gods, but he alone of whome it is written: God stood in the Synagoge of Gods, and in the midst iudged Gods. At ad Episcopos: Deus vos constituit Sacerdotes, & potestatem vobis dedit de nobis quoque iudicandi, & ideo nos a vobis rectè iudicamur. Vos autem non potestis ab omnibus iudicari. Vos etenim nobis a Deo dati estis Dij, & cōueniens non est, vt homo iudicet Deos, sed ille solus de quo scriptum est: Deus stetit in Synagoga Deorum, in medio autē Deos discernit.*

8. And yet such Assemblies of Bishops so dignified could not either in this or any other Councell without the consent and sentence of the Pope of Rome, decree and impose vpon the Church any Canons, and this was a receaued Lawe and Canon before this time, as Pope Iulius, Socrates, and others then lining witnesse, *Canon Ecclesiasticus vetat, ne Decreta absque sententia Episcoporum Romani Ecclesijs sanciantur.* And in that time, and before, this Church of Rome had Primacie, before, and aboue all other Churches, *Ecclesia Romana Præilegium præter ceteras obtinebat.* And this was acknowledged by those Bishops of the East themselues, in their Publike Epistle to Pope Iulius, which were the greatest Enemies to S. Athanasius, and the Roman See, protesting the Roman Church was cheife and principall aboue all others, euen from the beginning, being the Schoole of the Apostles, and Metropolis of pietie, *Literis suis fatebantur Romanam Primas apud omnes ferre, vtpote quæ Apostolorum schola & pietatis Metropolis iam ab initio fuisset.* Thus Protestants themselues translate these Greeke Writers, and therevpon are forced to make this their owne note and glosse from them, *Ecclesiæ Romanæ Primatus: The Supremacy of the Church of Rome.*

9. And not onely Sainct Athanasius, which was present at this Nicen Councell, doth in diuers places giue this Supremacy to the Roman See, but he and all the Bishops of Egypt, Thebaida, and Lybia doe acknowledge, that both they and their Predecessors did then and euer depend of the Roman See: and this according to the Decrees of the Canons: *Pater beatissime quia semper Antecessores nostri, & nos à vestra Apostolica sancta Sede auxilium hausimus, & nostri vos curam habere agnouimus, præfatam Aposto-*

licam

licam & summam expetimus, iuxta Canonum Decreta, Sedem, ut inde auxilium capiamus, unde Praedecessores nostri Ordinationes, & dogmata, atque subleuationes ceperunt. And there call the Church of Rome their Mother, to giue them suke, and plainly say, that the Canons commande, no greate cause may be Decreed without the Bishop of Rome: *Canonibus iubentibus, absque Romano nos de maioribus causis nihil debere decernere Pontifice.*

10. And the same Bishops of Egypt in their Epistle to Pope Fœlix the 2. in this time writt, that it was Decreed in this Nicen Councell by generall consent of all, that no Councell might be called without the consent of the Pope of Rome: and speake this of their owne knowledge, as some of the then present there: *scimus in Nicena magna Synodo 318. Episcoporum ab omnibus cōcorditer esse roboratum, non debere absque Romani Pontificis sententia Concilia celebrari,* nor Bishops to be condemned, *nec Episcopos damnari.* And complaine that the Heretiks then within 25. yeares of that Councell, had burned the Canons thereof, *Synodica Capitula incensa, nobisque sublata.*

Episc. Egypt. ep.
ad Fœlix. 2.

11. They testifie also, that in the same Nicen Councell was Decreed, that from all Bishops and Metropolitans, appeals were to be vsed to the Bishop of Rome, and that from Christ our Lord himselfe power of binding and loosing by especiall priuiledge aboue all others, was giuen vnto that See, *Similiter & à predictis Patribus (Nicenis) est definitum consonanter, ut si quisquam Episcoporum, aut Metropolitanorum Comprovinciales vel Iudices suspectos habuerit, vestram sanctam Romanam interpellet Sedem, cui ab ipso Domino Potestas ligandi & soluendi speciali est privilegio super alios concessa.*

Conc. Sardicen.
Can. 7.

12. This doctrine and practice also is allowed and confirmed in the greate Councell of Sardice, held within 22. yeares of that of Nice, wherein both Osius, Athanasius and others which were then present, were also present, consented and subscribed, granting not onely Supremacie to the Pope of Rome, and Appeals to him, but that by any Preist, his Legate, he might inualidate & disannull the Acts of Councels in all places. To which Decrees the Bishops of this kingdome of Britaine consented being present there. And this is euident by the proceedings of the Nicen Councell itselfe, not thinking that the Authoritie of so many Bishops there assembled together with the Popes Legats were of sufficient credit to make Decrees vnquestionable, except they were confirmed by the Pope of Rome himselfe. And therefore as is manifest by the Epistle of S. Athanasius Patriarke of Alexandria, and the Bishops of Egypt to S. Marke Pope of Rome, and his Answere vnto them, the very authentickall Copy of the Nicen Councell containing 70. Canons, with the very Subscriptions of all the Bishops therein assembled, was sent to S. Syluester then Pope of Rome. Which can carry no other glosse or interpretation, then which the Epistle it selfe of the same Nicen Councell to S. Syluester, dated *Paulino & Iuliano Cōsulibus* doth giue, entreating him to cōfirme their Decrees, *Quicquid constituimus in Concilio Niceno, precamur vestri oris consortio confirmetur.* And his confirmatorie Rescript, *confirmo,* giueth the same, dated in the seuēth Consulship of Constantine. Which Authoritie of the See of Rome, the same Epistle of S. Achanasius the greate Patriarke of Alexandria, and all the Bishops of Egypt doth sufficiently proue, calling the Church of Rome the Mother and Heade of all Churches: *quæ est mater & caput omnium Ecclesiarum.*

Epist. S. Athana-
sij & Episc. Æ-
gypti ad S. Mar-
cum Papam &
Epist. eiusdem ad
eisdem. Tom. 4.
oper. S. Athana-
sij.

Epistol. Synod.
Nic. ad Syluest.
Pap. & Syluestri
Rescript. Tom. 1.
Conc. apud Sur-
& Bin. & M. S.
Ant. Colonien.

13. And add further, that although one of them was Patriarke of Alexandria in a distinct part of the world from Europe, wherein Rome is, in the Councell of Nice itselfe set downe for one of the cheifest Sees, yet they were

Athanas. & Epif.
Ægypti epist. ad
Marc. Pap. supr.

all of meane degree in respect of the Pope of Rome, and they were, and euer would, with all committed to their charge, be obedient vnto him, *Qui licet exigui ordinis, tamen vestri sumus, vobisque obedientes cum omnibus nobis commissis, & sumus & esse semper volumus.*

14. Therefore those Protestants which after so many hundreds of yeares, would giue so large an extension to the fixt Canon of the Nicen Councell, as thereby to make the Patriarke of Alexandria to haue equall power, and preeminencie with the Pope of Rome, doe most ignorantly, or rather maliciously willfully err therein. For heare we see the most holy and learned Patriarke there, liuing in that time, and present in that Councell, and so best knowing the minde thereof, testifying that the Patriarke of Alexandria, and all Egypt subiect vnto it, were and ought to be subiect and obedient to the See of Rome.

Athan. & Episc.
Ægypt. Theb. &
Lib. supr.

15. The like hath the same learned and holy Patriarke, together with the same Bishops of Egypt, Thebris, and Libia ackdowleged before. And the Canon is plaine, that the subiection of Egypt, Libia, and Pentapolis to the Bishop of Alexandria, was by the permission of the Pope of Rome, his preeminence ouer them, thus by them all confessed, reserued and no otherwise, *Antiqua consuetudo seruetur per Ægyptum, Libiam, & Pentapolim, ita vt Alexandrinus Episcopus horum omnium habeat Potestatem, quia & vrbis Romæ Episcopo parilis mos est.* So haue two seuerall readings of that Canon, and the third is more plaine, *Quandoquidem & Episcopo Romano hoc est consuetum.*

Concil. Nicen.
can. 6. in trib.
Lectio.

16. Therefore althoug we giue the greatest honour and dignitie to that our greatest king, & Emperour, Constantine the Greate, or greatest that euer was, due or truly giuen to any temporall Monarch, or Commander in the worlde: yet we may not vse the Pope of Rome S. Syluester so dishonorably, whome he so honored, to take from him so greate & Noble a Portion of the highest spirituall Pastorall charge, and office, iuridically to call and confirme Councels, onely and peculiarly belonging to that Apostolike cheifest See, by so many Titles, to bestowe it vpon a Ciuill Gouvernour, both hauing no, and renouncing all such power, how soeuer potent, worthie and deseruing in other respects. And it is euident by Ruffinus, Eusebius, and others, that Constantine was not present in, but absent from the Nicen Councell, when it gaue Iudgment in the Questions of Religion: But the cheifest place in such affaires, as before is manifest, belonging to the Pope of Rome, and he then being olde and absent, it was supplied by his Preists and Vicars Deputies, *Et quanquam vrbis illius, penes quam Imperium est, Episcopus ingrauescente ætate præpeditus absuit, cùm tamen Presbyteri qui aderant, illius locum supplinerunt.*

Ruffin. l. 1. Hist.
Eccl. cap. 5.

Euseb. l. 3. de
vit. Constantini.
cap. 7. Socrat.
Hist. l. 1. cap. 5.



THE XIII. CHAPTER.

HOW BRITAIN RECEAUED THE NICEN COUNCELL, and agreed with the whole Catholike Church, both in the obseruation of Easter, and all other holy Doctrins and Obseruations.

1.



S Constantine had hitherto bene most religiously carefull for the assembling this Councell, assisting what he could in so glorious a worke, as I haue related before: So it now being ended, and the Bishops dismissed, he did, as Sozomen and others testifie; exceedingly reioyce to see the whole Church consenting in faith and Doctrine: *Cum iam Concilium Nicanum venisset ad exitum, & Sacerdotes omnes domum, Imperator supra modum ideo letatus est, quod Ecclesiam vniuersam de doctrina fidei consentientem viderat.* And endeavored as much to haue the Canons & sacred Decrees thereof now duely obserued, & executed in all places, as he was desirous to haue them concluded.

2. And therefore besides his generall Edicts, and Epistles to particular men, and States he sent Imperiall Letters vnto all Bishops, which were absent from that Councell, of the proceedings thereof, the whole Epistle is extant in the Histories of Theodoret, and Socrates with others, and beginneth: *Constantinus Augustus Ecclesijs.* In these Letters he maketh an honorable memory of the faith, and Religion of his Countrymen the Britans, or the whole Nation or Ilands of Britaine, or both the one and other, shewing how they consented with all Catholike and orthodoxe Countryes in matters of Religion, & particularly in the true obseruation of Easter, as S. Eleutherius, and S. Victor Popes had before decreed, and the Nicen Councell, now generally receaued proposed, and confirmed, and Constantine had promised to the Councell to cause all others to consent to the same, *Ipse in me recepi vestram sapientiam facile assensuram, vt quod in Vrbe Roma, Italia, in Africa, in tota Egipto, Hispania, Gallia & Britania, in Libya & vniuersa Grecia, in Diacesi Aseatica & Pontica, in Cilicia denique vna & consentienti sententia conseruatur, hoc etiam a vobis quoque lubentibus animis approbaretur.* in Theodoret It is, in *Britannis* or, *Britannys* in all the parts or diuisions of Britaine, being then diuers, as is before remembred, and yet all and euery one of them, whether where the English, Scots or Welch now inhabite, did agree in this as in other Catholike doctins and custome, with Rome, Italy, Afrike, Egipt, Spaine, Gallia, Libia, all Greece, the Diocese of Asia, Ponticus & Cilicia. And a litle before he saith, that all Churches, the parts of all the world, inhabiting either the West, South or North, and diuers in the East obserued this maner and vse, *Quem omnes Ecclesie, totius orbis partes, vel ad Occidentem, vel ad Meridiem, vel ad Septentriones incolentes seruant, ac nonnullæ quoque quæ in locis ad Orientem spectantibus habitant.*

3. S. Athanasius also in his Epistle to Iouinian the Emperour plainly affirmeth, that the Church of Britaine held the same faith with the Nicen Councell, and before the Nicen Councell, as the words of Constantine also proue,

Herm. Sozom.
Hist. Eccl. l. 2.
cap. 1.

Epist. Constant.
ad absentes Episcopos de Aet.
Cōcil. Nic. apud
Theodoret. Hist.
Eccl. l. 1. cap. 10.
Socrat. Hist.
Eccl. l. 1. cap. 6.

Bradyne receaued
the doctrine and
Decrees of the ge-
nerall Councell of
Nyce, and agreed
with all orthodoxall
Churches in all
things and parti-
cularly in the ob-
seruation of Ea-
ster.

Const. in Epist.
supr.

Athanasius epist.
ad Iouinian.
Imp. de fide.

and from the beginning of Christianitie: *cognosce Religiosissime Imperator, hanc esse qua a condito aeo predicata fuit, & quam Nicæa Patres congregati agnouerunt, eiusque Suffragatrices esse omnes omnibus in locis Ecclesias siue in Hispania sunt, siue Britannia:* and not onely the Churches of the West, South, and North, but of the East also, except a few which were of the Arrian faction: *nec non & Orientis Ecclesias, paucis admodum exceptis, quæ Arianica opinionis sunt.* Therefore very grosse or willfull and malicious to the honour of this their Noble Country of Britaine, is the Error of those English Protestants, which are not ashamed to suggest vnto ignorant Readers, that against so many euident and vnderstandable arguments and Authorities formerly alledged, this kingdome first receaued the faith from some Scismaticall Church of Asia, and onely vpon this poore and simple pretence, because at the comming of S. Augustine hither, almost 300. yeares after this time, diuers among the Britans obserued the Feast of Easter, as those fewe Easterne Churches did, and otherwise then the Nicen Councell receaued, and decreed; when it is most cleare and euident by these greatesse witnesses, Constantine our Emperour, S. Athanasius, Theodoret, Socrates and others, that all Britaine generally held, and obserued the true obseruation of Easter, both at the time of the Nicen Councell, long before, and after.

4. And S. Bede calculating the time of the continuance of that Error among the Scots and Britans heare, from the beginning to the end thereof, proueth that it had bene heare but 30. yeares at the comming of S. Augustine hither, for he plainely affirmeth that in the yeare of Christ seuen hundred and sixteene, when it was extinct in the Scottish-Irish Christians the greatest Promoters of it in these parts, it had continued onely one hundred, & fifty yeares: *permanfit autem huiusmodi obseruantia Paschalis apud eos tempore non pauco, hoc est vsque ad annum Dominicæ Incarnationis septingentesimum decimum septimum, per annos centum quinquaginta.* Which was 30. yeares before S. Augustine came into this Nation, and no more. When this kingdome first receauing the faith from S. Peter, and the See of Rome, must needs also receaued from them that obseruance they euer vsed in this Solemnitie, which was the same the Nicen Councell receaued, as Ceolfridus in his Epistle to Naitanus king of the Piets with others learnedly proueth, teaching S. Peter taught it for an Apostolicall Tradition at Rome, and from him S. Marke at Alexandria, *Decreuit Apostolica Traditio, quæ per beatum Petrum Roma predicata, per Marcum Euangelistam & interpretem ipsius Alexandria confirmata est, vt adueniente primo mense, adueniente in eo vespera diei quartadecimæ, expectetur etiam dies Dominica a quinta decima vsque ad vicesimam primam diem eiusdem Mensis. In quacunque enim harum inuenta fuerit, merito in ea Pascha celebrabitur.* And greatesse must needs their Error or willfulness be, which if the Error of the Britans and Scots herein had bene more auncient, that therefore they would thereby make any Argument to deriue either that, or any practice, or opinion they had, from that part of Asia, which erred in this point, for they were quite different Errors: that in Asia the same with the Iewes, not obseruing our Lords day, but an other through ignorance of Canons and Ecclesiasticall Computations, as S. Bede & others proue, *Pascha diem non semper in Luna quartadecima cum Iudæis, vt quidam rebantur, sed in die quidem Dominica, alia tamen, quam decebat hebdomada, celebrabant: sciebant enim vt Christiani Resurrectionem Dominicam, quæ prima Sabbati facta est, prima Sabbati semper esse celebrandam, sed vt Barbari & rustici, quâdo eadem prima Sabbati, ea quæ nunc Dominica dies cognominatur, veniret, minime didicerant* And yet

as S.

Bede. Hist. Eccl. l.

3. c. 4.

Ceolfrid. Abb.

Epist. ad Naitan.

Reg. Piets. apud

Bede. Eccl. Hist. l.

3. c. 22. Wilfrid. a-

pud eund. l. 3. c. 25

Bede. Hist. Eccl. l.

3. c. 4.

Wilfr. apud

Bede. l. 3. cap. 24.

as S. Wilfrid witnesseth, this Error was not heare generall, but onely with some of them, and not all: *& his non totis*: And singular against all the world, euen those parts of Asia, from which our Protestants would bring it hither: *contra totum orbem stulto labore pugnant.*

THE XIV. CHAPTER.

OF THE FINDING THE HOLY CROSSE AND SEPULCHRE of Christ by S. Helen; our British Queene, and Em- presse, and the greate honour done to them, and other holy Reliks of Christs Passion.

1. **W**HEN these holy and Religious workes and duties were thus in Action, and performance by our Renowned King, and Emperour Constantine, his sacred and blessed Mother S. Helen our Queene and Empresse was not lesse carefull, and diligent in aduancing the honour of Christ: And hauing, as I remembred before, forsaken and left her natie Country of Britaine to visit Rome, and exercise her greate Acts of pietie and deuotion there, and those parts, could not containe and confine the effects and labours of her zeale and charitie within those although so large and ample limits. But knowing what blessings and happines were growne to the world, by the Passion and death of Christ in Hierusalem vpon his holy Crosse hitherto by all meanes either Iewes or gentiles could procure, obscured and suppressed, could not end her painefull and pious pilgrimage, vntill she had visited the parts where Christ had laboured and suffered so much for mans Redemption, and as the Prophet had written, and in an excellent manner aboue others was performed by her, to worship Christ in the places theselues where his sacred feete had stood on earth: *adorabimus in loco vbi steterunt pedes eius.* Which Eusebius and others after a singular manner in deuotion doe apply vnto her: *postquam locis, in quibus Seruatoris erant impressa Vestigia, debitam Venerationem adhibuerat, idque conuenienter prophetico Sermoni dicenti, adorabimus in loco vbi steterunt pedes eius:* she began by all meanes and industrie she could, to finde out his holy Crosse to redeeme it from reproach and obscuritie, and present it to publike honour, and due luster of glory.

2. The difficultie of this busines was greate, for besides her tedious Iorney and Trauaile thither, and diligent enquiry to finde out the place where the holy Crosse remayned, by all meanes the Infidels could make concealed from the knowledge of Christians. For as Socrates with others testifieth of the holy Sepulchre, and the Crosse of Christ therein hidden, or neare to it, as they which embraced the faith of Christ did after his Passion worship his Sepulchre with greate honour: So they which were enemies to his Religion, did couer the place with a greate heape of earth, and the more to suppress the memory thereof, did there erect a Temple to Venus, & her Idolatrous Statua, *Quemadmodum illi qui Christi fidem amplexarentur, post tempus illius Passions illud Monumentum in magno honore habuerunt: sic qui ab eius Reli-*

gione

If. c. 60.

Euseb. l. 3. de Vit.
Constant. c. 41.

Socrat. Hist. Ecc.
l. 2. c. 13. Theod.
Eccl. Hist. l. 1. c.
18. Sozom. Hist.
Eccl. l. 2. cap. 1.
Cassiodor. in
Tr. Hist. part. l. 2.
c. 18. Ruffin. Hist.
l. 1. c. 7.
Ruffin. supr.

Theod. l. 1. c. 17.
18.

Euseb. l. 3. de Vit.
Constantin. c. 29
Theod. Hist. Ecc.
l. 1. c. 17. Euseb. c.
28. supr.

Euf. supr. Herm.
Sozom. Hist. Ec-
cl. l. 2. c. 1.

Breniar. Rom. in
Fest. Inuent. S.
Crucis 3. Maij.

Sozom. Hist. Ec-
cl. l. 2. c. 1. Nicep.
Callist. Eccl. Hist.
l. 8. c. 29.

gione abhorreret, loco illo aggere & ingenti terra mole obruto, delubrum Venerum in eo extruxerunt: & loci illius memoria suppressa, Idoli simulacrum erexerunt. Sozomen. saith this holy Empreffe went to Hierusalem; to pray and visit the holy places, *Helena Imperatoris mater venit Hierosolymam, cum precandi causa, cum sancta illa loca visendi*, and to finde out both the holy Crosse and diuine Sepulchre of our Lord: *lignum crucis veneranda & diuinum Domini sepulchrum.*

3. This Pilgrimage and Religious Iorney of this blessed Queene, was, as our auncient Authours say, warranted both by diuine commission, *diuinis admonita Visionibus*, Hierosolymam petit atque ibi locum in quo sacrosanctum corpus patibulo affixum pependerat, *ab incolis perquiris*: and the Imperiall Letters of Constantine her sonne: *has literas pertulit ipsa Imperatoris Mater.* Yet it seemeth by these Letters of Constantine to Marianus Bishop of Hierusalem, principally about the building of a Church in the place of the holy Sepulchre, that both this and the holy Crosse were found before, for so these Letters testifie as they are extant in Eusebius, Theodoret and others. And Eusebius saith that this renowned Emperour did make a Lawe for edifying a famous Church about the place of the Sepulchre of Christ, *sacris legibus sancit, ut templum augustum circa salutare illud antrum extrueretur.* And addeth, that he had this purpose longe time before, *Hoc opus longo iam tempore apud animum proposuerat.* By which it is euident, that S. Helen had two Iorneyes at the least to Hierusalem, and that she had found the holy Crosse and Sepulchre longe before her second Pilgrimage, when she carried those Letters of Constantine to Maccharius, and by Eusebius and others also, his Imperiall Mandate to his Prefects in those partes for building that Church: *gentium Prefectis Orientem versus habitantium mandat, ut adiumentis necessarijs abundanter & copiose subministratis, opus eximium, amplum & magnificum fabricandum curarent.* All written together at the same time, and longe time, *longo iam tempore*, after his blessed Mother did first finde these sacred Reliks, as is before remembred.

4. And the Historie heare of which the Church of Christ publicly receaueth & readeth in the Festitie of the Inuentiō of the holy Crosse, doth seeme to hold, that this finding thereof by S. Helen was longe before the Nicen Councell, & soone after the Apparition of the Crosse to Constantine, & his Victory against Maxentius, she being admonished by heauenly Vision to performe that Religious dutie, *Post insignem victoriam, quam Constantinus Imperator, diuinitus accepto signo dominice crucis, ex Maxentio reportauit, Helena Constantini mater in somnis admonita, conquirenda crucis studio, Hierosolymam venit.* And yet both Sozomen and others testifie, that S. Helen had the Emperours warrant to digge, and purdge the place where the holy Crosse was found, *Locus ille Imperatoris mandato fuit purgatus.* Which giueth more probabilitie, to that opinion of many Authours before, that the holy Crosse was found out, at the least where it was hidden long before the glorious publishing of it about this time to the world, & this before Constantine was Emperour in the East, or had Power to giue Authoritie to doe so many things as were required for redeeming those holy Relicks from that greate obscuritie and obliuion, wherein they were buried before, an hundred & fourescore yeares, *post centum circiter octoginta annos*, as the Church Historie before, S. Hierome, Marianus Scotus and others witnesse. And if we will allowe theirs and others, witnesse, and reckoning these 180. yeares, *ab Adriani temporibus*, from the time of the Emperour Adriā, wherein by all those superstitious buildings were erected, vntill the end of them, when these holy Monuments of Christ were

honorably

honorably seated in their places, Adrian dying by all Accompts in the yeare of Christ 139. or 140. these must needs be both found by S. Helen, and so honored in, or before the yeare 320. and all the other superstitions that were placed there, by the Pagans to take away the memory, name, and honour of Christ, were vtterly extinguished and desolate.

5. And to giue vs more warrant, and securitie herein, those renowned Authours which haue deliuered these Relations, set downe this abomination of desolation to haue stooode in this most holy place in the 139. yeare of Christ, so that the terme of the continuance of it there 180. yeares, expireth 5. or 6. yeares before the Nicen Councell ended, by all Accompts. Our English Cōtinuator of Florentius Wigorniensis, who hath writtē before that the holy Crosse was first found out in the time of Constātius, Father to Cōstantine the Greate, affirmeth, that *Quiriacus*, otherwise named Iudas, was the 26. Bishop of Hierusalem, and found the holy Crosse at the earnest request of S. Helen, *Episcopus Hierosolymorum 26. Quiriacus, qui & Iudas. Ab hoc, sancta exigente Helena, Crux Domini cum clauis est inuenta.* When by others it is commonly held, that Macharius was Bishop of Hierusalem at this time, and a diligent Agent in this holy labour.

6. Therefore I dare not absolutely determine of the certaintie of the time of this holy Pilgrimage & labour of S. Helē in this kinde. But it is agreed for certaine, that she vndertooke this Iorney by the admonitiō of God: *Helena Imperatoris mater diuinitus admonita Hierosolymā iter capit.* She went to pray, to visit the holy places, doe due Reuerence or worship vnto them, *Venit Hierosolymam cum precandi causa, tum sancta illa loca visendi, locis in quibus Seruatoris erāt impressa vestigia debitam venerationem adhibuit.* This deuoute Iorney so long and tedious she vndertooke when she was very olde, almost fourescore yeares of Age: *ea tadium Itineris, senectæ etiam labore contempta suscepit: non enim diu post illud mortua est, nata annos octoginta.*

7. In this Pilgrimage, as Eusebius writeth, she trauiled all the Easte part, giuing infinite gifts in all Cyties, and places, what she bestowed vpon poore people, can scarcely be reckoned: To some she gaue greate sommes of money, others she abundantly cloathed, those which were in Prisō or distressed anywise or oppressed by fraude or Iniury, she deliuered, those that were bannished she caused to be restored to their Countreyes againe. Wherefoeuer she came she adorned the Christian Churches with renowned Monuments, and in all godly duties of life offered true worship vnto God.

8. And concerning her finding out the holy Crosse, Sepulchre, and other sacred Monuments and Relicks of Christ, her labours and paines were wonderfull, and by diuers Authours Miraculously assisted by God, so saith Sozomen: *monstratione Dei optimi Maximi*, God allmightie shewed her the place. And Rufinus: *locus sibi diuino indicio designatus.* And Nicephorus: *Deo signis quibusdam & visionibus nocturnis ostendente.* Yet this nothing hindereth but she might also vse the humane help: of an Hebrew dwelling in the Easte, who by an old Writing was informed of the place, and so informed Queene Helen thereof: *Indicio vti quidam memorant, Hebraei cuiusdam versus Orientem habitantis, qui auito quodam scripto admonitus, locum monstrauit.* Which opinion both Sozomen and Nicephorus recite from others but deliuer for their owne sentence, that is, was by diuine Reuelation. But neither of these hindereth, but rather assist and further one the other, so well agreeing together. The testimony of God giuing infallible veritie and truth to humane witnes, in it selfe questionable and not knowne for certaine, nor easely to be followed

Marian. Scot. l. 2. at. 6. an. 139. in Imper. Adrian. Hier. apud eund. Capgr. in S. Helena.

Continuator Flor. Wigorn. in Catal. Episcoporum Hierosolymitanorum.

Socrat. Hist. Eccl. l. 2. c. 13. Rufin. Hist. l. 1. c. 7. Sozom. l. 2. Hist. c. 1. Euseb. Vit. Constant. l. 3. c. 41. Theod. Hist. Eccl. l. 1. c. 18. Euseb. de Vit. Constant. l. 3. c. 13. 14.

Sozom. Hist. Eccl. l. 2. c. 1. Rufin. Hist. l. 1. c. 7. Niceph. Callist. Eccl. Hist. l. 8. c. 29. Sozom. & Nicephor. supr.

Euseb. vit.
 Const. l. 3. c. 25.
 Ruffin. Hist. l. 1.
 cap. 7. Socrat. l.
 2. c. 13. Sozom.
 l. 2. c. 1. Theod.
 l. 1. Hist. cap. 18.
 Nicephor. Cal.
 hist. l. 8. Hist.
 cap. 29.

in a busines of so greate difficulte and consequence, as this was. For as Eusebius, Ruffinus, Theodoret, Sozomen, Socrates and others are ample witnesses: not onely wicked men, but by their ayde, all the damned deuils did labour with all deuices they could to hide, and vterly to blott out with obliuion that sacred Mouement of Immortalitie. Impious and wicked men did thinke to make the Sepulchre of our Saviour to be forgotten, and not to be remembered. And in this manner they endeououred to conceale the truth.

9. They first begā with great toyle & trouble to digge strange earth in other places, and bring it thither to couer all the place. Then they raised a greate heape of earth exceeding highe, and paved it with stones, couering our Lords Sepulchre with a greate Rampire: after, that nothing might be wanting to finish their intended wickednes, vpon that huge heape of earth they made an horrible and execrable burying place for bodies of lewd people. And erected a secret Temple to the deuill of wantō Venus, filling it with Idols. Then they there offered detestable Sacrifices vpon their impure Altars polluted with all abomination. For they thought they should not otherwise compasse their intention, except by these horrible impieties they could vterly suppress that holy Sepulchre, *Olim Viri impij, imo vero istorum subsidio vniuersum demonum genus omni studio incubuit, vt illud diuinum immortalitatis monumentum tenebris obrueret, obliuioneque penitus deleat. Illud Seruatoris sepulchrum impij quidem & scelerati homines ex hominum memoria delere cogitabant, & (quæ eorum inscitia fuit,) censebant veritatem ad hunc modum se posse occultare. Itaque primum permultum capere laboris ceperunt in terra aliunde & extrinsecus inuehenda, qua locum vniuersum abducerent. Deinde cum molem terræ in immensam altitudinem erexissent, construxissentque lapidibus, diuinū sepulchrum, ingēte aggere supra iniecto, obtegere, post, cum nihil iam illis ad opus explendum deesset, super illum terræ cumulum, nefandum reuera & execrabile bustum animarum construere, & recessum lasciuæ Veneris demoni vna edificare, simulachrisque mortuis complere. Tum detestabiles ibi victimas, super impuras aras, & omni nequiciæ labe pollutas immolare. Nam non aliter illud, quod instituerant, se putabant ad exitum posse perducere, quam vt per ista nefaria scelera, salutare illud sepulchrum penitus obruerent.*

io And so farre they had preuailed, by their most malitious prophaine proceedings, in obscuring those sacred and holy Relicks, & Instrumēt of Christs Passion, and Resurrection for mans Redēption, that although euer since then there had bene many Christians, and a continuall Succession of Bishops there 26. in number, from S. Iames to Macharius then Bishop by common computation, this sacred Sepulchre wherein the blessed body of our Saviour was buried, and other honorable Monuments of him were so secretly buried, and interred in the darke graue of obliuion, that they were vterly vnkowne as I haue remembered before, vntill it pleased God so to honour this Nation of Britaine, that he miraculously reuealed them to the holy Queene & Empreſſe thereof S. Helen, and by Eusebius and others also not improbably to Constantine that glorious Issue of this kingdome. For they say that he gaue order and commandement by diuine instinct and inspiration, *diuino afflatus Spiritu, diuini numinis instinctu impulsus*, to haue all those prophaine and heathnish vile Impurities by which their knowledge and honour were suppressed to be removed, and abandoned.

11. In this sacred worke peculiarly and most gratiouſly by Gods diuine providence reserved for the perpetuall glory of our Britans, the Emperour by his highest terreane Power needfull therein was cheife Cōmander, and his blef-

ted Mothe.

Euseb. l. 3. de
 vit. Constant.
 cap. 25. 26.

sed Mother the principall happy effecting Commissioner and Instrument, *Filio suo (Constantino) ei (Helena) opem per regiam suam potentiam, & Auctoritatem porrigente.* And no other Potentate or whatsoever mightie and powe-
rable in the worlde, as Eusebius well noteth, thought worthie to perfect that
holy dutie, *Nemo enim vel ex Praefectis, vel ex Ducibus, vel ex ipsis Imperatoribus
ad eorum conatus evertendos satis idoneus repertus est, prater unum solum: qui qui-
dem utpote Deo omnium Gubernatori charus, & diuino eius afflatus Spiritu, locum
omni impura materia obductum, & obliuione, ignoracioneque obrutum iri non est
passus.*

12. So that as Britaine, although placed in the end of the worlde, and by
some accompted an other worlde, had aboue all Nations the honour to bu-
ry Sainct Ioseph of Aramathia heare, who aboue all others had
the honour to take downe from the holy Crosse the sacred body of our Sa-
uiour, embalme it, shrowde and entombe it in his most holy Sepulchre: So it
wonne this honour from the whole world besides, to giue life and being to
that blessed Emperour, and Empresse, who tooke so longe and greate a Ior-
ney and labour: she in her old Age, to propose and restore to due reuerence
and honour, the reuerend and sacred monument of the sauing Resurrection of
Christ, and his most holy Sepulchre, as the Writers then affirme, those Relicks
were worthely called, *Ipsam Venerandum & sacrosanctum salutaris Christi Re-
surrectionis monumentum, & sepulchrum quod merito sanctissimum appelletur.*

13. As this worke was vndertaken by S. Helen with Pilgrimage, prayer,
and greate deuotion, as is before remembred, so Constantine did the like, *Deo
adiutore inuocato.* And so being armed they ouerthrowe and pull downe to the
grounde all those Rampiers, Temples, Idoles, and whatsoever the Pagans had
there framed & erected to obscure, & keepe from reuerence the holy Relicks
of Christ, & caused them with greate charge and difficultie to be carryed farre
from the holy place, as infected with the impure contagion of deuills, *Neque
satis habebat Imperator, in istis solum rebus expediendis progredi, sed rursus diuini nu-
minis instinctu impulsus, iubet ut ipsum solum ad ingentem altitudinem defossu quippe
impura demonum contagione infectu erat, foras procul cum ipso aggere exportaretur.*

14. When all these strange workes of the Pagans were thus destroyed, and
remoued in such manner, as I haue related they were framed there, and the
place wholly purged vntill they came so lowe, as where our Sauour was
buried, they found his holy Sepulchre, and neare vnto it, the Crosse of Christ,
and the Title that was set vpon it by Pilate vpon a peece of wood, *Iesus of Na-
zareth King of the Iewes,* and other two Crosses of them which were cruci-
fied with him: So write Theodoret, Sozomen, and others; the first saith: *op-
presso sepulchro iam apparente, vise quoque sunt iuxta Domicum monumentum tres
defossae cruces.* Sozomen writeth: *ut primum locus ille Imperatoris mandato fuit
perpurgatus, in profundo quadam in parte illius antrum, vnde Christus resurrexit,
emersit: in altera autem parte eiusdem loci, tres inuenta sunt cruces, & aliud ligni-
culum separatum quod tabula gessit similitudinem verbis & literis non hebraicis so-
lum, verum etiam graecis & latinis inscriptum, quae verba ac literae non aliud com-
plectebatur, quam Iesum Nazarenum Regem Iudaorum.* Hae ipsa verba sicut in sa-
cro Euangeliorum libri commemoratum est, mandato Pilati Praesidis, super caput
Christi scripta fuerunt:

15. Socrates seemeth to affirme, that both the blessed Crosse of Christ, as he
termeth it, and the two others, as also the Table in which Pilate in diuers lan-
guages did testifie, that Christ was the King of the Iewes, were all found in

Cap. 42.

Lib. 3. cap. 25.
supr.Euseb. l. 3. vit.
Constant. supr.
cap. 27.

Cap. 25. supr.

Theodor. l. 1.
Hist. cap. 18.
Sozom. Hist.
Eccl. l. 2. cap. 1.Socrat. Hist. Ec-
cles. l. 2. cap. 13.

the holy Sepulchre: *Christi monumentum in quo sepultus est, & ex quo resurrexit diligenter peruestigar, ac tandem, licet valde agrè, Deo tamen illi opem ferente reperit, tres cruces in monumento offendit, beatam illam quidem, in qua Christus expansus fuit: alteras duas quibus duo latrones suffixi occubuerant. Cum quibus una reperta est tabula Pilati, in qua varijs variarum linguarum characteribus scripserat, palamque declarauerat, Christum crucifixum Regem fuisse Iudæorum.*

Euseb. l. 3. de vit.
Constant. c. 27.

16. This was warrant and testimonie sufficient, that this Sepulchre was the sacred Sepulchre of Christ, and that Crosse to which the Table of Pilats witness recorded in Scripture belonged, was his holy Crosse. But Christ Iesus who had giuen by his sacred body sacrificed vpon the one for mans Redemption, and rested it in the other vntill he had happily obtayned & wonne Victory ouer sinne, death, deuill, hell, and damnation, so greate sanctitie and cause of worship vnto them both, gaue a better and more sure a Miraculous witness vnto their reuelation. Of the holy Sepulchre, Eusebius thus recordeth: *sepulchrum quod merito sanctissimum appelletur resurrectionis Seruatoris aptè propterea expressit effigiem, quod post tenebrarum caliginem, quibus quasi sepultum iacuisset, in lucem denuo prodijt, & illustrem sane miraculorum ibi editorum visum, qui reuera omni voce clarius, Seruatoris Resurrectionem testificatus est, sub aspectu eorum qui ad illud ipsum contemplandum veniebant, subiecit.* The sepulchre which worthely may be called most holy, did therefore fittly expresse the likenes of the Resurrection of our Saviour, because after the dymnesse of darkenes in which it had bene as buryed, came againe to light, and before the eyes of all which came to see it, shewed a famous sight of miracles there done, more clearely thereby then any voyce testified the the Resurrection of our Saviour. So haue others.

II. cap. 11. v. 10.

17. And the Prophecie of Esay the Prophet was now perfectly fulfilled: *That the Gentils should beleue in Christ the Messias, and his sepulchre should be glorious: Ipsum gentes deprecabuntur. Et erit sepulchrum eius gloriosum.* The Hebrew cabod, and Greeke reading *Timi*, signifying honour it selfe, are more euident for honoring this holy Sepulchre, so longe before most plainly prophesied. And the holy Crosse was as miraculously proued to be the true Crosse of Christ, and knowne from the others, by all Writers of that Historie. One Miraculous prooffe amongst the rest they relate to haue bene in restoring to health in publike Assembly, before Macharius the Bishop there, & a greate multitude, a desperately diseased Noble woman, with onely the touching thereof, which neither of the other, (first triall made of them) could performe, Queene Helen herselfe being present at this miracle. Nicephorus relating this miracle as others doe, writeth further, how among the other Miraculous effects of the holy Crosse at that time, it being layed vpon the body of a deade man, it presently restored him to life, *Dicunt quoque mortuo prorsus crucem impositam, in vitam illum de repente reuocasse.*

Breuiar. Rom.
in fest. Inuent. S.
Crucis 3. Maij.
Theod. Hist. l. 1.
c. 18.

Sozom. Histor.
Eccl. l. 2. c. 1. Socr.
Hist. lib. 2. cap. 13.
Ruffin. Hist. l. 1.
c. 8.

Niceph. Call.
Eccl. Hist. l. 8. c.

29. Panlin. Nolan.
Ep. 11. ad Seuer.
Seu. Hist. l. 2.
Sozom. Hist. Eccl.
l. 2. c. 1.

18. The honour and reuerence which then, and after was giuen to this holy Crosse, was prophesied, and knowen euen among the Gentils, before the comming of Christ, that it might not be any strange thing for Christians to performe that dutie, *Ista vt olim præcognita a sanctis Prophetis, præuisaque fuere: sic postea factis plane admirabilibus tum confirmata, cum Deo tempus visum est eiusmodi rebus opportunum, neque certè tantopere mirandum est, præsertim cum ipsi gentiles ingenuè fateantur hoc esse Sibylla carmen:*

O lignum felix, in quo Deus ipse pependit.

Istud enim ita esse, nemo, etiamsi acris studio contra pugnare voluerit, pernegabit. Quare & lignum crucis, & eius veneratio, a Sibylla præsignificata est.

19. And therefore our holy Empresse to haue the glory of this sacred Relike more renowned, and diffused to many parsons and places, sent part of this sacred Crosse to her sonne, the other part she enclosed with siluer and left it in the place where it was to be reuerenced there; *Ligni ipsius salutaris partem dedit filio, partem vero thecis argenteis conditam dereliquit in loco: quæ etiam nunc ad memoriam sollicita veneratione seruatur.* And that parte which Queene Helen sent vnto Constantine, was receaued and reuerenced with no lesse honor by him, esteeming that Citie wherein that pretious Iewell was kept to be safe and sure: *ratus ciuitatem in qua illa seruaretur, omnino saluam & incolumem fore.*

Ruffin. Hist.
Eccl. 1. 1. cap. 8.

Socrat. Hist. 1. 2.
cap. 13.

20. The like honour and reuerence this renowned Empresse and Emperor performed and yeelded to the holy Nailes, not onely wherewith the blessed body of Christ was fastened to his Crosse, but others also with which it was nayled together. For both Theodoret, Ruffinus, Socrates and others are witnesses, that S. Helen sent vnto her sonne Constantine 4. such Nayles at the least, further entreating, how he disposed them for the defence and safegard of himselfe, by wearing them one his owne Armour, and his horses which he vsed in warre against Christs Enemies, such honour he gaue vnto these holy Nayles, and so greate opinion he had of their vertue and power, they diuiding them into two parts and diuisions, reckon eyther of them in the plural number, and Theodoret, Sozomen, Nicephorus, and others doe cite Zacharias the Prophet in his 14. Chapter, where he playnely speaketh of Christ to prophesy of the glory and reuerence of these holy Nayles, *Imperatoris mactes Clauorum alios Galeæ Regiæ inseruit, qui præsidio essent capiti filij sui, & hostium tela repellerent, alios franis equestribus conianxit, & Regi protectionem parans & priscum vaticinium implens: longum enim est cum Zacharias Propheta clamat: Et quod in franis fuerit, sanctum erit Domino Omnipotenti.* And yet Nicephorus saith, that S. Helen sent not all, but some of the holy Nayles to Constantine: *misit illa ad eum ex sacris clauis quosdam, quos ad monumentum repperat.*

Theod. Hist.
Eccl. 1. 1. cap. 18.
Ruffin. 1. 1. Hist.
cap. 8. Socrat.
Hist. 1. 2. cap. 13.

Theodoret. supr.
Sozomen. Hist.
1. 2. cap. 1. Ni-
ceph. Hist. 1. 8.
cap. 29. Matth.
Westm. chron.
an. 324.
Zachar. cap. 14.

Nicephor. supr.

21. Therefore I must needs drawe to be of this minde, that besides the three holy Nayles, with which Christs most sacred body in the common opinion was fixed to his Crosse, there were others also thereto belonging, and reserved with greate Reuerence. The Latine vulgar Translation in the place of Zacharias readeth as Theodoret, Sozomen, and Nicephorus before haue cited and expounded it: *In die illa erit quod super frantum equi est sanctum Domino.* Like vnto this is the Greeke and Hebrew text also, euen as Protestants translate them, *In eo die erunt equorum phaleræ fabæ sacre.* Our English Protestants with King Iames his approbation read: *In that day shall there be, vpon the bels of the horses Holines vnto the Lord.* But the Greeke and Hebrew words Chalinos and Metziloth doe as plainely signifie the bridle or bitt thereof, as *frantum* in Latine doth, and so doe the words for holines. And the Hebrew is to be translated, *frantum equi Sanctitas Domino.* And howfoeuer the Hebrew worde may be extended to signifie *rintinnabula*, or any parte of furniture then vsed for horses of warre, to which this holy Relike was applyed, to make that to which it was annexed holy, the Interpretation and Glosse of the remembred Fathers is thereby sufficiently approued, and the holynes of those sacred Nayles and reuerence due vnto them, as plainely expressed in the Prophets words.

Zachar. 14. v. 20.
in Latin. Græc.
& Hebr. textu.
Sebast. Castal.
ib. Et alij. Engl.
proft. ibid.

22. The greate honour and reuerence which was from that time vsed to the holy Crosse, the Fathers living in that Age doe manifestly declare: S. Hierome

Hieron. Epist. 17.
c. 8.

Paulin. Nolan.
Epist. 11. ad Se-
nerum.

Cyrill. Hierosol.
Catech. 13. 4. 10.

Cyrill. Eremic.
in Vit. S. Euthi-
mij.

Paulin. Nolan.
Epist. 11. ad Se-
ner. Ado Treu.
in Martyrol. 3.
Maij.

Greg. Turon. de
Gloria Martyr.
l. 1. c. 5. 6. 7. 8.

did thinke it to be a greate dignitie and happines but to licke or kisse that sa-
cred wood: *Crucis lambere lignum*. S. Paulinus clearely testifieth, that the Bi-
shop of Hierusalem did euery yeare at Easter propose it to be adored by all
Pilgrims, and he himselfe was the cheifest worshipper thereof, *Quàm Epif-
copus Urbis eius quotannis cum Pascha Domini agitur, adorandam populo, Princeps
ipse Venerantium promit*. And S. Cyrill Bishop of Hierusalem in this time doth
often witnesse, that the Pilgrims which came thither to worship this most
holy Relicke and others there, had carryed parcels thereof into all places of
the world: *Lignum Crucis per particulas ex hoc loco per Vniuersum orbem sparsum
est*: Yet notwithstanding, as S. Paulinus and others testifie, that part of it
which remayned in Hierusalem, from which parcels innumerable were ta-
ken, was nothing diminished, but still remayned in the first forme and quan-
titie, *Crux in materia insensata vim viuam tenens ita ex illo tempore innumeris
penè hominum votis lignum suum commodauit vt detrimenta non sentiret, & quasi
intacta permaneret, quotidie diuiduam sumentibus, & semper totam Veneranti-
bus*.

23 Gregorius Turonensis, and other Aūcients write the like of worshipping
the Speare, Reede, Spunge, Crowne of thornes, the Pillar to which our Sauour
was bounde and there beaten, and his Coate without seame. And how the
holy Thornes 500. yeares after Christ was crowned with them, were greene
and florished, *Ferunt ipsas coronæ sentes quasi virides apparere: quæ tamen si vi-
deantur aruisse folijs, quotidie tamen reuirescere diuina virtute*. So I might relate
of other sacred Relicks of our blessed Sauour.

THE XV. CHAPTER.

OF THE GREATE AND WONDERFULL
zeale, and deuotion of S. Helen our Britrish Queene, and Empresse.
The longe and painefull Pilgrimages she performed to many farre
and remote holy places, and Reliks. The sumptuous and manifold
Churches, Monasteries, and Oratories she founded in many places.
And after her longe and holy life, her happy end and death.

1. **B**

VT because I onely write the Historie of Britaine, I
must leaue those things though neuer so memorable in
themselues vnto others, that be not properly or princi-
pally belonging to this Country, or the worthie Na-
tiues thereof, and yet not want meanes to make it true-
ly one of the most renowned kingdomes of the worlde
in this kinde of glory. And for this time, places, and
parsons I now speake of, it is an eminent and singular honour of this Land, that
the Citie and Temple of Hierusalem being both destroyed, and desolate for
the sinnes of that people towards our Sauour, as he had prophesied of them;
non relinquetur lapis super lapidem qui non destruat, To be the Mother and
Nurse of that happy Empresse and Emperour which laboured so much in buil-
ding the new Hierusalem, the Church of Christ, that in honour of the very

Matth. cap. 24.

Marc. cap. 13.

Luc. cap. 22.

places

places where our Sauour was crucified, and buried, they builded so Noble and renowned a Citie there, naming it also Hierusalem, that as Eusebius then lyuing, and a learned witnes of the magnificence and glory thereof, testifieth, it was literally by some taken to be the glorious new Citie Hierusalem, so renowned among the holy Prophets, *Quæ fortasse est recens illa & noua Hierusalem, Prophetarū Oraculis prædicata, de qua Vaticinationes pluribus verbis explicata, plurima Spiritus sancti instinctu canere videntur.* Which Interpretatiō though it is not admitted, the holy Prophets speaking of the internall glory of the Church Christ Iesus our Messias, yet it much aduanceth the externall glory of that Citie, and honour of this Kingdome, to haue such a Citie so resembling the spirituall Hierusalem, builded in honour of Christs sacred Reliks, and memo-ryes founded so farre hence by Princes of this kingdome.

2. And although the Prophecie of Aggæus, that the glory of the seconde house should be greater then of the former, the old Temple of Hierusalem: *magna erit gloria domus istius nouissima, plus quam prima, dicit Dominus,* is commonly vnderstood of the spirituall splendor and glory of Christs Church, yet if we giue but credit vnto Constantine himselfe, and Eusebius, and other Relators of his Ediēt and order for the building of the Church in the place of Christs buriall, and Resurrection, and to what a wonderfull excellency of sumptuosnes it was erected, we shall not finde it inferior to the Temple of Salamon, but rather exceeding it in terrene resplendence. Constantine in his Epistle to Macharius Bishop of Hierusalem, thus giueth him charge, and Power, the Emperour and Empresse bearing the charges thereof, to make it farre more glorious and honorable then any Church in the worlde: *par est ut tua prudentia ita opus disponat, & provide res quasque accuret necessarias, quo non modo Sanctuarium Templi reliquis omnibus quæ ubique sunt, pulchritudine antecellat: sed etiam cetera eius partes tales sint, ut omnia templa quæ in singulis ciuitatibus Primas tenent, huius adificij dignitate longe superentur.* And giueth commandement to all his Presidents, & Rulers in the Easterne parts of the world, abundantly to provide and minister all things necessary for so worthie a worke, *Gentium Præfectus Orientem versus habitantium mandat, ut adiumentis necessarijs abundanter & copiose subministratis, opus eximium, amplum, & magnificum fabricandum curarent.*

3. Eusebius in diuers Chapters prosecuteth the magnificence, and excellency of this Church, to as highe a dignitie as I haue related, and yet confesseth the History thereof was so longe, that he had not leasure to set it downe, *Quorum apparatus tum magnitudine, tum multitudine, denique adeo artificiosè elaboratum, sigillatim iam oratione prosequendi orium non datur.* The Pillers, Pauement and inward walles were of Marble stoane, the Ornaments and Monuments were almost infinite, made of siluer, gold, & pretious stones, *Monumentis auri, argenti & lapidum pretiosorum materia distinctis, & quasi depictis, quæ erant numero infinita, adornauit.* The Roofe was gilded, the holy Altares for the Sacrifice of Masse were made of Gold, *Aureis diues altaribus.* The amplitudē and greatenes may be coniectured, when we consider it comprehended and containned within the circuite thereof, both the place of Christs death and Passion in Mont Caluary, and the facted Reliquarie of his Sepulchre, wherein he was buried in a Gardaine distinct and separated from the other, as the Euangelist which was present, witnesseth, *Erat autem in loco, ubi crucifixus est, hortus; & in horto monumentum nouum, in quo nondum quisquam positus erat, ibi posuerunt Iesum.*

Euseb. l. 3. de Vit. Constant. c. 32.

Aggæus c. 2.

Constant. in ep. ad Machar. apud Euseb. lib. 3. De Vit. Constant. cap. 30. Socrates Hist. Eccl. l. 2. cap. 13. Theod. Hist. Eccl. l. 1. cap. 17. Niceph. Callist. Eccles. Hist. l. 8. cap. 30. Euseb. supr. l. 3. cap. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39.

l. 3. supr. cap. 39.

Cap. 39. supr.

Paulinus Nolan. Epist. ii. ad Seuer.

Ioh. cap. 19.

Sozom. Histor.
Eccl. l. 2. c. 25.

4. And the festiuall Dedication of this Church was as solemnly performed about the 30. yeare of the Empire of Constantine, when this so termed greate Church of Hierusalem was finished, *Circiter tricesimum annum Impe. ij Constantini, cum templū Hierosolymis quod magnum vocabatur in Caluaria loco extructum esset*: a Councell of Bishops being assembled at Tyrus in the Borders of Arabia, farre from Hierusalem, Constantine wrote letters vnto them by his noble Secretary Marianus, to goe to Hierusalem to consecrate this greate new Church: *Marianus vir nobilis & Scriba Imperatoris, accedens Tyrū, concilio tradidit literas, quibus erat mandatum, vt Episcopi quam maturime Hierosolymam peterent, nouūque templum consecrarent.* Wherevpon the Bishops went so longe a Iorney to Hierusalem, and consecrated not onely the Church, but also the treasures & Monumēts which were sent thither by the Emperour: which vntill this time (saith Sozomen) are preserued in that Church, and moue much admiration to the beholders, in respect of their magnificence and noblenes. From which time the Church of Hierusalem doth yearely with greate honour celebrate that festiuall day. Holy Orders are giuen in it, and the Celebrie is kept 8. dayes together: and very many that come out of all parts of the world to visit the holy places, resort thither in the time when this Octaue Feaste is there celebrated, *Episcopi contendunt Hierosolymam, & non templum solum verumetiam & thesauros & monimenta ab Imperatore illuc missa consecrant: quae ad hoc tempus in eo templo manent reposita, multumque admirationis propter suam magnificentiam & amplitudinem spectantibus excitant. Ex quo tempore Ecclesia Hierosolymitana quotannis diem festum splendide admodum celebrat: adeo vt in eo initiationes sacrorum peragantur, & dies octo deinceps conuentus fiant. Compluresque ex omnibus totius orbis terrae partibus, qui vndique ad Sacra loca visenda confluerent, tempore, quo hic festus dies celebratur, eo conuenirent.*

Theod. Hist. Eccl. l. 1. c. 18. Ruf. fin. Hist. l. 1. Sozo. Hist. Eccl. l. 2. c. 1.

5. This holy Empresse left an other Noble memory of her Religious deuotion at Hierusalem: *fecit & aliud dignum memoria laudatissima illa & suspicienda Regina.* Which she shewed towards two Sacred Nunnes, & virgins in Hierusalem, inuiting them to a banquet, wayting and ministring all things vnto them in her owne person, and with her owne hands, and she the Queene of the world and Mother of the Empire, as Ruffinus noteth, made herselfe the handmayde to the maydens and virgins seruants of Christ, *Reliquit etiam hoc Indicium religiosi animi Regina Venerabilis: Virgines quas ibi reperit Deo sacratas, inuitasse ad prandium, & tanta eas deuotione curasse dicitur, vt indignum crederet, si famulorum vterentur officijs, sed ipsa manibus suis, famula habitu succincta, cibum apponeret, poculum porrigeret, aquam manibus infunderet, & Regina orbis ac mater Imperij, famularum Christi se famulam deputaret & hac quidem Hierosolymis gesta.*

Ruffin. sup. c. 8.

6. Which humble reuerence towards Religious persons her Sonne Constantine learned and practized, especially towards Saint Anthony the Eremyte then lyuing, writing vnto him, as to one of the Prophets, humble Letters, to entreate him to pray for him, and his children, desiring to be commended vnto God, not onely by his owne merits and deuotion of his Mother, but by the Intercession of Saints, *Constantinus ad Antonium Eremitam habitantem, velut ad vnum ex Prophetis, literas suppliciter mittit, vt pro se ac liberis Domino supplicaret. Ita non solum meritis suis, ac Religione matris, sed & Intercessione Sanctorum, commendabilem se Deo fieri gestiebat.*

Ruffin. Hist. l. 1. c. 8.

7. S. Helen did proceede further in these holy workes, and besides this meruailous Church, as Ruffinus calleth it, *Regina templum mirificum in eo loco,*

in quo crucem repererat, regia ambitione construxit: And she herselfe named it new Hierusalem, *Nouam Hierusalem nuncupabat*: she builded others of greate honour in other places of Christs memories, as one in Bethlem, where Christ was borne, not inferior to the other so renowned, as Socrates and others witnesse, and a third in the holy Montayne whence Christ ascended into heauen, *Mater Imperatoris simulac tēplum, quod nouam Hierusalem appellauerat, absoluisse, apud Bethlem in antro illo ubi Christus natus erat secundum carnem, alteram Ecclesiam illo non inferiorem extruxit: quinetiam alteram in monte vnde Christus ascenderat.* This later was builded in the topp of Moūt Olyuet, *In summo vertice montis Oleueti, vnde ad calum Christus ascendit.*

Socrat. Hist. l. 2.
c. 13.

Socrat. sup. Soz.
Hist. l. 2. c. 1. Euf.
l. 3. de Vit. Const.

8. Besides these, Eusebius then liuing writeth, that she builded an other Church, where as the Scripturs testifie our Sauour instructed his Disciples, and Apostles in all Mysteries beneath mount Oliuet, *Imperatoris Mater, quo omnium nostri Seruatoris in calos Ascensionis memoriam celebraret, excelsa quadam edificia in monte Oliuarum extruere parat: ac primum in summo totius montis vertice Sanctuarium Ecclesie Dei erexit: templumque inferius etiam edificauit in eo ipso antro, in quo vt vera & sacra Dei testantur Eloquia, Discipuli & Apostoli a Seruatore omnium Arcanis mysterijs initiati fuerunt.*

Euseb. lib. 3. de
Vit. Const. c. 42.

9. These two sacred places, others seeme to make but one Church, and we may reconcile Eusebius vnto them, if we consider well his words, and the greate largnes which others giue to the Church builded by S. Helen in Moūt Oliuet: For Eusebius saith, she builded the Sanctuary one the toppe, and the Church at the foote of the hill, and the whole building in, or about the Mountayne, as his words before are playne. And more plainely he saith in the beginning of the same Chapter, that S. Helen builded but one Church on Moūt Oliuet, *Duo dicauit templa: quorum alterum edificauit in monte ubi ascenderat, alterum ad obscurum illud antrū Natiuitatis eius.* So he doth a litle before, saying this was fouled with magnificent charge and ornaments, *Magnifico apparatu sumptuque. Quod fuit Christi in calos Ascensionis monumentum, in summo montis vertice situm, praeclaris ornamentis illustrauit.* Eusebius calleth it *templum memoria perpetua celebrandum, augustum & eximium*, a Church to be renowned with euerlasting memory, noble and excellent: And as others likewise doe, compareth and equalleth it, with that S. Helen builded in Bethlem. Which as Socrates writeth was not inferior vnto that glorious Church before described, which she erected at the holy Sepulchre, which she named new Hierusalem, *Mater Imperatoris simul ac templum, quod nouam Hierusalem appellauerat, absoluisse, apud Bethlem alteram Ecclesiam illo non inferiorem extruxit: quin & alteram in monte vnde Christus ascenderat.*

Euseb. supr. c. 42.
40.

Socrat. Hist. l. 2.
c. 13.

10. And the building of the Sanctuary in the toppe of the Mountayne, & the body of the Church belowe these hauing contiguation together, and making but one Church, proueth no lesse. Seuerus Sulpitius calleth it a most Magnificent Church, *Magnificentissima Ecclesia*, in the same termes wherewith he remembreth the Church of Mount Caluary and the sacred Sepulchre. Relating this greate miracle there still continued, that the place whereon the feete of our Sauour stood, when he ascended to heauen could not by any arte or Industry be Ioyned to the rest of the pauement: But when and whosoeuer attempted to couer it, the marbell stones did presently miraculously bounde against the faces of the workemen, *Illud mirum quod locus ille in quo postremum institerant diuina vestigia, cum in calum Dominus nube sublatu est, continuari pavimento cum reliqua stratorum parte non potuit. Siquidem quacunque applicabantur,*

Seuerus Sulpitius
Hist. sacr. l. 2.

insolens humana suscipere terra respueret excussis in ora apponentium saepe marmoribus.

Arcuulf. & Adamnan l. de locis sanctis. Bed. l. 5. Hist. Eccl. c. 18.

11. This Authour liuing in that Age, addeth further, that the prints of Christs Feete were still seene in the sande, although the Pilgrims resorting thither vpon deuotion in greate aboundance did carry away the earth where Christ stood at that time of his Ascension, *Cum quotidie confluentium fides certatim Domino calcata diripiat, damnum tamen arena non sentiat: Et eadem adhuc sui speciem, velut impressis signata vestigijs, terra custodit.* Which testified also by the auncient Bishop of France Arcuulfus an eye-witnesse thereof in his Pilgrimage to Hierusalem, our learned Religious Countryman Adamnanus, S. Bede and others relate, *In cuius Ecclesiae medio vltima Domini vestigia caelo desuper patente vbi ascendit visuntur, quae cum quotidie à credentibus terra tollatur nihilominus manet, eandemque adhuc speciem veluti impressis signatam vestigijs seruat.*

Sacrifice of Masse and prayer for the dead at an especiall Altar of such foundation.

12. And they further witnesse, that the Roofe of the Church by which Christ ascended could not be couered, *Interior domus propter Dominici corporis meatum camerari & tegi non potuit.* By which passage euery yeare vpon the Festiuitie of Christs Ascension, when the Sacrifice of Masse is ended, a storme of greate winde vseth to discend and enforceth all that be in the Church to lye prostrate one the grounde, *In die Ascensionis Dominicae per annos singulos Missa peracta validi flaminis procella desursum venire consuevit, & omnes qui in Ecclesia adfuerint terra prosternere.*

13. They affirme that in these Churches there were many holy Altars, and among the rest in the Church of Golgotha, there was an Altare one which Sacrifice was specially offered for noble parsons newly dead, their bodies remayning in the streete during the time of Masse, *Infra locum Dominicae Crucis excisa in petra Crypta est, in qua super Altare pro defunctis honoratis Sacrificium solet offerri, positus interim in platea corporibus.*

Niceph. Callist. Eccles. Hist. l. 8. c. 30.

14. She builded also at Hierusalem, but after the building of these and other Churches in other places presently to be related, a most ample and spacious Church both for breadth and lenght in Mount Syon. Within the Portch thereof, she inclosed round about the house, in which the dores being shut the Disciples of Christ were gathered together for feare of the Iewes, in which Christs his laste supper, washing his Apostles feete, and the comming of the holy Ghost was, and in which S. Iames was ordayned first Bishop of Hierusalem. In that Church also was the Marble Piller, to which our Sauour was bound when he was whipped. One the left side whereof the Sepulchre of the Prophet Dauid was magnificently seated in an high place, *In urbem sanctam reuersa in Sion amplissimum longè latèque construxit Templum, in cuius Postico domum conclusit, in qua, foribus clausis, propter metum Iudaeorum, Discipuli fuerunt congregati: In qua etiam sacra cena peracta, sacraque pedum lotio, nec non Spiritus sancti in canaculo aduentus, in qua primus quoque Hierarcha & Episcopus Iacobus renuntiatus est. In eo Templo Marmorea quoque fuit Columna, ad quam cum flagellis caderetur, alligatus est Seruator. In cuius parte sinistra, diui Propetæ Dauidis sepulchrum magnificè in sublimi collocatum.*

15. She founded an other Church to S. Peter Prince of the Apostles in the Palace of Caiphas, *In Palatio Caiphae, Petro Apostolorum Principi Templum aliud constituit.* She builded also Churches dedicated to the holy Infants, which were putt to death for Christ, and where the Angell brought the gladd ty-

dings

dings of Christs Natiuitie, vnto the Shephards and to the Mother of God, and an other to S. Ioseph her Husband, *Sanctis itidem infantibus, & ubi Angelus Pastoribus latum attulit nuntium, in eis ipsis locis sacras extruxit ades: Infantibus videlicet ipsis, & Verbi puerpera, necnon aliam quoque sponso Iosepho adem.*

16. And going to Bethania where Christ rayfed Lazarus from death to life, she builded a fayre Church to Lazarus the friend of Christ, *Lazaro Christi amico insigne edificauit delubrum.* About the Denne where S. Ihon Baptist sometime had a dwelling place, she erected vnto him a very beutifull Church. And an other at the Cliffe of the Mountayne to Helias Thesbites. In the place where Christ miraculously fedd fife thow sand men, she made a Church of twelue Thrones, *duodecim thronorum Templum statuit.* In the places where the miracle was shewed in the Centurian, where the man sicke of the Palley let downe by the roofe of the house was healed, where the miracle by seuen loues of bread and a few fishes was wrought, where Mary Magdalen was cured, in euery of these places she founded diuers Churches to the Apostles, *Et quouis loco diuersa Apostolis construxit Templa.*

17. In the Citie of Tiberiadis, in the house of S. Peter his Mother in Lawe, where she was restored to health, she builded a fayre Church to S. Peter. So she did in Mount Thabor, where Melchizedech is said to haue blessed Abraham; and an other most beutifull Church in the place of Christs Trāsfiguratiō there, to those three Apostles which were then present and beholded it, and left much money there for the Inhabitants. Then she went to Nazareth, and in the house where the Angell saluted the blessed Virgin, she erected a very pleasant Church to the Mother of God, *Dei genitrici per amenum excitauit Templum.* And builded an other in Chana of Galilie where at the Marriage, Christ did miraculously change water into wine. She founded an other at the Tree of Mambre, where as certaine fame and Tradition teach, Abraham mett the Angels going to the destruction of Sodome, and Isaac and Christ also were foretolde to come, this Church was most adorned, *ornatissimum Templum,* and all the horrible Sacrifices and Ceremonies of the Gentils there practized were quite abandoned.

18. The like she did at Aphaca, at the foote of Mount Libanus. So in Cilicia and other holy places she builded other Churches aboue thirtie in number, *Quin & plures Ecclesias alias, in sanctis illis locis, supra triginta, amantiſſima Dei femina Imperatoris Mater condidit,* And that she might dayly, whether soeuer she wēt, euen in the Wildernes itselſe, haue allwayes a Church to serue God, and haue the sacred Mysteries therein celebrated dayly, she caused a Church to be made of diuers linnen clothes and carryed about with her, as Moyſes did the Tabernacle, *non tantum Ecclesias è fundamentis terræ extruxit, verumetiam pro suo erga Christum flagranti desiderio & amore, vt in solitudine quoque sancta haberet Symbola, ad eam sacram è varijs linteis fieri curauit, eamque veluti priscus Moyſes, secum circumtulit.*

19. Thus doth Nicephorus and other Easterne Greeke Writers recompt the Religeous labours and Foundations of this our renowned Queene and Em- presse, assisted by the Authoritie and help of her glorious sonne, and how she also made other maruayllous workes in the pitt of Hieremias and the well, *Siloe in fouea Hieremiae, & ad fontem qui Siloe dicitur, mirifica construxit opera.* And in all places she destroyed the Idols and Superſtitions of the Gentils. And caused the Potters feilde mētioned in Scripture to be prepared for the buriall of

Niceph. Hist.
Ecclef. l. 8. c. 19. 3.
Socrat. Hist. l. 2.
cap. 13. Sozom.
Hist. Eccel. l. 2. c.
1. 2. Euseb. l. 3. de
Vit. Constantini.

strangers

strangers and Pilgrims, *Postremo & agrum figuli apparari curauit in aduenarum & peregrinorum sepulturam.*

Old. Engl. Chrō.
part. 4. fol. 38.
pag. 2.
Antiq. Eccl. S.
Gereonis Colō.

Petr. Merffaus
Catal. Elect. Ec-
cles. in Annal.
Archiep. Colon.
& Carmin. in
Valu. Eccles. S.
Gereon in-
sculpt. Antiq.

Annal. Archiep.
Treueren. apud
Petr. Merffaum
in Catal. Elect.
Ecclesiastic.

Franc. Modius.
lib. de origine
ordinis Eccles.

20. But our Latine and Westerne Writers better acquainted with the pietie and Acts of deuotion, which S. Helen exercised in, and neare this kingdome, where she was borne, then the Gretians and Easterne Historians so farre hence, and onely setting downe, as appeareth before, her labours and holy Pilgrimage in the Ealte, doe recompt her such foundations to more then a double number of those the Gretians remember. The old Authour of our old English Chronicle saith: *Helena the Queene Modor to Constantine repayed againe the holy Crosse, and she made 70. Colleges, and she glorified the state of all holy Chirche.* The Antiquities of S. Gereon his Church in Collen, say she founded 72. beutifull Religious houses and Churches, and endowed them with lands: *Inuentrix sanctæ Crucis almo Pneumate flante septuaginta duo Collegia fundat amena, dotans perpetuo Constantis Mater Helena.* Among these she founded one a very stately Church at Collen in honour of S. Gereon, and his feillowe Martyrs there in the Persecution of Diocletian and Maximian; two others she founded at Bonna and Xantōs in Cliueland which were Monasteries, *Sancta Helena mater Constantini Magni inter alias Ecclesias, quas in toto orbe condidit, Colonia permagnificum construi fecit in honorem diuorum Gereonis sociorumque basilicam: eadem quoque apud Bonnam & Xantōs in Cliensium terra instituit Collegia, quæ olim Monasteria fuere.* This was longe before her Pilgrimage to Hierusalem, about the yeare of Christ, as these Antiquities conceaue 310. And at her being in the Ealte Countries on her Pilgrimage she obtained of S. Syluester Pope of Rome, that S. Agritius Patriarke of Antioch, a man of wonderfull sanctitie & learning, *miranda sanctitatis & doctrinæ vir*, as she had requested him *instantia optime Helenæ, ac beati Syluestri Pontificis iussu*, might be sent Archbishop to Treuers, and was Primate of all Germany, and France *totius Germaniæ ac Galliæ Primas*, Whome S. Helen furnished for his Iorney with many most pretious Reliks, the Coate of Christ without seame, one of the Nayles, the knife which Christ vsed at his last supper, a greate parte of the holy Crosse, the body of S. Mathias the Apostle, and others, and assisted this holy Bishop further in building other Oratories, and Churches in that Country, and conuerted her Palace which she had at Collen vnto a Church dedicated to S. Peter, *Cuius etiam Palatium in diui Petri Templum conuerti fecit.*

21. How greate her deuotion and bountie was in executing such holy workes in Britayne, her natie and most beloued Country, we may make coniecture, though our lost Histories haue suffered their names in particular to be without memory, by her vnmatchable zeale and pietie, in this kinde to so remote and strange Nations, so greate a part of the number recited of her Foundations not found in Histories except in Britaine, & the greate number of stately Churches heare, either new founded or repayed, as I haue before remembred, and richly endowed both by restoring their old reuenues vnto them, which were confiscate in the Persecution of Maximian and Dioclesian, which none but she and her sonne, Empresse and Emperour heare could doe, and by giuing new lands and maintenance vnto them, which she, Queene of Britaine was best able to performe, and better in other places in which she most honorably effected it, although by assistace of her sonne, sole Emperour, and Commander there, by his Imperiall Election & Title When in Britaine she was Heire and Queene thereof, clayming therein nothing from her sonne, but he from her: She also was then actually a Chri-

istian

stian, and Constantin not vntill diuers yeares after by common opinion. And as Berengofus and others well and truly obserue, although Constantine had great care in building Churches, and builded many, yet his Mothers care was greater herein then his, she builded more then he, and as one starre exceedeth an other in brightnes, so the Mother exceeded her sonne in meritts, *Sicut stella à stellâ differt in claritate, sic mater à filio meritorû differt enormitate. Si enim gesta vtriusque velimus pensare subtilius, coram Deo maioris pretij creditur mater esse, quam filius. Quia postquam vtrique caelesti reconciliati sunt, in construendis Ecclesijs Dei magna cura filio, sed maior inerat matri. Quamuis enim filius multas Ecclesias in Græcia construxisset, ac Roma, quibus in thesauris & allodijs multa regalia contulit dona: mater tamen vt adhuc diuersa Sanctorum testantur Martyria multo plures Ecclesias, in Gallijs edificauit, ac Syria.* And therefore as this learned Authour obserueth, and experience in all places proueth to testifie her sanctitie, Churches were founded in all Countreyes in honour of her, *Quapropter Ecclesia in honore eius Deo vbiq; sacratæ benè testantur, quanta coram Domino polleat sanctitate.*

22. Therefore if S. Helen in this kinde of pietie exceeded her sonne, the most potent, able, deuoute Emperour, that euer was in building Churches to God, and his holy Saints, as all agree, building most sumptuous Churches almost in all places, especially cheife Cities, *in alijs ocis fere omnibus pulcherrima Tempia Deo edificauit, tum maxime in vrbibus primarijs;* we must needs make his holy Mother the most excellent, that euer was in such deuotions, and bestowe no small parte thereof vpon this her most beloued Country.

23. With what reuerence she vsed the Religeous Nunnes at Hierusalem, I haue before mentioned, and Franciscus Modius and others write, that she foounded a Religeous Order of Nunnes called S. Helens Order, ther habited white with a yallowe Crosse, *S. Helena Ordo institutus est post Inventionem dominicæ crucis, ab Inuentrice eius Helena Constantini Magni matre sub Syuestro 1. Pontifice, donatusque veste alba, & in ea cruce crocei coloris.* Thus she perseuered in her painefull Pilgrimages, allmes, holy foundations, deuotions and pietie, vntill about the 80. yeare of her Age, and then returning vnto her sonne, and giuing him many precepts of pietie, and her last blessing, went out of this into a better life, *His & alijs consimilibus peractis, redijt ad filium, & multis præceptis de pietate filio datis, valedicendique benedictionibus consummatiss, ex hac Vita in meliorem transijt.* And was not onely rewarded of God with eternall felicitie in heauen, but had such honour and renowne also heare on earth that greater she could not haue: she was Empreffe, the Coine stamped with her Image, she had power ouer the Imperiall Treasure, to vse it at her pleasure, and being gloriously to dye about fourescore yeares old, left her sonne Emperour, and grandsonnes Cæsars, and the better to perpetuate her memory on earth, two Cyties were founded of her name, one in Bithinia, the other in Palestina, *Pro quibus rebus videtur dignè a Deo remunerata esse. Nam vita quam hic degebat, eius generis fuit, vt neque splendidiôr, neque illustrior esse potuerit. Augusta item fuit appellata, eiusque Imagine nummi signati. Thesaury quoque Imperatorij potestatem a filio adepta, eo pro arbitratis vsa est. Mortem gloriosam obiit tum, cum & annos circiter octoginta confecisset, & filium simul cum nepotibus Cæsariobus totum Imperium Romanum gubernantem post se relinqueret. Denique nomen eius iam mortuæ, obliuione minime obrutum est: sed sunt duæ vrbes: altera in Bythinia, in Palestina altera, vtraque eius nomine nuncupata, velut pignus ad illius memoriam perpetuandam ætati postera relictæ.*

24. At her death her sonne so greate an Emperour diligently wayted on

her,

Berengof. Abb.
lib. 2. de Inuent.
& laude Crucis
cap. 11.

Sozom. Hist.
Eccl. lib. 2. c. 2.

Francisc. Mod.
lib. de origine
Ordinis Eccl.

Theodor. Hist.
Eccl. l. 1. cap. 18.
Sozom. Histor.
Eccl. l. 2. cap. 1.
Euseb. l. 3. de
vit. Constant.
Socrat. l. 2. c. 13.

Euseb. lib. 3. de
vit. Const. c. 46.
Martyrol. Rom.
18. Aug. Socrat.
Hist. l. 2. cap. 13.
Niceph. l. 8. c. 31.

Martyrol. Rom.
supr. Vsuard.
& Ado. eod. die
Menolog. Græc.
12. Cal. Iul.
Inscript. Antiq.
ante valuas Ec-
cles. S. Gereonis
Colon. Petr.
Merſſæus Catal.
Elect. Eccl. in
Archiep. Colon.
Io. Pitseus de
Illustr. Brit.
Script. ætate 4.
in sancta Helen.
Io. Bal. l. Script.
Brit. centur. 1.
in Helen. Flávia.

Pontic. Virun.
Hist. Brit. l. 5.

her, and held her hands, and so most blessed woman she seemed vnto wise-
men not to dye, but leaue a worſe for a better life, *Suo filio tanto tamque eximio
Imperatore, ipsi præsto assistente, sedulo inserviente, & manus ipsius tenente, finem
ita viuendi fecit, vt beatissima quidem iure optimo, non mori prudentibus videretur,
sed vitam caducam & fragilem cum caelesti & æterna reuera commutare.* Her body
honored with renowned obsequies, attended with a wonderfull company of
wayters on it, was so conueyed from Rome, vnto Constantinople, and there
layed in an Imperiall Sepulchre, *Eius autem Tabernaculum splendidis exequijs de-
coratum, nam maxima satellitum turba ad ciuitatem quæ principem locum tenet Im-
perij, deportatum fuit, ibique regali Sepulchro conditum.*

25. As she is glorious in heauen, so on earth her Feast in the Latine Church is
celebrated the 18. day of August, in the Greeke the 20. of Iune: and in old Mo-
numents proposed for, and most honorably and singularly named a Paterne
and Example for greate kings and Princes, and an Empreſſe full of grace: as
in the old Church of S. Gereon, in Collen one of her Noble foundations.

*Regibus Exemplum Sacroque Chrismate Plena,
Condedit hoc templum Sancti Gereonis Helena.*

Constātinus Manasses calleth her, *feminam beatissimā.* A late English Writer
writeth, that from Christ to her time there scarcely was to be found a woman
more adorned with all vertues, and learned in all sciences, *A Christo nato vs-
que ad illud tempus vix viderat sol feminam omnibus virtutibus ornatiorē, & in
omnibus scientijs doctiorē.* And to giue vnto her Protestants praises, not too la-
uish in commending such holy Saints, they are enforced to confesse: *Helena
Augusta Serenissimi Coeli Regis heres & vnica filia, Magni Constantini Caesaris
mater, incomparabili decore, fide, Religione, bonitate & pia magnificentia (Eusebio
etiam teste) per totum respenderit orbem. Inter omnes ætatis sue feminas, nulla inue-
niebatur eā in liberalibus artibus doctior, nulla in instrumentis musicis peritior, aut
in linguis Nationum copiosior. Innatam habebat ingenij claritudinem, oris facundiam,
ac morum ornatissimam compositionē, hebricē, græcē, & Latine erudita. Marito Con-
stantio Chlōro Casare Eboraci defuncto, cum Anna illa Euangelica in sancta vidui-
tate perdurauit ad vltimum vitæ diem, tota Christianæ Religioni dedita. Sunt enim
Authores qui narrent per istam cessante persecutione, pacem Ecclesijs datam, ad tan-
tam Philosophiæ cognitionē eam ferunt peruenisse, vt ediderit de Prouidentia Dei, Li-
brum vnum. De immortalitate animæ, librum 1. &c.* The Empreſſe Helena Mo-
ther of Constantine the Emperour for her incomparable beauty, faith, Religiō,
goodnes, and pious magnificence, as Eusebius himselfe witnesseth, was re-
nowned throughout all the world. Among all woman of that Age none was
found more learned in Liberall Arts, none more skillfull in muscicall Instrumēt,
none more copious in the languages of Nations. She had a naturall promptnes
of wit, eloquence of speech, and most commendable conuersation in life.
Excellently learned in Hebrue, Greeke, and Latine. Her husband Constan-
tius Chlorus Emperour dying at Yorke with holy Anne, spokē of in the Ghos-
pell, she perseuered in holy wydowehood vntill her death, wholly deuoted
to Christian Religion. And Authours say, that by her, peace was giuen to
Churches. She is reported to haue come to so greate knowledge in learning,
that she wrote a Booke of the Prouidence of God: one, of the Immortalitie of
the soule: one, the Rule of well lyuing. One of Epistles to her sonne Constan-
tin: one of her Reuelations: one to S. Anthony the Abbot: one of Greeke
verses, extant in Ponticus Virunnius his time, as he writeth, *extant adhuc Carmi-
na quadam græca quæ illius fuisse perhibentur.* Thus this glorious Saint and Em-
prelle

preſſe ended her life ſo holy & vertuous, as Sozomen writeth, that none could be more honorable & renowned then it was: *Vita quam hic debebat eius generis fuit, ut neque ſplendidior, neque illuſtrior eſſe potuerit.*

26. — Baronius and the Roman Writers dare not for certaine deliuer, or in particular ſet downe the yeare of her death, but ſay it is not knowne: *quoto anno Domini defuncta fuerit incertum habetur.* But our English Hiſtorians both Catholicks & Proteſtants are more confident, & ſay, ſhe dyed in the 337. yeare of Chriſt, being then as others alſo teſtifie 80. yeares old, *Octogenaria obdormiuit in Domino quinto Calendas Septembris, anno Redemptionis humane 337.* And Baronius doth not write to the contrary, but rather inclineth to confirme it, when writing of the yeare of Chriſt 326. he boldly affirmeth ſhe liued ſome yeares after that time, *Haud tamen affirmare dubitamus adhuc aliquot poſt hæc vixiſſe annos.* And that ſhe liued vntill the 335. of Chriſt, or after, it is euident by Euſebius, Sozomen and others, affirming that ſhe left her three Nephewes, ſonnes of Conſtantine, Cæſars when ſhe dyed. And yet it is manifeſt by Euſebius and others, that Conſtans his youngeſt ſonne was not Cæſar vntill the 30. yeare of Conſtantine, when his Tricennall Feaſt was kept in the 335. yeare of Chriſt, the eldeſt, Coſtantine being created Cæſar in the 10. yeare of his Empire at the decennall feſtiuitie, and Conſtantius the ſecond in the 20. yeare when the vicennall Feaſt thereof was celebrated, *Cum triginta ipſe annos in Imperio compleuiſſet, filij eius numero tres Cæſares diuerſis creabantur temporibus. Primus qui Patris erat cognominis decimo paterni Imperij anno honorem hunc adeptus eſt. Secundus, Aui nomine appellatus Conſtantius viceſimo ſerè Imperij paterni anno, quando publicus ſolenniſque omnium hominum conuentus agebatur, renuntiatus eſt. Tertius Conſtans fuit, qui triceſimo paterni regni anno ad honorem euectus eſt.* The Age of S. Helen by Euſebius and others about foureſcore yeares old, *octogefimum ſerè ætatis ſuæ annum confeſciſſet*, doth proue as much, for as is proued before, ſhe was a young Virgin when ſhe was married to Conſtantius, about the yeare of Chriſts Natiuitie 272. And the Age of Conſtantine her ſonne, being about 30. yeares of Age before he was Emperour, and reigning Emperour no leſſe time giueth good allowance vnto it, ſuruiuing after her death, by all accompts. To which the reckening of Onuphrius and others, that Conſtantine the Greate was borne in greate Britaine in the yeare of our Lord 272. according to my accompt before, giueth more confirmation.

Sozomen. Hiſt. Eccl. lib. 2. cap. 1.

Baron. & Spond. Annal. an. 326.

Io. Pitſeus ætat. 4. in S. Helena Ioh. Bal. l. de Script. Britan. in Helena Flauia.

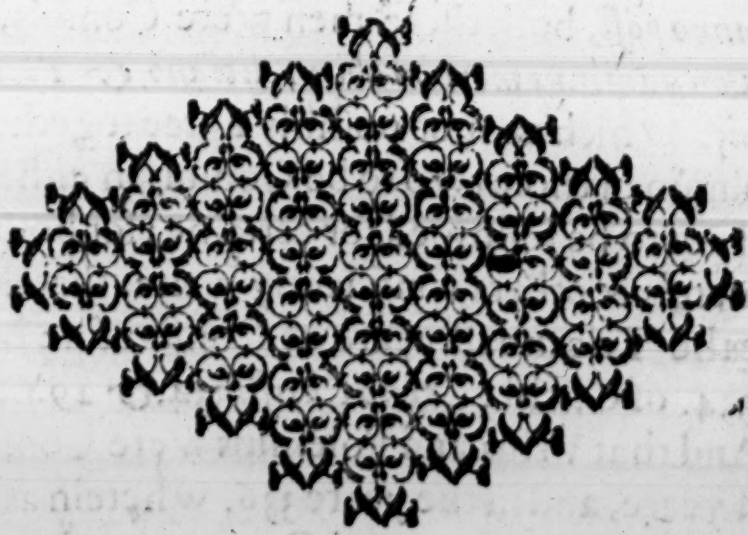
Baron. & Spond. ſupr.

Sozomen. l. 2. Hiſt. cap. 1. Euſ. l. 3. vit. Conſt. cap. 45.

Euſeb. l. 4. vit. Conſt. Baron. & Spond. Annal. an. 335. Marian. Scot. ætat 6. an. 385.

Euſeb. ſupr. cap. 40. Socrat. Hiſt. Eccl. l. 1. cap.

Onuphr. in Roman. Principib. pag. 57.



THE XVI. CHAPTER.

OF THE HOLY DEVOUTE LIFE OF

Constantine, his Religion in many particulars: His death glorious, and not so soone as some relate it.

Socrat. l. i. Hist. cap. ult. 26.

Baron. & Spond. Annal. an. 337.

Constantine the Greate died not so soone as some recount.

Euseb. l. 4. de vit. Const. c. 52. & l. 10. Hist. cap. ult.

Euseb. l. 4. de vit. Const. supr. Theodoret. Hist. lib. 2. cap. 31.

Baron. & Spond. Annal. an. 335.

Socrat. Hist. lib. 1. cap. 25. 26.

SOME late Writers grounding vpon the Relation and Authorie of Socrates, doe seeme to hold, that Constantine dyed the same yeare 337. Felicianus and Titianus being then Consuls, *Anno Christi trecentesimo trigesimo septimo Feliciano & Titiano Cōss. Constantinus Imperator ex hac vita migravit, ut disertè Socrates testatur, addens & diem nempe vndecimum*

Kalendas Iunij. But I cannot assent either vnto Socrates, so to thinke nor this Interpretation of him, for the reason for which Baronius and Spondanus assent vnto him; for that after this yeare, Lawes were rather founde inscribed in the name of his Sonnes, then of Constantine their Father: *Vt Socratis Chronographia de die & Cōss. consentiamus, illud imprimis maxime persuadet, quod leges posthac data nominibus filiorum reperiantur inscriptæ potius quàm ipsius Constantini Patris.* For Eusebius then liuing doth witnesse, that Constantine did giue this Power, and Authoritie, whilst he liued, *Liberum eis fecit ut per se aliquid ad Reipublicæ vtilitatem gererent.* And this is euident by the example, and instance it selfe, which these Authours obiekt, that Lawes were made in the Moneth of December in the yeare of these two named Consuls Felicianus and Titianus in the name of his Sonne Constantius: *Leges extant in Cod. Theodor. data à Constantio iisdem huius anni Cōss. mense Decembri.* For Socrates their holds, that these Consuls were in the next yeare to the Tricennall Feast, as they affirme, when Eusebius a present liuing witnesse, and acquaintance to Constantine the Greate and others affirme, that Constantine was Emperor almost 32. yeares, much more then a yeare after his Tricennall Feast, *Duos & triginta annos, extra paucos menses & dies, cum Imperio fuit.* And these Authours themselues which pretend to follow Socrates doe much differ from him, in their Accompt in this matter, for they plainly teach, that the Tricennalia of Constantine wherein his youngest Sonne Constans was created Cæsar, were kept in the 335. yeare of Christ, *Anno Christi trecentesimo trigesimo quinto celebrata sunt Tricennalia eiusdem Constantini, & Constans tertius eius filius ab ipso creatus est Cæsar.* And then bring in the named two Consuls Felicianus and Tiatianus, as also the death of Constantine to haue bene in the yeare 337. when Socrates saith plainly, that in the immediate next yeare to the Tricennall anno post, both those men were Consuls, and Constantine dyed, *Anno post Constantinus mortem obiit Feliciano & Tatiano Cōss. ad vndecimum Kalendas Iunij.* Which cannot possibly agree together.

2. Besides the opinion of those two to be Consuls in either of these yeares is very doubtfull, and not to be followed for certaine; for both Marianus Scotus, Florentius Wigorniensis & others confidently write, that their yeare of Consulship was before the Tricennall yeare of Constantine in the 29. yeare of Constantine, and 334. of Christ: *Anno Christi 334. & 29. Constantini. Cōss. Felicianus Titianus.* And that Vrsus and Polemius were Consuls in the next following Tricennall yeare, and in the yeare 336. wherein as Socrates saith, Felicianus and Titianus were Consuls, and Constantine dyed, not they or any one of them but Constantius and Constans were Consuls. And the yeare 337.

in which by Baronius and Spondanus, Constantine deceased, in the Consulships of Felicianus and Tatianus, neyther of them, but Acindinus or Aridinus and Proculus were Consuls.

3. Therefore diuers English Historians doe confidently hold, both Catholiks and Protestants, that Constantine lyued vntill the 339. or 340. yeare of Christ: And both Eusebius, Theodoret, and others deliuer vnto vs so many Edicts, Acts, and worthie labors of this renowned Emperor after his Tricennall yeare, and the time of his death by Socrates, that we must needs hold, he lyued longer after that time then he prescribeth. This is manifest in the Historie of that most glorious man S. Athanasius Patriarke of Alexandria his vniust Banishment vnto Treuers in Germany, and honorable restoring againe after two yeares, and foure moneths Exile at Treuers, as Theodoret and others testifie, *Diuus quidem Athanasius post annos duos, & quatuor menses Treuerensis exilij Alexandriam redijt.* Yet Baronius and Spondanus freely grant that he was bannished in the 336. yeare of Christ, when by Socrates reckening Constantine the Greate dyed. When Theodoret saith plainely, that this greate Constantine restored S. Athanasius by his Decree: *restituit autem Alexandria decreto suo Athanasium, quamuis adesset Eusebius & summi viribus dissuaderet.* And Sozomen also doth euidently testifie, that the Greate Constantine in his life time commanded S. Athanasius to be restored, and so left it in his last Will and Testament, and recordeth this returne of S. Athanasius as the first matter of moment done after his death, *Dum hac geruntur, Athanasius ex Gallia, ad solem Occidentem Vergente, Alexandriam reuertitur. Quem Constantinus, dum adhuc maneret in vita, reuocari in patriam iusserat. Fertur etiam, eum hoc idem in Testamento suo praecepisse:* Which Constantine the Sonne then ruling in those parts speedely and honorably for S. Athanasius performed, testifying in his Publike Letters extant in the Workes of S. Athanasius, Theodoret, Sozomen, and Socrates himselfe, that it was his Fathers Ordinance and Commande, *Cum Dominus noster felicitis memoriae Constantinus Augustus Pater meus haberet in animo Episcopum illum ad propriam Sedem locumque restituere, & morte ante occupatus occumberet, quam id quod erat sibi in optatis, expleve posset: consentaneum existimaui, vt ipse institutum tam pij Imperatoris mihi exequendum susceperem.*

4. And the same Socrates manifestly proueth, that this returne of S. Athanasius to Alexandria from Treuers after his so longe continuance there, was presently vpon the death of Constantine the Father, so soone as the certaine notice thereof did come to his sonne Constantine in France. Eusebius setteth downe many memorable things of this greate Emperour done by him yet lyuing after the time of his supposed death by Socrates. Namely the marriage of his second sonne with greate sumptuousnes, the Father Emperour leading his sonne by the hand to that Solemnitie, the Ambassages and gifts sent vnto him from the Indians. His diuiding the Empire betweene his sonnes. His dayly making of Lawes, both concerning ciuill and warlike affaires, *assidue leges ferebat, aliquando de rebus civilibus, aliquando de bellicis.* He prepared his greate Expedition against the Persians, in so forcible and victorious manner, associating diuers Bishops with him to giue assistance both by their counsaile and prayers, that the Persians vnderstanding thereof, fearing themselves not able to make resistance, sent Ambassadors vnto him, to entreate for peace; *Oratores ad eum de petenda pace mittebant,* which they obtayned vpon conditions for the quiet of Christians among them.

Marian. Scotus
etat. 6. an. 334.
335. 336. Florent.
Wigorn. Chron.
in eisd. Consulib.

Matth. Westm.
an. 340. Stowe
and Howes Hist.
Rom. in Const.
Pit. l. de Illustr.
Brit. Script. in
Const. Magno.
Bal. centur. 1. in
Flauio Constant.

Theodoret. l. 2.
Histor. cap. 1.

Theodoret. Hist.
lib. 1. cap. 31.

Sozom. Histor.
Ecel. l. 3. cap. 2.

Epistol. Const.
filijs apud Athan.
Apol. 2. Theod.
l. 2. c. 2. Sozom.
l. 3. c. 2. Socrat.
l. 2. c. 2. Niceph.
Hist. Ecel. lib. 9.
c. 3. & l. 8. c. 54.

Euseb. lib. 4. de
vit. Const. c. 49.
50. 51. 56. 57.

Constantine his
greate deuotion at
the feasts of Easter.

Cap. 21. 22. supr.

The ceremony of
lights in the
Church used by
Constantine in
greate aboundance
of them, and wat-
chings.

Constantine proce-
deth quiet for the
Christians in Per-
sia.

Euseb. l. 4. supr.
Sozomen. lib. 2.
Hist. cap. 14.

Euseb. supr. 38.

Cap. 60. supr.

He erecteth sta-
tely Images of all
the Apostles.

5. Among these prouisions he caused a moueable Church magnificently to be made to carry with him in his Army for his Cleargie and himselfe to serue God in, *Ad bellum illud suscipiendum, Tabernaculum ad Ecclesie similitudinem magnificentia faciendum curauit, in quo Deo victoriarum datori, ipse cum Episcopis supplicaret.* And further to explode the error which holdeth he was not baptised vntill a little before his death; when these Ambassadors came vnto him, it was the holy time of Easter, and Constantine watched all night with other Christians in the Church, *magna agebatur diei Pasche eo tempore celebritas: Imperator cum ceteris pernoctans, vota precesque Deo persoluebat.* And this custome he yearely vsed in this greate Festiuitie, as the same Author, & present witnesseth thereof, thus testifieth, *Statis quotidie temporibus, soluscū sololoquebatur Deo & supplici voce in genua proiectus, humili vultu, & deiectis oculis à Deo petebat, ut quibus egeret rebus, per illum consequeretur.* Sed hanc Religionis executionem salutaris festi temporibus augēs, omnibus viribus cum animi tum corporis diuinos sacrorū ritus obibat: quasi qui huius magna solemnitatis exemplū omnibus praberet. Nocturnā verò in hoc festo per vigilationē tam claram reddidit, quā diurnā lucem: accensis tota vrbe per certos homines, quibus hoc munus delegatum fuit, quā celsissimis cereis cadelis, etiam lapadibus, ignem omnes latebras collustrātibz vti illa mystica pernoctatio longe clarior ipsa solis luce redderetur. Ad hunc modū Deo ille suo quasi sacerdos quidam sacra faciebat. He did dayly at certaine vsuall times humbly vpon his knees pray vnto God; but this exercise of religion he encreased in the times of the Feast of Saluation with all power of soule and body, executing the sacred ceremonies, giuing as it were an example vnto all of this greate Solemnitie. In this Feast he made the watching in the night, as bright as the light of the day, most high waxe candels were set vpon burning in all the Citie, as also lāpes shyning in every corner, diuers mē being assigned to execute that office: So that this mysticall watching through all the night was made farre more bright then the light of the sonne. After this manner, as if he had bene a Priest he serued God.

6. Vpon the opportunitie before remembred of the King of Persia, sending Ambassadors vnto Constantine to procure peace, he also wrote vnto that king Sapore, that the Christiāns in his Dominions, which were there in greate numbers at that time, *cum accepisset apud Persas frequentes esse Dei Ecclesias, & infinitum pene populum Christi gregibus contineri:* might liue at libertie and freedom for their Religion. And if we may beleue Eusebius then lyuing, and best knowing the affaires, and proceedings of this most Noble Emperour, after all these things were compassed, and brought to end, he began that glorious and renowned worke and foundation of the most sumptuous Church of the twelue Apostles in Constantinople: *ubi iam hac peracta fuerunt omnia, Apostolorum templum in sui cognomine, ad perpetuam illorum memoriam conseruandam, edificare cepit.* Where it is euident by this then lyuing Authour, and witnesseth, that he did not begin to build this Church vntill long after his triennall Feast, first finishing and ending those things I haue remembred, and others. And yet the glory and statelines of that worke, as it is described by the same Writer, was such, that it could not be effected & finished in many yeares, and yet that it was finished before his death, it is certaine, for he there erected a Tombe for his owne body to be buried in, and there was interred, *Cappas illic duodecim quasi sacras quasdam columnas ad Apostolici Collegij honorem memoriamque attollens, medium inter ipsos conditorium suum locabat, quod vtrunque seni claudehant Apostoli: sano, certe ut dixi, consilio prae cogitans quod mortui corporis Tabernaculum ibi digne decenterque quiesceret, atque hac ille longo ante tempore cogitatione cum depinxisset, Ecclesiam Apostolis dedicauit, quamplurimum utilitati illa-*

rum memoriam animæ suæ conciliaturam existimans. There he erected (saith Eusebius) twelve monuments to the honour and memory of the twelve Apostles, and in the midst betweene them he placed his owne Tombe, which six Apostles compassed on either side. Suerly as I saide before, considering with discrete counsaile, that the Tabernacle of his dead body should worthily and decently rest there. When he had considered these things longe time before, he dedicated the Church to the Apostles, thinking that their memory would bring much profit vnto his soule. Thus farre this Authour then lyuing: and where he mentioneth, he spake before, *ut dixi*, of this matter, that which he saide, is this, that Constantine by this manner of burying his body, did with incredible seruour of faith provide, that after he was dead, he might be made partaker of the prayers which should there be offered to the glory of the Apostles: *incredibili fidei propensione providens, cum iam corpus suum communem cum Apostolis appellationem post mortem participaret, fore ut defunctus quoque precationum quæ ibi essent ad Apostolorum gloriam offerenda, particeps esseretur.* Socrates also saith, that Constantine builded this Church, that Emperours and Preists might not be destitute of the Reliks of the Apostles, *Quam quidem Ecclesiam ob eam ipsam causam Constantinus edificauerat, ne Imperatores & Sacerdotes Apostolorum Reliquijs aliquando destituerentur.* And to that end he caused many Reliks of the Apostles and Disciples of Christ, and diuers of their bodies, as S. Andrewes, S. Lukes, and S. Tymothies, to be kept their and many Emperours were after buried there.

7. And both Baronius and Spondanus confesse, that Constantine did not begin this greate and wonderfull worke, vntill the 336. yeare of Christ, and after his concluding peace with the Persians, had not before so much as resolved it, *Pace ab eis per Legatos petita, & obtenta, ad edificandam Constantinopoli Apostolorum Ecclesiam in qua sepeliretur, adiecit animum: quam magnificentissimè construxit, & ære texit.* Therefore this Church being so costly and magnificent, as these men confesse, and Eusebius at large proueth, and yet Constantine lyued to see it Roofed and quite finished, he must needs lyue a longer time, then vntill the next yeate, the 337. of Christ, which they limit vnto him, to lyue, and much more longer then Socrates their Authour continueth his life: for by his reckoning, setting downe his death the same yeare, wherein the Persian Ambassadors came to him for peace, we must be forced to say, this admirable Church was quite finished in the space of seuen weekes; or if we should aduenture as Baronius doth to make Socrates our Authour, and yet add vnto his accompt a whole yeare, as he doth, it must needs be yeelded vnto, by such calculation, that it was not begun, or any materials prepared for it, and yet quite finished within one yeare and seuen weekes: for, as before it was not begun at the Feast of Easter, & yet ended the same yeare by Socrates before the Feast of Pentecoste, when by Eusebius Constantine dyed, and by Socrates the eleventh of the Calends of Iune the 22. day of May: *mortem obiit ad undecimum Calend. Iunij.* And by Baronius before the Feast of Pentecoste, and the 22. day of May in the yeare following, which is morally vnpossible to be true. For besides the amplitude thereof, and ornaments therein, Eusebius who had seene it, and knewe the building of it, saith that Constantine erected it to an infinite altitude: and made it from the grounde with all varietie of Stones, euen to the topp, the rooffe was curiously wrought and within couered with gold throughout, and couered aboue with brasle and much golde, *Illud vero cum in infinitam extruxisset altitudinem, lapidumque omnis generis ac crustarum varietate, ab ipso solo ad superiorem contignationem collustrasset, summo*

Constantine held prayers and protection of saints in heauen and help to the dead by them. And prayer for the dead by the lyuing.

Socrates Histor. Eccl. lib. 1. cap. vlt.

Constantine reuerend Relicks.

S. Hierom. l. de Script. in Luca & aduett. Vigil. & in Chronic. Chrysost. orat. quod Christus sit Deus.

Baron. & Spond. Annal. in an. 336.

Euseb. l. 4. de vit. Constant. cap. 64. Socrat. lib. 1. cap. vlt.

Euseb. supr. cap. 69.

Niceph. Hist.
Eccl. l. 8. cap. 54.

Cap. 55. ult. supr.

Euseb. lib. 4. vit.
Const. cap. 64.

The greate Chri-
stian pompe obser-
ued about Cōstan-
tine his dead bo-
dy.

Cap. 66. supr.

Greater reuerence
giuen by the Chri-
stians to the dead
body of Constan-
tine.

Cap. 69.

artificio factis laquearibus tectum intus complexus est, auroque vniuersum contex-
Supra vero pro tegula inductum est, a toto opere imbrium iniurias arcebat. Quod
ipsum etiam multo auro fulgebat, ita ut longe Contemplantibus, per reciprocatos
solis radios incredibilis splendor offundi videretur.

8. And Therefore Nicephorus also a Greeke Writer, who had diligently exa-
mined Socrates, and citeth his very words of this matter before related: Vice-
simo primo mensis Maij Die, Feliciani, & Tatiani Cōsulatu, affirmeth plainly, and
constantly, notwithstanding that opinion, that Constantine did not dye vn-
till the 342. yeare of Christ, *A natiuitate Domini tum agebatur annus trecente-
simus quadragesimus secundus.* In the Feast of Pentecoste, towards the end of it
about Noone time of the day, to speake in Eusebius his words, this Emperour
was receaued to his God, leauing his mortall part, like to other mortall men, to
the earth, but ioyning his intelligent and diuine part of his soule vnto God, *hu-
ius celebritatis sacrata Pētecoste extremo fere Die Imperator ipsa meridie ad Deum
suum assumptus est, partem sui mortalem mortalibus cognatam relinquens humi, sed
animi partem intelligentem & diuinam Deo coniungens suo.* He dying in Bythi-
nia his Souldiars enclosing his body in a golden Coffe, couered it all ouer with
purple, & conueyed it to Constantinople, & placed it in the Imperiall Palace,
adorned with imperiall Robes, Purple & a Dyadeame, lights set vpon golden
Candlesticks rounde about it, which gaue such an admirable shew vnto the
beholders, as was neuer seene, *luminibus circum funus aurea supra candelabra ac-
censis admirabile spectatulum intuentibus praebebant, & sane eiusmodi, quale num-
quam in terris vllum a condito mundo sub sole visum est.* All the Nobles of his Ar-
my which worshipped him when he lyued, kept their old manner & custome
at certaine times entring in, and prostrating themselues one the ground salu-
ted the Emperour, after his death lying in his Coffen, as if he had still bene
lyuing. The Senate and all other Magistrats worshipped his body with like
reuerence. All kind of people euen women and children in infinite number
came to see this Solemnitie, & these things were thus performed many dayes.
This blessed Emperour, was he alone, which reigned when he was dead;
and to him alone God himselfe being Authour thereof, all honours which
were wonte to be giuen him when he lyued, were giuen after his death. For
he being the onely Emperour, which in all the Actions of his life piously and
Religiously worshiped God, the King of all, & his sonne Christ Iesus, he alone
by right obtained this honour by the will of God, to haue that which was
buried in death to reigne among men, *Totius exercitus Duces & Comites, om-
niumque Principum catus, quibus antea in more fuit Imperatorem venerari, pristi-
num morem & consuetudinem conseruantes, statis temporibus introeuntes, Imperato-
rem in capsula iacentem tanquam viuum etiam post mortem humi procumbentes sa-
lutabant. Horum reuerentiam eodem pietatis officio subsequutus est Senatus, & om-
nes reliqui Magistratus. Tum vero cuiusvis ordinis hominū etiam muliercularum &
puerorum infinita turba ad idem spectaculum confluebat. Hac per multos dies facti-
tata. Solus vero iste beatus Imperator etiam mortuus regnauit: cum ei soli post ho-
minum memoriam, vel ipso Deo Authore, omnes qui solabant, honores tanquam su-
perstiti tribuerentur. Num cum is solus ex omnibus Imperatoribus, Regem omnium
Deum, & Christum eius, omnibus vitae actionibus pie sancteque coluerit: iure sane
etiam hunc honorem solus adeptus est, ut Dei voluntate, quod in eo morte sepultum
erat, tamen apud homines regnaret.*

9. They also made his Pictures, and in them worshiped him as though he
were still lyuing. And painted him as reigning in heauen, *Neque hac voce tan-*

cum & clamoribus significabant, verum etiam re ipsa declarabant: cum ea vita fun-
 Etum pictis tabellis tanquam vivum colerent. Nam cum cali effigiem in tabella pro-
 prijs coloribus expressissent, depingunt eum super calcætes orbes in ethereo calo requies-
 centem. Thus his body was honorably kept vnburyed, vntill his sonne Con-
 stantius came, none of them being presēt at his death. Then being with greate
 solemnitie brought to the Apostles Church, where the Preists and people
 with teares and mourning prayed vnto God for the soule of the Emperour,
*Populus frequens vna cum Sacerdotibus non sine lachrymis, & sane magno cum ge-
 mitu, preces pro animo Imperatoris Deo fundebant.* And so with sacred ceremo-
 nies, and the sacrifice of Masse, and holy prayers he was ioyned to the people
 of God in heauen, *Licet contemplaretur beata animatumulum Apostolici nominis
 appellatione decorari, & Dei populum aggregari, diuinisque ceremonijs & mystico
 sacrificio sanctarumque precationum societate perfrui.*
 10. Nicephorus writeth, that the holynes and pietie of this renowned Em-
 perour were so Miraculously approued after his death, that God gaue such an
 infallible gift of healing and Miracles, both to his graue, and Image, that all
 diseases whatsoever were certainly cured by the onely touching of them,
*Magna gloria bonorum conciliator Deus virum eum, veluti fidelem ministrum accu-
 mulauit, sanationum & Miraculorum gratia & vna & statua ipsius, quæ in por-
 pheretici marmoris columna posita est immissa, vt deinceps nulla ægritudo constreba-
 tis eis non cederet, & fides verbi illius Christi adimpleretur, dicentis: ego glorificantes
 me, glorificabo.* The memorable workes and foundations of Christian pietie,
 Churches most sumptuous, Altars, Chalice, Patens, Candelsticks and other
 vessels of gold and siluer, which he founded, Priuiledges, Immunities and
 almes which he bestowed vpon Religion are innumerable. Eusebius hath
 writen his life in 4. Bookes, and many others haue entreated of them able in
 themselves to minister subiect of a whole History; therefore I must passe
 them ouer onely, saying in generall with that Authour of this Noble Empe-
 rour; *Solus ex omnibus Romanis Imperatoribus, Deum omnium Regem incredibili
 pietatis studio honorauit: solus omni cum libertate vocis & lingua Christi Verbum
 personuit: solus vt ita dicam Ecclesiam eius præter ceteras ab omni auo honoribus
 effecit. Solus Impium multorum deorum ficticium cultum sustulit, omnesque vias Ido-
 latriæ refutauit: Igitur & dum viueret, & postque est mortuus, his honoribus cu-
 mulatus est, quales neminem aliquando nec apud Græcos nec Barbaros, sed ne anti-
 quissimis quidem Romanorum temporibus, cum neminem cum isto conferendum vlla
 vnaquâ seculorum memoria nobis profuderit, adeptum esse quisquam commemorare po-
 test.* Among all the Roman Emperours Constantine onely did with incredible seruour
 of pietie honour God the King of all: he alone with all libertie of voice and tongue
 sounded forth the word of Christ: he alone that I may so say more then all the rest in
 all Ages endewed his Church with honours. He alone tooke away the feigned worship
 of many Gods, and refused all the wayes of Idolatry: Therefore he alone both when
 he lyued, and after he was dead, had such honors heaped vpon him, that no man can
 make relation that any man at any time eyther among the Greekes or Barbarians, or
 in the most auncient time of the Romans obtayned the like. It is not found in the me-
 mory of all Ages, that any man was to be compared vnto him. He left his three
 sonnes before remembred to serue, and reigne, Emperours after him in the
 worlde, but his holy daughter S. Constantia, some call her Constantina, he
 left to serue God in perpetuall virginie among sacred Nunnes, who as I
 haue insinuated before, being infected with Leprosie and going on Pilgri-
 mage to the graue of S. Agnes Martyred in the Persecution before Constan-

Constantine wor-
 shipped in his pi-
 ctures after his
 death.

The Preists and
 others pray for the
 soule of their Em-
 perour Constantine
 deceased.

Cap. 70. 71.

Masse said for him
 deceased.

The Relicks of
 Constantine worke
 many miracles: so
 his Image.

Niceph. Hist.
 Eccl. l. 8. cap. 55.

Arguments of
 Constantine his
 Religion, the most
 honored Emperour
 that euer was.

Euseb. l. 4. vit.
 Const. cap. 74.

S. Constantia
 daughter to Con-
 stantine an holy
 Nunne, example
 to many Noble
 Nunns.

Ambros. ferm.
90. de passione
beate Agnetis
Virg.

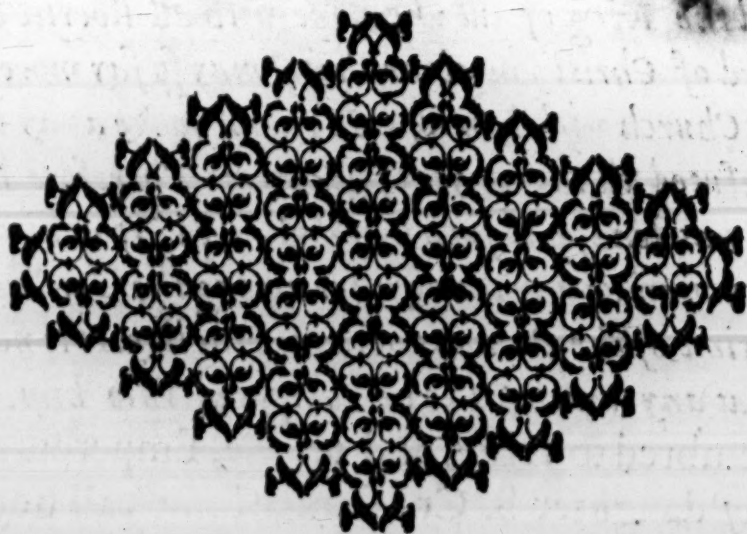
Aldelm. l. de lau-
dib. virginitat.
cap. 25. Ado.
Vienn. in Chron.
Fascicul. Temp.
an. 294. Harris
Hist. Tom. 4.
Libell. de munifi-
cent. Constant.
Tom. 1. Concil.
Baron. & Spond.
Annal. an. 330.

The honour of
Britayne by the
greate Emperour
Constantine.

Ihon Lydgate
lib. 8. cap. 12.

tinetime, and there continuing in prayer all night, was Miraculously cured of her infirmitie, S. Agnes appearing vnto her, and incouraging her according to her name to be Constant in the faith and loue of Christ: *spe recuperanda salutis venit ad Tumulum Martyris nocte, & preces fideliter fundebat. Quod dum faceret, repentina somni suauitate corripitur, & videt per visum beatissimam Agnetem talia sibi monita praferentem: constanter Age Constantia, & crede Dominum Iesum Christum filium Dei esse Saluatorem tuum, per quem modo consequeris omnium vulnerum quae in corpore tuo pateris sanitatem.* Wherevpon as S. Ambrose lying in that Age, and others witnesse, Constantine at the request of his cured daughter S. Constantia, there erected a Church and Tombe to S. Agnes, and Constantia perseuered in virginity, & by her, many virgins both meane and Noble and renowned receaued the holy veales, *Perseueravit autem Constantia Augusti filia in Virginitate, per quam multae Virgines & mediocres & nobiles & illustres Sacra velamina susceperunt.* Our holy and auncient learned Countryman S. Aldelmus with most honorable Titles remembreth her among the most sacred virgins, saying that by her persuation, and example, almost all the daughters of the Roman Pretors, and almost all Noble and beutifull virgins professed virginity, and among these Attica and Arthemina daughters of Galibanus, by others Gallicanus most potent in the Empire, *Quarum genitore Galibano nullus in Romana Monarchia praestantior extitit.* And citeth the life of S. Constantie written long before, *Quod plenius de conuersatione illius scripta opuscula produnt.* She erected a Monastery of Nunnes neare the place where she was cured, and there shutting vp her selfe with many other Nunnes, serued God with greate deuotion and sanctity of life in the same place all her life: after her death, her body was buried by S. Agnes. Therefore I may boldly say with our Monke of Bury in his olde verse of this most glorius Emperour:

Reioyce ye folkes that borne be in Britaine
Called otherwise Beutus Albion.
that had a Prince so notably soueraine
Brought forth and fostered in your Region,
That whilom had the domination,
As cheife Monarch, Prince, and President
Ouer all the world from East to Occident.



THE XVII. CHAPTER.

THAT THE POPES AND CHVRCH OF ROME
in this time were of the same Religion they now are, and all Christian
Catholiks then professed the same with them, & the Supre-
macy of that See Apostolike.

1. **S**OME euen of our owne Historians write, and namely the Monke of Westminster, that S. Siluester continued Pope vntill the yeare wherein Constantine deceased, and both of them died in the same yeare 340. That as they had both laboured together in their liues, for aduancing the honor and Church of Christ, so they died together to receaue the merited reward of their labors, *Anno gratiæ 340. magnificus Imperator Constantinus vitam laudabilem glorioso fine terminauit. Quo etiam Anno Sanctus Syluester, viam vniuersæ carnis ingressus, migravit ad Dominum. Dignum plane & omnino conueniens, vt qui simul circa incrementum Ecclesiæ perseueranter laborauerant, simul reciperent promeritam pro labore retributionem.* And if we should approue the opinion of Baronius and Spondanus so expounding the old Roman Pontificall in this point, that S. Syluester entered the Papacie in the yeare of Christ 314. *Anno Christi trecentesimo decimo quarto Calendis Februarij Syluester Romanus subrogatus, in locum Melebiadis sedere cepit, and allowe vnto S. Syluester so long possessing thereof as the same Pontificall doth, three and twenty yeares, ten moneths, and 11. dayes: Syluester sedit annis viginti tribus, Mensibus decem;* we should conclude in Baronius opinion of the death of Constantine, that S. Syluester and Constantine died in one and the same yeare, as Matthew of Westminster affirmeth, although not the same 340. in number which he hath deliuered. But to followe the other opinion which seemeth more common, and better pleaseth Baronius, Binius, and our Protestants also, that after the death of S. Syluester before Constantine dyed there were two other Popes, Marcus and Iulius, the first being Pope a very short time, but 8. Moneths by S. Hierome and Marianus: by Sozomen, a litle space, *Cum Marcus post Sylvestrum ad exiguum tempus Episcopatum Romanum gessisset, Iulius in illam Sedem successit.* And Iulius was Pope but in the last yeare of Constantine, being as these Authors hold, the first yeare of his Papacy. By which accompt, the reckening of our Monke before, that S. Syluester and Constantine dyed in the same yeare, is rather confirmed, then infringed. So if, as these men say, Marcus was Pope within 15. dayes of the death of S. Syluester, & continued the Papacie but 8. Moneths, and Iulius immediatly succeeded him, but a litle before the death of Constantine; it is apparant that S. Syluester and Constantine might or did dye in the same yeare.

2. And to our present purpose; which is to be perfectly satisfied, and instructed of what Religion these Popes were, which liued in this time, when the true Christian Religion was not onely permitted, but publikely and with authoritie both spirituall and temporall, Papall and Imperiall generally professed in all Nations, whether the same which we haue heard of Constantine before the publike graunt and warrant of the Popes Supremacy, Ro-

Matth. Westm.
Anno gratiæ
340.

Baron. & Spond.
Annal. an. 314.
S. Damasus in S.
Syluestro to. 1.
Concil.

Baron. & Spond.
supr. Anno. 337.

Baron. Annal.
an. 336. 337. Bi-
nius annotat. in
Marc. & Iul. lib.
1. Hier. in Chron.
Marian. ætat. 6.
an. 333. Sozom.
Hist. Eccl. lib. 2.
cap. 19.

Baron. & Binn.
supr.

Both Popes, Emperour and all but Hereticks were then of the present Roman Religion even by enemies vnto it, so testifying.

Io. Bal. l. 1. & 2. de Rom. Pont. in Syluest. Mar. co. & Iul. Bal. sup. l. 1. in Syluest. Robert. Barnes in vit. Pontif Roman. in eod.

Magdeburgen. centur. 4. cap. 6. cap. 7. cap. 9. cap. 10.

Concil. Roman. can. 20.

Magdeburgen. c. 6. lupt. cent. 4.

Concil. Carth. 3. can. 47.

August. l. 2. doctrin. Christian. cap. 7.

man Religion of the Sacrifice of Masse, prayer, and erecting Churches to Saints, prayer for the dead, Purgatorie, Pilgrimage, honor to holy Reliks & Images, and such other cheife points, as Protestants now call into Question, or the new doctriens of these men. And it can be no Question but the Maisters and Schollers, Teachers and Learners, Catechizers and Catechised, Baptizers and Baptised, as their condition was, must needs be of one and the same minde and iudgment in such things, they were all Holy men and Confessors, as our Protestant Writers are witnesses, and to make them also to giue both euidence and iudgment that they were of the Catholike Roman Religion, now professed in that our Mother Church, thus they testifie, and first of S. Syluester, that Pedagogue ad Tutor of Constantine in these words, *There be very many Decrees of Pope Syluester of consecrating Chrisme, confirming children, adorning Churches, conering Altars, ordaining Massing Preists, anointing & vesting them, of worshiping, adoring, and reseruing the consecrated Hostes, also of Deacons vesturs, Albes, Miters, Palls, Sacrifices, Ceremonies, Asiles, Extreame vnctions, & other Rites. Huius Syluestri permulta feruntur Instituta de Chrismate consecrando, Ordinibus dandis, pueris confirmandis, templis ornandis, Altaribus tegendis, Missatoribus constituendis, vngendis, vestiendis, Hostisque, ut vocant deificandis, adornandis, seruandis. Item de Dalmaticis, Cappis, Corporalibus, Albis, Mitris, Pallijs, Pannis, Peplis, Sindonibus, Sacrificijs, Ceremonijs, Asilis, Extremis vnctionibus, alijsque ritibus: How a Preist should be vested, when he sayd Masse, that no lay man might empleade any of the Clergie. That no Clergy man should be conuented before a secular Iudge. If the Reliks of Saints or Martyrs were to be translated from other places they should be brought into Cities and Villages religiously in singing; per Psalmodias Religiose acciperentur ac deducerentur. He approued and exercised the Primacy of the Pope of Rome as all other Popes then did. The chaste and Religious conuersation of Monkes and Nunnes were then vsed, and liuers Monasteries of men and women then in Rome. In the Clergie were these Degrees, Bishops, Preists, Deacons, Subdeacons, Acoluthists, Exorcists, Lectors, Ostiarij. The Bishops, Preists, Deacons and Subdeacons were vnmarrried, and lived in chastitie: *Episcopi, Presbyteri, Diaconi, aut Virgines eliguntur, aut certe post Sacerdotium in aeternum pudici.* That the sacrifice of Masse might not be celebrated but in places consecrated by a Bishop, *Missae celebrationem in nullis praterquam ab Episcopo sacratis locis faciendam Concilium Romanum sub Syluestro constituit.* And in the same Councell to which both S. Syluester, and Constantine subscribed, it is defined, as I haue before cited, that the Roman See is the cheifest See, Iudge of all, and to be Indged of none, Emperor, Clergie, Kings or people: *nemo indicabit primam Sedem, quoniam omnes Sedes a prima Sede iustitiam desiderant temperari. Neque ab Augusto, neque ab omni Clero, neque a Regibus, neque a populo Index indicabitur.* These Protestants also deliuer for the doctrine and vse of this time, for penitents to make sacramentall Confession of their sinnes, and Preists to enioyne pennances, and giue absolution vnto such Penitents. Concerning holy Scripturs, the third Councell of Carthage in the beginning of the next Age apprehending the same Canon of holy Scripturs which the present Roman Church now receaueth, faith plainely, that it receaued it from the Fathers which were before them, *Pro confirmando isto Canone innotescat, quia a Patribus ista accepimus in Ecclesia legenda.* And S. Augustine liuing in this Age is witness that the Apostolike Sees, Rome the cheife, receaued it so. How vaine and Idle our Protestants and their Article of Religion in reiecting Traditions, and onely admitting Scripturs in matters of Religion is euident, in so many recited Articles,*

which

which these men haue granted; and yet deny them to be contained in, or to be deduced from Scriptures; as also their Article and doctrine against Communion onely in one kinde, contending as though it could not be practized or permitted, when these Protestants themselves confesse, that in this time euen in the Roman Church, Communion onely vnder one kinde was vsed, and by the greatest Doctors then in the Church of God, namely S. Ambrose, who so writeth, and at his death practized it in himselfe, onely receauing vnder the forme of bread, as Catholiks now vse, and his brother Satyrus & others often so accustomed, euen when they were in health. Which these Protestants thus confesse, *Peregrinantes ac Nauigantes Eucharistiā secum circumtulisse Christianos, ex Ambrosio apparet, ex oratione Ambrosij in funere fratris Satyrii. Ab honorato Ecclesie Vercellensis Sacerdote, Ambrosio morituro oblatum esse corpus Domini, quo accepto, expiraret, Paulinus tradidit in Vita Ambrosij.* These men also teach, that the doctrine of the See of Rome and the Fathers at this time concerning freewill, and originall sinne, was the same with that of the Roman Church in these dayes. So that if any man will compare but these points of doctrine which S. Syluester and Constantine then held, and practized with the English Protestant Religion, as it is set downe in the priuiledge Booke of the Articles thereof, warranted by Parla^ment, Kings Authoritie, Conuocation of their Protestant Bishops, Oath and Subscription of them and their whole Ministry, he shall not finde any one true Article then amōg them all, which are opposite to the Church of Rome, and Religion thereof at this time. But whether we are Catholiks placing spirituall Primacie in the See of Rome then in S. Syluester, or Protestants ascribing it vnto their Christian kings, Constantine then both king and Emperour heare, we must be of this holy Religion, wherein these two greate Rulers were so vnited together in all points; especially seeing these Protestants haue warranted these two Princes were holy, and of themselves worthie patens to be imitated now as the whole Catholike Christian world then ioyned with them in doctrine, S. Syluester being Pope (say our Protestants) did faithfully performe his office in teaching, and amended many things in the Clergie, was renowned for working Miracles, and by them conuerted many to the faith, at seuen Ordinations he consecrated 65. Bishops all ioyning with him in Religion. *Syluester factus Episcopus, docendi munere fideliter functus est, & vitiosa in ordine Ecclesiastico multa emendauit, miraculis clauit etiam, quibus multos ad fidem conuertit. Ordinationibus sacris septem perfectis, creauit Episcopos sexaginta quinque.* So likewise did all other knowne Catholike Bishops in the whole world, either actually assembled in, or consenting vnto the renowned Councils of so many hundreds of Bishops of Nice, Rome, Arles and other places, in his time agreeing and consenting together for themselves and the whole Christian world committed to their charge in Religion. Like was the case of Constantine so farre as temporall Prince had to deale in these affaires. Of all Emperors that euer were he was he greatest in Power, and Dominions, and the greatest Reuerencer, we finde in Histories, of the See Apostolike and Popes of Rome in his time, and all other Godly Bishops, and assisted all he could the assembling of those Councils, honoring and consenting vnto their Decrees, as the Lawe & Decrees of God himselfe, as appeareth by Eusebius, Socrates, Sozomen, Theodoret, and his owne Imperiall Letters and publike Edicts before cited. And was occasion of preaching the word of life, and the holy Ghospell of Christ & ouerthrowing Idolatry in all Nations, from one end of the knowne world to the other, erecting Chri-

Ambros. orat.
Funebri de morte Satyri.

Paulin. in vita
S. Ambrosij.

Magdeburgen.
cent. 4. cap. 6.
col. 429. 430.

Magdeburgen.
cent. 4. cap. 4.
cap. 10.

Magdeburgen.
cent. 1. 4. cap. 10.

Magdeburgen.
centur. 4. cap. 3.
Bal. l. de Script.
centur. 1. in Fla-
vio Constantino

Io. Bal. lib. 1. de
Act. Pont. Rom.
in Syluester.

Baptista
Mantuan. l. 2. de
vit. S. Blas.

Robert. Barn.
l. de vit. Pont.
Rom. in Marc.
& Iulio.
Io. Bal. l. 2. de
Act. Pontific.
Rom. in Marc.
& Iul.

Cassiod. in Eccl.
Hist. Tripart. l. 4.
cap. 19. & cap. 9.

Sozom. l. 2. c. 9.

Sozom. supr. l. 2.
cap. 7.

Theodor. Hist.
Eccles. l. 2. cap.
4. Cassiod. Hist.
Tripart. lib. 4.
cap. 6.

stian Churches, & endowing the in all places, as our Protestants themselves acknowledge, *Ab Oceani finibus, nempe Britannis incipiens diuina Religionis curam in medijs superstitionū tenebris capit, ab Occidus ad Indos innumeras ad eternam spem vitæ erigēs gētes, egregius disciplina Christiana præco, falsorū Deorū euerfor per Græciā, Ægyptā, Persidem, Asiam, & vniuersam ditionem Romanam, repetitis abrogabat legibus, iubens per Ediēta Christum colī, Euangelium prædicari sacrum, ministros honores & alimentā dari, atque Idolorum vbiq̃ destrui templa. Ecclesijs infinita præstitit, agros, annonam, stipem egenis, agris, viduis, ac Orphanis, pro quibusque sollicitus.* Which generall destruction of Idolatry and planting the true Religion of Christ the Messias, so often and manifestly foretold by the holy Prophets, neuer any other comparable vnto this in any degree, except the late Conuer- sion of America, and other Nations vnto the knowne present Catholike Religion. And in the late Persecution before Constantine expressly and plainly foretold to S. Blasius, the glorious Bishop and Martyr, as both Protestants and others confesse, that this Constantine should be the happy man and meanes, by whome, and in whose dayes and Empire, this greate alteration of Religion, in planting the true Religion of Christ Iesus the Messias, and confusion of the Pagans superstitions, so often and clearly foretold in holy Scriptures, should be so generally effected.

*Nunc bonus expulsus, Romana in Regna, Tyrannis
Adueniet Princeps, sub quo pacabitur orbis,
Et finem accipiet Veterum cultura Deorum
Constantinas.*

4. S. Marke was Pope but a shorte time, yet he continued as our Protestants confesse, in S. Syluester his Religion, gaue the Pale to the Bishop of Hostia a Consecrator of the Popes of Rome, caused the Nicen Creede to be read in the Church after the Ghospell, he builded Churches & adorned them.

5. Pope Iulius did exempt Preists from being conuented before any but Ecclesiasticall Iudges, Maintained the priuiledge of the Roman See, that no Councell might be called without allowance thereof, *Hic Iulius acriter reprehendit Orientales Episcopos, quod sine sua autoritate Concilium indixerant.* But the Greeke Writers of that Age make this matter most euident, that it was not onely the clayme of Pope Iulius, but the old Law and Apostolicall Rule and custome, that no Councell might be called, nothing decreed without the authoritie of the Pope of Rome, *Canonibus iubentibus præter Romanum nihil decerni Pontifici.* And againe, *Cū Regula Ecclesiastica iubeat non oponere præter sententiā Romani Pōtificis Cōcilia celebrari.* And more manifestly in Sozomē, That the old Canon of the Church pronownced all such Acts to be voyde, which were decreed without the Authoritie of the Bishop of Rome, *Legem esse ad sacerdotij dignitatem spectantem, quæ pronuntiat acta illa irritasse, quæ præter sententiā Episcopi Romani constituuntur.* And this is plainly confessed by those Arrian Bishops themselves thus reprehended for such attempts. For writing to Pope Iulius, they freely cōfesse the Primacie of the Pope of Rome, and See thereof, being the Schoole of the Apostles, and Metropolitan Citie of pietie euen from the beginning, *Literis suis fatebantur Ecclesiam Romanam Primas apud omnes ferre, vtpote quæ Apostolorum schola, & pietatis Metropolis iam ab initio fuisset.* And both Theodoret and Cassiodorus testifie, that the Arrians themselves sent their accusations against S. Athanasius to this Pope of Rome Iulius, to be iudged by him, as highest Iudge, and Pope Iulius according to the Ecclesiasticall Lawe, commanded both them and S. Athanasius one a cer-

tain day to appeare before him at Rome to receaue sentence, *Iulius Ecclesiasticus* secutus Legem, & ipsos Roma adesse iussit, & diem dixit diuo Athanasio. And by Cassiodorus, & venerabilem Athanasium and Iudicium regulariter euocauit. So that it is euident, this Supreamacy of the Pope of Rome, was not giuen to that holy See by Constantine, or any late Pope his claime or challeng, but from the begining. And Constantine, though a most worthie Christian King and Emperour, did neither call nor confirme any Councell, as a supreame Iudge, and Sentencer, but as an Assistant Temporall, such as good kings are, and should be in providing securitie, quiet, protection and bodily necessities for the Bishops assembled, as I haue before remembred he did. The calling of the Councells was, as that greate generall of Nyce by the Bishops order, and direction, Ruffinus Eusebius and others testifie, *Constantinus ex Sacerdotum sententia apud Vrbe[m] Nicæam Episcopale Concilium conuocat*. Where we see both the calling, and Assembly to be Episcopall, as all others were, and the sentence and Iudgment by them onely, *post diutinum multumque tractatum placet omnibus, ac velut vno cunctorum ore & corde decernitur, quocumque scribi debere, id est eiusdem cum patre substantia filium confiteri idque firmissima omnium sententia pronuntiatur*. Defertur ad Constantinum sacerdotalis concilij sententia. Ille tanquam a Deo prolatam veneratur. Cui si quis tentasset obniti, velut contra diuina statuta venientem, in exilium se protestatur acturum. Where we see this greatest temporall Commander that euer was in the worlde, was so farre from vsurping, or clayming any spirituall Power to decide, and iudge of Questions in Religion, that he was not present when they were determined by the Bishops, but leauing all such decisions vnto them, as their seruant, *conseruus*, as he calleth himselfe, most reuerently embraced, and with his temporall Power executed what they concluded.

Ruffin. l. i. Hist.
Ecclesiast. cap. i.
Euseb. l. io. Hist.
cap. i.
Cap. s. supra,

Sozom. l. i. Hist.
Eccl. c. 18.

THE XVIII. CHAPTER.

THE CONSTANCIE OF BRITAIN IN THE
true Catholike Religion, before, and after the Nicen Councell,
it had Bishops there, consented vnto, receaued, and
kept inuiolable the Decrees there of, not admitting Heresie heare.



We haue thus farre trauielled, in remembring the greate peace, and glory these two Noble British Princes the Mother and Sonne, Queene Helen and Constantine procured to the vniuersall Catholike Church of Christ in other Nations of the world in such manner, that the generall Conuersion of the Gentils spoken of by Malachy the Prophet, seemeth to haue bene reserved for the honour of this Nation, by the help and assistance of those two most renowned children thereof, *ab ortu solis vsque ad occasum, magnum est nomen meum in gentibus, & in omni loco sacrificatur & offertur nomini meo Oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum*. For euen from this laste Nation in the west, then knowne to the furthest henc in the East, the Ghospell of Christ was happily by their helpe and in their dayes embraced.

Malach. i.

Gulielm. Malm.
de gest. Reg.
Angl. l. 1. c. 1. uol.
linsh. Hist. of
Engl. l. 4. c. 28.

Guliel. Malmes.
supr.

Old. Engl. Chro-
nic. f. 34. p. 1.

Galfr. Monum.
Hist. Reg. Brit. l.
5. c. 8. Pont. Vir.
Hist. Britan. l. 5.
Matth. Westm.
an. gratie 314.
Hard. Chron. c.
63. f. 50.

2. Now it is time to returne into Britaine againe, where we shall by the longe absence of Constantine our King & Emperour frō hence, & many of our cheife Nobilitie & others attending him in his Warts & Trauailes, finde the state of this kingdome, especially in ciuill and temporall affaires distempered, & much vnquiet, by the testimony of our owne Historians. First Constantine going hēce towards Rome against the tyrāt Maxētius carried with him frō Britaine to serue him in those warts, as our Antiquaries agree, a greate Power of his Countrey British souldiars, as most true & faithfull vnto him, by whose prowesse & valor he obtaining Victory, he gaue them in recompence of their loyall and valiant seruice, as both our owne Antiquaries, and others write, a dwelling and lyuing in the west part of France, bordering vpon the Sea, most probably in litle Britaine, where they continued in his dayes with some litle difference frō the Britans of this kingdome, *Constantinus ab Exercitu Imperator consalutatus, expeditione in superiores terras indicta, magnam manū militum Britannorum abduxit, per quorum industriam, triumphis ad vota fluentibus breui rerum potitus, emeritos & laboribus functos in quadam parte Gallie ad Occidentem super litus Oceani collocauit: Vbi hodieque Posterorum manentes immane quantum coaluere, moribus linguaue nonnihil a nostris Brittonibus degeneros.* And this was the first planting of our Britans in that litle Britaine, by these Authours, longe before the setting of them there by Maximus: which (to a greate weakening of this kingdome to haue a greate Army of selected souldiars to be carried away, planted in an other Country, and neuer returne againe, as the like in the time of Maximus) occasioned the spoyling and desolation thereof.

3. The remnant of whose British souldiars which were left vnslaine, as also those of an other Constantine after him, went and ioyned themselves with the former Britans in litle Britaine, which went hence with Constantine the Greate, as the olde Monke of Malmesbury writeth, *Copiarum quae illos ad bellum secuta fuerant, pars occisa, pars post fugam ad superiores Britones concessit.* But by the common opinion of our Antiquaries, there was an other and Greater occasion of the weakening and disquieting of Britaine about this time, by reason of domesticall and ciuill warts in this Land. For Constantine the Greate at his departure hence leauing the gouernment of this kingdome, as our old English Historie recordeth to a Noble man, some style him a king, named Octauian, when Constantine went from this lond to Rome, he toke all his lond to kepe to the Earle of Cornewayle that was called Octauian. And anone as this Octauian wist that his lord dwelled at Rome, incontinent he cesed all the londe into his hands, and therewith did all his will amōg by and lowe, and they helde him for King. But other Historians both British and English, domesticall and forrein affirme, that Constantine at his going from Britaine to Rome, committed the gouernment of this kingdome to the Roman Proconsuls, and the named Octauian, or Octavius tooke Armes against them, slewe them, and so obtained to be king here, *Octavius Dux wissecorum insurrexit in Proconsules Romanae dignitatis, quibus Insulae regimen permissum fuerat, & saluo Regni, ipsis interfectis, potitus est.* The Monke of Westminster saith, this Octavius was a King before, Octavius Geniseorum Rex, a Regulus or Prince of the people in and about Worcestershire. Harding saith he was Duke of westesex, he must meane where the West Saxons after Ruled, for they came not into Britaine vntill longe after this time.

But after his day came one Octavius
Duke of westesex that crowned was for king
That sleugh the verains of Constantinus

Which

Which that he sette for Britaine governing

In his absence, to keepe it in all thing.

4. Besides this, there be other difficulties among the Historians about this Octavius, and such as will discredite him for hauing had any greate cheife and longe command as a king in this Nation. Matthew of Westminster setteth downe his conquering the Roma Proconsuls heare in the yeare of Christ 314. when as I haue proued before by diuers more auncient and receaued Historians, that S. Helen our Queene and Empresse continued heare longe after that time. And her sonne Constantine Emperour now at the highest of his glory, power, and Victories, and hauing so many British Souldiars without employment in France, so neare vnto vs, cannot be imagined to haue suffered any Enemy in his owne natiue Country so to haue preuailed. Or how could such a man as this Octavius is supposed to be, assemble such an Army in Britaine, where that most victorious Emperour was vndoubted king, and whence he had so greate an Army of Britons so lately before, that by them, as our Historians write, he vanquished almost innumerable Companies of his most potent Enemy, *Magnam manum Britanum abduxit, per quorum industriam, triumphis ad vota fluentibus breui rerum potitus.* And as these Relators of Octavius proceedings themselves are witnesses, the power which Constantine carried from Britaine was so greate, that the Romans which came hither vnto him, seeing his power, saide no Prince in the world was comparable vnto him for strength, *Quis Princeps Regi Britannie conferri queat in fortitudine robustorum militum?* by an other, *est tibi robustissimorum militum maxima multitudo.* Where then in Britaine could Octavius gather an Army so soone to encounter & ouerthrowe three Legions of Roma Souldiars, besides their adherents, as these men say? And Eusebius saith, that Constantine himselfe came hither againe, *in Britanniam inuasit*, and was heare longer after this pretended Reuolt: and at his death gaue Britaine, his auncient Patrimony, to his eldest sonne, *assignabat auitam sortem grandiori natu filio.* Againe these men say, Octavius was king heare vntill Maximus his time, and married his onely daughter and Heire vnto him. When it is a common consent in Antiquities, that this Maximus or Maximianus was not King in Britaine vntill after the 380. yeare of Christ. Therefore he must needs be granted to haue bene very younge, and of too few yeares at the going of Constantine hence, for him to commit the gouernment of Britaine vnto him, or for himselfe to haue so soone vsurped it, against so righfull and a potent king and Emperour.

5. And our most auncient and best Historians S. Gildas, S. Bede, Marianus, Florentius Wigorniensis, Ethelwerdus, Henry of Huntington and William of Malmesbury, although as diligently as they could, recōpting our kings of Britaine, neuer mention any such Octavius or Octavian. But the cheifest and most auncient of them S. Gildas plainely saith, that this Iland was at this time, and vntill Maximus or Maximian a Britan tooke vpon him the Empire, a Roman Iland, *Insula nomen Romanum tenens.* And diuers Historians both late and auncient, Catholiks and Protestants, doe particularly set downe our kings after Constantine the Greate, & Roman Lieutenants heare vntill these dayes, as Constantine, Constantius, Iulian, Valentinian, Gratian, Emperours our Kings: Martinus, Lupicinus, Nectaridius, Theodosius, Fraomarius and other Roman Lieutenants, and Gouvernours heare. And when the Countell of Ariminum was kept about the yeare of Christ 360. and the 23. yeare of Constantius sonne of Constantine the Greate, it is certaine, that this Constan-

Equi. Ariminum
Concil. ad Con-
stantin. imp. in
Armin. l. 1. c. 20.

For. Constant. l. 1.
c. 20. & c. 21.
Constant. l. 1.
c. 20.

Guliel. Malm. l. 1.
de gestis Reg. c. 1

Galfr. Monum. l. 1.
c. 7. & l. 2. c. 1.
Matth. Westm.
an. 312. l. 1. c. 2.
Euseb. lib. 1. vit.
Constant. cap. 14.
Euseb. lib. 1. c. 1.
de Vit. Constant.
c. 51.

Matth. Westm.
an. 390. Baron. &
Spondan. in An-
nal. an. 383. Sig-
bert. Chron. an.
383. l. 1. c. 1. & l. 2. c. 1.

Gild. l. de Excid.
& conq. Brit. c. 1.
Sigbert. Chron.
Eutrop. Hist. Po-
lyd. Virgil. Angl.
Hist. l. 3. p. 49.
Stowe & Howes
Hist. in Const.
Constantius, Iu-
lian. Hollinsh.
Hist. of Engl. l. 4.
Fast. Reg. & E-
pisc. Angl. Am-
mian. Marcelli.
l. 20. in init. l. 26.
28.

Epist. Ariminen.
Concil. ad Con-
stantiu. Imp. apud
Sozom. Histor. l.
4. c. 47.

102. Zonar. tom.
3. Ann. f. 117. c. de
Constantio &
Constante.

Harding. Cronc.
c. 63. f. 51.
Galfr. Monum.
Hist. Reg. Brit. l.
5. c. 9. Pontic. Vir.
Hist. l. 5. Matth.
Westm. An. 379.
Harding supr. l.

Galfr. Monum. l.
5. c. 12. 15. Pontic.
Virun. l. 5. Matth.
Westm. an. 390.
392.
Manuscr. Antiq.
in vit. S. Niniani.
Capgr. in eod.
Bal. l. de Script.
cent. 1. in Ninia-
no.

The falling of Co-
stantius Emperor
to the Arrian He-
resie a great hurt
to Catholike Reli-
giō in many places.

The kingdom of
Britaine as free as
any from the Ar-
rian Heresie.

tius was our king in Britaine, and bore the chardges of the poorest Bishops of this kingdome, as then vnder his gouernment, which were present there, and he was so farre from loosing Britaine, or any other Country of his Empire then, that as Sozomen and others testifie, that Councell thus wrote vnto him at this time, *sic tuum creuit Imperium, ut vniuersi orbis terrarum gubernacula tene-* 44. His Empire was so encreased, that all the world was vnder his Govern-ment. This was about 20. yeares after the death of the greate Constantine, in whose time this Revolt of Britaine from him is thus supposed, and about twyce so longe time of the imagined vsurpation heare by Octavius. And Zo-
narus writeth that this Constantius in the 14. yeare of his Empire bannished, or rather carried with him S. Athanasius into Britaine, at his comming hither.

Eodem anno 14. Magnus Athanasius a Constantio in Britanniam deportatus.

6. Therefore I dare not to assent, that in this time of the greatest flourishing Estate of the Roma Empire, & the Power thereof in Britaine, especially from whence the glory of it grew to that greatenes, eyther Octavius or any other so much preuailed heare to barre the Emperours of that honour. But he might towards the time of Maximus or Maximianus, when the Empire had more enemyes and lesse power, preuaile in some such sort, as these Historians haue writen of him, although they differ also in Maximianus as well as in Octa-
uius. One saith, he was the sonne of Trahern vncle to S. Helen, *Maximian-* king Trahern his sonne to Constantine next Heire: others affirme he was sonne of Leolinus an other vncle of S. Helen, greate vncle to Constantine, *Leolinus* *Constantini auunculus ipsum genuerat.* And erat patre Britannus a Leolino *Constan-* *tini auunculo procreatus, matre vero Natione Romanus, ex utraque parte regalem* *originem ducens.* And one of them saith, Octavius was king but 14. yeares en-
ding with the beginning of Maximian his reigne. And so we may well al-
lowe such an Octavius to haue borne the name of a king in Britaine in those
troublesome dayes of the Romans ruling heare, diuers petty kings being pro-
bably at that time in this Nation, as well by the testimony of these Authours,
which then make Octavius King, as others. So they terme Conanus a king,
& that Maximian tooke his kingdome from him, *cui Regnum Britannia eripue-* *rat.* So was Dionotus king in Cornwayle, *Dionotus Rex Cornubia.* So was his
brother Carodocus before him, *Dionotus qui fratri suo Caradoco in regnum suc-* *cesserat.* And yet vnder our cheife king and Emperour Maximian at that
time, *Cui Maximianus Insula principatum commendauerat.* And S. Ninian who
lyued Bishop heare in the end of this Age had kings for his Ancestores, *Regali* *ex prosapia beatus Ninianus exiit oriundus.* And yet the greate distance of the
place of his birth from king Coel, and these remēbred, argueth he was not of
their Line. And all these kings or Regents heare were most certainly by our
Antiquities Catholike Christians.

7. Therefore the Temporall State in respect of any of the, could not be any
hinderance, but rather help and furtherance to the increase of Christian Re-
ligiō in their time. But it was rather the Heresie of Constantius the Arrian Em-
perour, which hindered the glory of true Religion then in this kingdome,
as it did in other places and Countries of the world, if it did not so much flo-
rish heare the as in his blessed Father Cōstantine the Greate his Empire. And
yet we may be bold to affirme, that the State of our British Church, euen in
those distempered dayes, when the holy Writers of that Age complaine, the
almost whole Christian world to haue bene polluted with the Arriā Heresie,
was as renowned for our Bishops, and Cleargie, and as free from that infec-

tion,

tion, as any Nation was. We haue heard before that our renowned Arch-
shop of London Restitutus with diuers others Bishops of this kingdome was
present at the greate Councell of Arles, celebrated diuers yeares after Cōstan-
tine went from Britaine to Rome. And although we doe not expressely finde
it written of Britaine, that the Bishops thereof were at the Councell of Nice,
no more then of diuers other Countries lesse replenished with Bishops at that
time, then Britaine was, and yet without question had Bishops there to make
vp that greate number there assembled, which the Prouinces whose Bishops
are particularly related to haue bene there, could not performe, yet there be
many Arguments, and some of them almost plaine euidences, that our Brit-
tish Bishops were there also, as at other Councells in that time. First it was a ge-
nerall, and the first generall Coucell, which requireth generall presence of all
Christian Natiōs, the Decrees of such an Assembly binding all, therefore Bri-
taine being so greate and glorious a part of the Christian world then, and ha-
uing the king thereof borne and declared Emperour in it, so greate an Instru-
ment of this sacred Assembly, & so, as much interessed in that Councell as any
kingdome was, may not be said to haue bene absent. And Eusebius then li-
uing faith, Constantine called Bishops thither from all places, *Concilium gene-
rale, tanquam quendam Dei exercitum instruens, in vnum locum coegit: & Epis-
copos vndique per literas honorificè scriptas, vt eo maturarent, acciuit.* Therefore
of all Natiōs Britaine would, and did most willingly embrace and satisfy those
letters sent hither into it from their Country Emperour. Again the same Au-
thour a liuing witnesse plainely affirmeth, not onely that the Imperiall Edi-
ct for calling this Councell was published in euery Prouince of the Empire, such
as euery Prouince in Britaine then was, but that all the Bishops with all wil-
lingnes and speed they could hasted to the place assigned, *Vbi Edictum in qua-
que Prouincia diuulgatum erat, omnes summa cum animorum alacritate, tanquam è
carceribus ad cursum emissi, properè aduolarunt.* And he addeth plainely that the
cheifest Bishops of all Churches in all Europe where Britaine is, naming it
the first, Asia, and Afrike were there, *Ex omnibus namque Ecclesijs, quæ fre-
quentes in tota Europa, Africa, & Asia extiterunt, Dei ministri, qui facile Primas
ferre putabantur, in vnum conuocati.* No distance or separation of Country or
Nation hindered the Bishops from being there, *Non solū qui animorum dissen-
sione erant, sed etiam qui corporibus, regionibus, locis, gentibus longissimè disiuncti,
vnum in locum aggregati sunt.* The extreame Scythians were not absent, *nec ab
hoc Choro Scythia absuit.* All knowne Christian Nations had Bishops there, *Ex
omni Natione quæ sub sole est, quorum domicilia multo longiore locorum intervallo
distabant, eo aduentarunt.* And no man can be a better witnesse for the presence
of our Brittish Bishops there, their true and holy obseruation of the Christian
Catholike Rites and customes, and number of Bishops and Churches heare,
then our renowned king and Countryman Constantine the Greate Empe-
rour, who in his solemne Oration in that greate Councell expressely nameth
our Britaine with the most Noble Natiōs, whose Bishops were in that Coun-
cell, professed the truth, and had greatest number of Churches, more then
other Countries at that time, *Ipse in me recepi, Vestram sapientiam facilè assensu-
ram: Vos videlicet quod in vrbe Roma, in Italia, in Africa, in Ægipto, in Hispania,
Gallia, & Britannia, in Libia, & vniuersa Græcia, in Diacesi Asiatica, & Pontica,
in Cilicia denique vna & consentiente sententia conseruatur, hoc Vestram pruden-
tiam lubenter approbaturam: illud sedulo reputantes quod in locis quæ modo citavi
maior Ecclesiarum numerus existat.* Where we see Britaine to be numbred with

Bishops of Bri-
taine at the first
Nicen Coun-
cell, as at others.

Eusebius l. 3. de
Vit. Const. c. 6.

Cap. 7. supr.

Cap. 6. 7. 8.

Constantinus
Mag. orat. habit.
in Conc. Nicen.
apud Euse. l. 3. de
Vit. Constant. c.
18.

the most flourishing kingdomes, whose Bishops were present in the Nicene Councell, to be giuen for a Rule and President to other Nations in Christian holy doctrine and pietie, and at that time, in the yeare of Christ by common accompt 325. to haue bene one of the Principall Countries, which had the greatest number of Churches, and consequently of Bishops and other cleargie men to supply their sacred functions in them. And this testified in open Councell, by him which of all others must needs best knowe the Estate of this his native Country vnder his temporall gouernment, is sufficient and abondant testimony in this matter.

8. For if he had not expressly put Britaine in the Catalogue of the cheifest Nations, which had Bishops there, by all Antiquities, but onely said, as he clearly doth that Britaine the was one of the cheifest places, in which the greatest number of Churches with their Bishops was, euery man would haue infallibly concluded, that this Councell so generall from all Nations, had diuers Brittish Bishops there. And if Constantine had bene silent in this matter, the very subscription of the Bishops of Nice, as it is left lame and maimed vnto vs, would haue proued asmuch. For although it doth not particularly name any Bishops from Britaine there, no more then the Councell of Sardice subscription, or the Councell of Ariminum doth, wherein most certainly Britaine had diuers Bishops, as diuers also in the Councell of Arles, and onely one Restitutus is remembred in it: yet it giueth vs sufficient prooffe, that Britaine had Bishops also at Nice, or else we shall want very many of the number assembled there. For it saith with the common opinion that 318. were there, and thereto subscribed, & *subscripserunt trecenti decem & octo Episcopi qui in eodem Concilio conuenerunt.* And yet setting downe the Bishops of all other places besides Britaine, remembred by Constantine before, Italy, Afrike, Egipt, Spaine, France, Lybia, Greece, Asia, Pontus, and Cilicia, and 30. others which had Bishops there; it cannot finde out, aboue 225. Bishops from all these Countries, but leaueth almost an hundred wanting of the full number. Therefore we must needs say, that Britaine, there forgotten, did remember, and furnish that sacred Councell with diuers Bishops, which with many others of other Nations are now wanting in that Subscription.

9. And this greates glory of Britaine for worthines and number of Bishops, and constancy in that holy faith, which they had consented vnto, and receaued in this Nicene Councell, remayned euer after in this kingdome vntill the decaying time of our Britans gouernment: As will appeare in the following History. For the time of Constantine the Greate, and Constantius his sonne, that greates friend of Ariens & their Heresies, it shall suffice in this place to vse for warrant the testimony and words themselues of the Bishops of this Nation, ioyning therein with 400. other Bishops in the Councell of Ariminum thus vpbraiding that Arrian Emperour, and pleading their Innocency in their Publike Epistle vnto him. That his Father Constantine laboured all he could euen till his dying day, to haue the holy faith of Nice continue stable, and permanent for euer, and to innouate any thing therein, should be to conteme so many holy Confessors and Martyrs which had professed it, and the old Institution and obseruation of the Catholike Church, continuing vntill his Empire, *Cum intelligamus Constantinum Principem omnium Posterorum memoria post mortem celebrandum, diligenter elaborasse vt fides illa Nicæa literis prodita, accuratissime perquisita, explorataque esset: absurdum plane videretur, eo iam post acceptum Baptismum vita functo, & ad tranquillitatem sibi debitam profecto,*

aliquid

Subscript. Con-
cil. Nicæni To. I.
Concil.

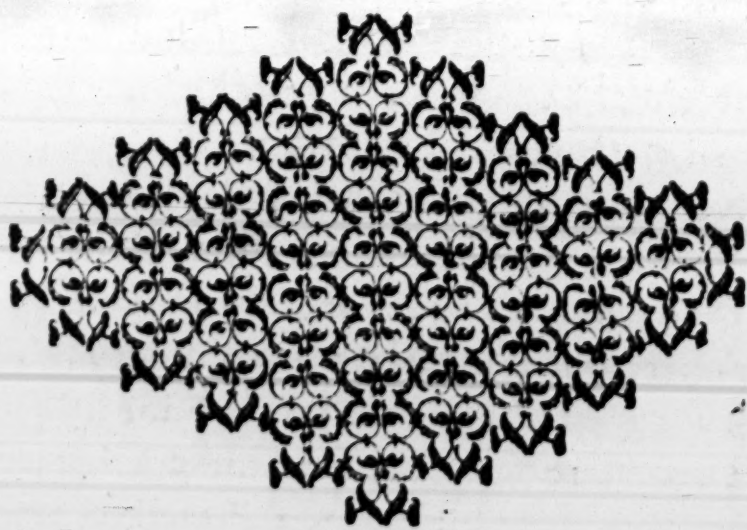
*The Nicene faith
receaued and daly
obserued in Bri-
taine.*

Epist. Concil.
Arimin. ad Con-
stant. Imperat.
apud Socrat. l. 2.
Hist. cap. 29.

aliquid in ea nouare: & tot sanctos Confessores & Martyres, qui huius doctrine Authores, inuentoresque fuerunt, quique ut Vetus Ecclesia Catholica institutum posebat, omnino senserunt, inque eo persisterunt perpetuo, prorsus contemnere. Quorum fidem ad tui Imperij tempora Deus per Dominum nostrum Iesum Christum perduxit. And there earnestly exhort him, that no Innouation be made, but suffer them to perseuer quietly in the faith of their Predecessors, directed by the holy ghost: and neither to adde nor detract any thing to those auncient Decrees, which by his Fathers pietie had bene obserued and kept so long vnuiolate, *Tuam clementiam obtestamur, ut non permittas quicquam nouari ad eorum contumeliam, qui vita excesserint: sed nobis facias potestatem in his quae sunt à Maioribus quos quidem ingenuosè & prudenter Spiritu sancto illis opem ferente, omnia transgisse constat, Decreta sancitaque firmè perseuerandi. Flagitamus, ne quid Veteribus Decretis vel detrahatur, vel adijciatur omnino: sed omnia quae patris tui pietate usque ad hoc tempus obseruata fuerunt, rata, firmaque permaneant, neque de cetero nobis quicquam de ijs rebus facessus molestiae, aut a nostris ipsorum Ecclesijs nos abesse sinas.* By this greate euidence of 400. witnesses both our renowned Constantine both lyuing and dying, and this kingdome of Britaine is hitherto free from all suspicion of Heresie. Of the continued Innocency of Britaine from that fowle and allmost generall Infection, I shall speake more heareafter; that which I haue said before sufficiently excuseth Constantine. And both Theodoret & Sozomē doe most plainly cleare him: The first affirmeth, that he was so earnest a Professor and Patrone of the Nicen faith all his life, that so long as he liued no man durst openly deny it, *dum vixit Constantinus, nemo eam apertè reijcere ausus est.* The other doth euidently proue, that he was so grounded in the true Catholike faith, established at Nice, that the Arrian Preist which seduced his Sister Constantia, and his sonne Constantius afterward, being by his Sisters meanes present with him at his death, and trusted to deliuer his last Will to his sonne Constantius, neuer durst bewray himselfe to Constantine, that he was an Arrian, much lesse persuaide that holy Emperour to that Heresie, perceiving how firme and constant he was in the true Catholike faith, *non fuit ausus palam facere malum suum, cum videret quanta esset regia mentis in re diuina firmitas:* But he reserved the vomiting of that his poison to Constantius, whome he infected after his Fathers death.

Sozom. Hist.
Eccl. lib. 3. c. 1.

Theodoret. Hist.
Eccl. l. 2. c. 3.



THE XIX. CHAPTER.

HOW BRITAINNE HAD MANY BISHOPS

at the true greate Sardican Councell: they and the other Bishops,
Preists, and Christians heare professed the true Catho-
like faith, and were free from Heresie.



NEITHER was Constantius soone after his Fathers death infected with the Arrian Heresie, either to endanger Britaine, or any other Nation vnder his Dominion: but consented to the recalling of S. Athanasius from Exile, and some time to his continuing his dignitie at Alexandria. And whether it was for loue of S. Athanasius, or feare of his Brother Constans, writing earnestly vnto him in fauour of S. Athanasius, he wrote diuers frendly letters vnto him after this, of which Socrates setteth downe three, and consented to the calling of the greate generall Councell of Sardyce 10. or 11. yeares after the death of Constantine the Greate his Father, as Socrates and Sozomen affirme, wherein S. Athanasius was proued innocent, and as he then present with many others proueth, the Nicen faith was confirmed, and vtterly forbidden to be questioned, *Sancta Synodus quæ Sardis conuenit, Decreto sancit, ne quid vterius de fide scriberetur, & sese contentos esse Nicæna fide declarauerunt: ut cui nihil deesset, & in qua integra & solida pietas contineretur: neque edendam esse aliam professionem fidei, ne illa quæ Nicæa scripta est, suos numeros non habere videretur, neue illis, quibus libido est, semper noua statuere, occasio huiusmodi suppeditaretur, ut iterum atque iterum de fide definiant.*

2. And at the calling of this Councell, the same renowned Catholike Doctor calleth this Constantius, as also his Brother a knowne Catholike Emperor, a most Religeous Prince, *in Magno Concilio Sardico ad Edictū Religiosissimorum Principum Constantij & Constantis.* And we are sure, that at this time our Kingdome of Britaine retayned the former glorious estate and glory of Religion it had before in the dayes of Constantine, and was still free from the Arrian Heresie. For the same glorious Confessor S. Athanasius present in that Councell, faith, that among more then 300. Bishops assembled there which freed him, and professed the Nicen faith, the Bishops from the Prouinces of Britaine, *ex Prouincijs Britanniarum*, were there. And as the Roma Writers testifie, there were from the diuision of the Empire by Constantine, and as many suppose before, fūe Prouinces heare in Britaine, *Britannia quinque, Maxima Cesariensis, Valentia, Britannia prima, Britannia secunda, Flauia Cesariensis.* So that if we should allowe but one Bishop out of euery of these Prouinces, to haue bene at the Sardyce Councell, and there to haue subscribed for the rest of their Prouinces or Diccesses, we must grant fūe Brittish Bishops to haue bene there, and supplied this dutie, and office for the rest of Britaine. But we shall finde more by the Rule of proportion, in respect of the greate nūber of Catholike Bishops assembled in that Councell, or in regard of our neighboring Countries, namely France in many places thereof as farre distant from Sardice

Epist. Constantij ad S. Athanas. apud Socr. l. 2. Histor. c. 18. & Athanas. Apolog. 2. Socrat. l. 2. c. 16. Sozo. l. 3. c. 10. 11. Nicephorus Histor. Eccl. l. 9. c. 12. Sozom. supr. c. 11. Conc. Sardic. ep. to. f. Conc. Athanas. epist. ad Antioch. Tom. 1. oper. S. Athan. & apud al.

Athanas. Apol. 2. contra Arrianos.

Diuers Bishops of Britaine, 5. at the least present at the generall Councell of Sardice: But probably diuers more.

Sex. Ruf. Breuia. Rer. gest. po. Ro. ad Valentinian. Aug. Sigonius l. 4. de Occid. Imperio p. 89. 90. Arnold. Mylius in Antiq. nomin. Region. Insular. &c. Sepher. Bin. Annot. in Conc. Sardic. to. 1. Cœ. Baron. & Spond. An. 347. Athanas. Apol. 2.

in Thrace where this Councell was kept, now by the Turkes reigning there, named Triadizza or Triaditze, as Britaine is, and farre then from exceeding this Nation for number of Bishops, proportion of quantitie, and Prouinces in them obserued, for S. Athanasius present at this Councell testifieth, there were 344. Catholike Bishops there, *in vniuersum trecenti & quadraginta quatuor*. Yet recompting the names of the Bishops of Italy, Spaine, France, Egypt, Cyprus, Affrike, Palestina and diuers other Nations present in that Councell, in omitting the names of the Bishops of Britaine, and some other Countries, wanteth about 60. of his owne number to be supplied from this our Britaine and other places of farre meaner note. And out of France he setteth downe the names of 34. Bishops of that Nation there present, and yet no Antiquitie of that Age doth triple France vnto Britaine either for Prouinces, or Bishops in those dayes.

3. Sextus Rufus in his Breuiarie of the Roman gests to Valentinian the Emperor, findeth in France, diuided from Belgia, and Germany, onely ten Prouinces twice so many, as I haue alleaged to haue bene then in Britaine, and it will be more then a difficult thing for any man to proue that France then had as many more Bishops as Britaine had. Therefore I cannot finde it any inconuenience or incongruitie to hold, that Britaine so deuoted to Catholike true Religion, and so furnished with Bishops then, as is declared, had halfe so many Bishops thereof at Sardice Councell, as S. Athanasius hath remembered from France. And the rest of our Bishops which were not at that Councell, but remayned still in Britaine subscribed vnto, and receaued the Catholike Decrees of that Councell, as is manifest by the Epistle of that holy Councell to all absent Bishops so exhorting them, *Vos quoque studete fratres & comministri nostri in sacris obeundis, ut spiritu presentes in nostra Synodo idē suffragium conferatis, per vestras subscriptiones*. Which, as S. Athanasius writeth, they performed, *Hac ita scriptis mandata, sacrum Sardicense Concilium ad eos qui interesse non poterant, misit, qui ipsi quoque suis suffragijs Decreta Synodi approbarunt*. And Vrsacius and Valens in their Epistle, written to S. Athanasius, freely confesse, that he was freed by about 400. *erant plures in hoc numero quam quadringenti*, out of all Britaine and other places, *ex vniuersa Aphrica, Gallijs, Britannia, &c.* And Socrates relating how this generall Councell was called by the Authoritie of Iulius, then Pope of Rome, with the consent of the two Emperors, and Brothers Constans and Constantius, *de sententia duorum Imperatorum*, it was so generall, that the Bishops of Britaine, & the other western Nations which were absent, did pleade no other excuse, but infirmitie of body, and ouer short waiting giuen them by Pope Iulius, *Alij corporis infirmitate cansantur: alij de reפורis prestituti queruntur angustia, culpamque illius rei in Iulium Episcopū Romanum conferunt*. And yet the same Author proueth that they had a yeeres and an halfe summōsor notice, that it was to be, *Cū ramen ex eo tempore quo tū Concilium editū fuerat, tum Athanasius Concilium expectans Roma commoratus erat, annus & sex Menses praterissent*. And it is stiled, an Ecumenicall Councell, greate Synode, plenary Councell of all the Church, a Councell gathered out of all the world, and commanding the Decrees thereof to be obserued in all the world. *Oecumenicum Concilium. Magna Synodus. Plenarium vniuersæ Ecclesiæ Concilium. Concilium ex toto orbe conuocatum. Generale Concilium. Vniuersa quæ constituta sunt, Catholica Ecclesia in vniuerso orbe diffusa custodiat*. And was approued as the Coucell it selfe witnesseth, by 376. Bishops, *Approbatum à Trecentis septuaginta sex Episcopis*. Some haue not thought so reuerently of this greate and holy Councell of Sardice, finding

Sext. Ruf. Breui.
ad Valentinian.
Augustum,

Concil. Sardic.
Epist. omnib. Ca-
tholic. Eccl. Epif.
Tom. 2. oper. A-
thanas.
Athanas. supr.
Apol. 2.
Vrsac. & Valens
Epist. ad Athan.
Tom. 2. oper. eius.

Socrates Histor.
Eccl. l. 2. c. 16.

Socrat. supr.

Titul. Conc. Sar-
dic. to. 1. Concil.
Athan. Apol. 2.
Aug. Epist. 162.
Sulpit. l. 2. Sacra
hist. Socrat. c. 16.
Conc. Sard. can.
21. ult. & in Tit.

The Council of
Sardice Orthodox-
all, and Catholike
with our Brittain
Bishops.

Epist. Sardicen.
Concilij apud
Theod. l. 92. Hist.
c. 8. Epist. Con-
ciabul. Philppen.
ad Donat. apud
Hilar. in Frag.
Baron. Tom. 4.
Socrates l. 2. c. 16.
Sozom. l. 3. c. 10.
Seuer. Bin. Tom.
1. Conc. annot. in
Conciab. Sar-
dicen. Niceph.
Hist. Eccl. l. 9. c.
12.

Socrat. Hist. Ecc.
l. 1. supr. c. 18. Ni-
ceph. Hist. Eccl.
l. 9. c. 13.

Niceph. cap. 14.
supr.

In Assembly bearing that name to haue bene Hereticall: But this suspected or rather damned Conciliabule was an other quite different, and opposit to this true and lawfull Council, by which both that and the Semiarians therein assembled were condemned: And this false Council onely kept by a few Easterne Arrian or Semiarian Bishops about 76. in number, which seeing themselves to be in danger to be condemned by the greate holy Council, seperated themselves from thence, as their owne Epistle to Donatus of Catharge, Socrates, Sozomen, and others witnesse at large, and there conclude their Arrian errors condemning S. Athanasius, Hosius, Iulius Pope of Rome, Maximus Archbishop of Treuers, Protogenes Bishop, of Sardice, and Gudentius by name, and all in generall which receaued the holy Nicen faith, and would not communicate with them in Arrianisme, but with S. Athanasius and the Catholike Bishops which they had bannished, and persecuted. But our holy Brittain Bishops ioyning all with the sacred Council, degraded the vniust Accusers of S. Athanasius, condemned those Arrians, established the Nicen faith in all things, *Postquam Sardica conuenerant Episcopi Orientis, in conspectum Episcoporum Occidentem incolentium venire noluerunt: dixerintque se non alia conditione in colloquium cum illis venturos, nisi Athanasium & Paulum e Conuentu expellerent. Episcopi Orientales confestim decedunt: cumque ventum esset ad urbem Philippi, quæ est in Thracia, priuatum inter ipsos Concilium constituere: de cætero aperte verbum consubstantialæ anathemate damnare: opinionem quod filius patri dissimilis esset, per literas scriptas vbiq; disseminare ceperunt. Episcopi autem Sardica coacti, primum istos indicta & deserta causa damnare: deinde Athanasij accusatores dignitatis gradu dimouere: tum fidei Nicenæ decisionem constabilire: opinionemque quod filius esset patri dissimilis, prorsus explodere: postremo verbum consubstantialæ multo notius & illustrius efficere. Nam literas scribunt illi de eare, & passim ad omnes mittunt.* And hauing thus proceeded, they returne home in the same minde to their owne Cities, *Episcopi qui Sardica conuenerunt rebus constitutis, ad suas eorum Ciuitates reuerterunt.* And after that time as Socrates, Nicephorus, and others testifie, our Bishops of Britaine, and others of the West seperated themselves from the Hereticall faction in the East, *Deinceps Occidens ab Oriente per secessionem diuisus est. Non amplius enim Occidentales cum Orientalibus, hæc eadem secum sentientibus, negotij sibi quicquam & coniunctionis esse voluerunt.* Yet many of the most glorious men of the East also perseuered in the same Catholike profession, as our Brittain and other Westerne Bishops did: as Paulus Patriarch of Constantinople, S. Athanasius of Alexandria, S. Anthony, and generally the Monkes of Egypt, Eusebius Emisenus, Titus Bostrensis, Serapion, S. Basile, Eudoxius, Acacius, S. Cyrill, Theodorus, Perinthius, S. Ephrem, and others without number. So hitherto we see the state of Christs Church in Britaine to haue bene glorious, both for number of renowned Catholike Bishops, and freedome from all contagion and infection of the wicked errors ad Heresies of that time.

THE XX. CHAPTER.

HOW BRITTAINE HAVING MANY BI.

shops at the greate Councell at Ariminum, all were free from Heresie; And very few Britans consented to Arrianisme: But were free from Heresie vntill that of Pelagius.

1. **I**N this Country of Britaine after this florished with greate numbers of Worthie Bishops, no Citie then vacant heare of such a Pastor, and Ruler, we may gather from diuers Antiquities, as from the Epistle of the greate Councell of Ariminum in Italy, not longe after this time written to Constantius the Emperor, where our Bishops were present, testifying vnto him, that they were assembled there, forth of all Cities towards the West, most properly and significantly to be applyed to this kingdome most West from thence, *Cuncti Episcopi ex omnibus Ciuitatibus ad Occidentem sitis, Arimini in vnum conuenimus.* And the words, *all Bishops out of all Westerne Cities, cuncti Episcopi ex omnibus Ciuitatibus ad Occidentem sitis,* cannot carry any other true construction, but that our Episcopall Cities in Britaine were then so furnished, and many or most of them present at that Councell. This is confirmed by the number of Westerne Bishops about 400. as Sozomen and others write, assembled at Ariminum, *ad Concilium Arimini congregati sunt amplius quadringenti Episcopi,* besides 160. of the East at the same time gathered together at Seleucia in Isauria: *dum hæc geruntur, Episcopi Orientis numero circiter centum & sexaginta, Seleuciam, quod est oppidum Isaurie conueniunt.* When it is euident in the old Manuscript Catalogue of Bishops called, *Notitia Episcoporum orbis Christiani,* or *Codex Provincialis Romanus,* that Britaine and all the Westerne Nations present in that Councell of Ariminum had not at that time, many more then fower hundred Bishops. Therefore we must needs grant, that the Bishops of all Cities, as well of Britaine as other Countreies of the West, which had not excusable letts, & impediments, were there present, in such sence, as the Epistle of that Councell is cited before. And Seuerus Sulpitius is sufficient witnesse for this our Britaine in particular, that it had many Bishops there; for relating the number to haue bene aboute foure hundred out of the West, *quadringenti & aliquando amplius Occidentales Episcopi Ariminum conuenere:* And the Emperor, the better to encline them to his Arrian faction as it seemeth, commanded prouision should be made for them all at his cost, *quibus omnibus annonas & cellaria dare Imperator praeceperat:* But the Bishops of France, Aquitaine, and Britaine refused it, and rather made choice to liue at their owne chardges, then to be maintained by the Emperour, and this refusal was generall to all the Bishops of Britaine, Aquitaine, and France, except three onely of Britaine, which receaued allowance from the Emperour, and refused maintenance by the other Bishops, themselues being poore, *id. Aquitanis, Gallis, ac Britannis indecens visum: repudiatis fiscalibus, proprijs sumptibus vivere maluerunt. Tres tantum ex Britannia inopia proprij, publico vsi sunt, cum oblatam a ceteris collationem respuissent: sanctius putantes fiscum granare, quam singulos.*

Epist. Concilij
Arimini ad Con-
stantium Impe-
rat. apud Socra-
tem l. 2. Hist. c.

29.
Sozom. Hist. Ec-
cl. l. 4. c. 16. Se-
uer. Sulpit. sacre
Hist. lib. 2. Cap.
21. supr. apud
Sozomen.
Lib. Notitia Ep.
orb. Christiani.
sive Cod. Pro-
uinc. Rom.

Seuer. Sulpit. sa-
cre Hist. l. 2.

Harris Eccles.
Hist. tom. 4. cap.
24.

Sulpitius Seuer.
sacra Hist. l. 2.
Epist. Concilij
Ariminen. ad
Constantium apud
Theod. l. 2. Hist.
c. 19.

Seuer. Sulpit. l. 2.
sacra Hist.

Ambros. l. 5. Ep.
32. ad Valenti-
nianum Impera-
tor.

Concil. Arimin.
Ep. 2. ad Constā-
tium Imper. a-
pud Theod. l. 2. c.
20. & alios.

Epist. Arimin.
Concil. ad Con-
stant. apud Theo-
dot. supr. Soerat.
l. 2. c. 29. Sozom.
l. 4. c. 17. Niceph.
l. 9. c. 40. 41.
Sozom. sup. c. 18.

2. This affirmation that all the Bishops of Britaine excepting onely three which were poore, & were profered to be maintained by their fellow Bishops which were generally rich as I haue declared before in the Foundation of king Lucius giuing them both all the Flamens and Archflamens Lands & Reuenues. And others doth evidently testifie, that Britaine had many Bishops at Ariminum, when the number of three is but a *tantum*, almost nothing in respect of the others. And the same Authour there prouing that the Brittish Bishops were both *acciti* and *tracti*, Cited and drawne or forced to come to that Councell by the Officers of Constantius now after his brothers death a professed friend of the Arrian Heresie, or rather a professed Arrian, then reigning in Britaine, maketh it euident, that our Brittish Bishops which could not pleade sufficiēt cause of excuse, and absence, were generally present there. And if those few poore Bishops of Britaine which were not able to beare their owne charges, were drawne thither to be maintained by the Emperour, how much rather must we iudge the same of so many potent and rich in this Country which could pretend no such excuse. So that we see no excuse but infirmitie, either by Age, or sicknes to haue caused any Brittish Bishops absence thence. A late Writer thinketh, Ilutut then as he coniectureth Archbishop of London, the Archbishops of Yorke, and Carleon, the Bishops of Winchester, Cilicester, and Glocester with others were there. I see no particular warrant he bringeth more for these, then any other of so many Episcopall Brittish Cities of that time, which I haue before remembred, all of them being in the same condition for presence or absence, but where iust excuses and letts were singular to any in particular about the rest: for good Authours before haue testified, that all in generall were vrged to be there, without any exception, or to be exempted. And almost all Bishops in the worlde, were then caused to be either at Ariminum in Italy, where those of the West were, or at Seleucia appointed for the Eastern Bishops, *Interim in Oriente exēplo Occidentium, Imperator iubet cūctos fere Episcopos apud Seleuciam Isauria oppidum congregari*. And the command was generall for all Bishops to be present, *Inssio generalis, qua omnes Episcopos ad Concilium cogere iubebantur*. This was the Emperours command to his Presidents of Prouinces to compell all to be present. And the Councell of Ariminum it selfe in their Epistle to Constantius the Arrian Emperour testifieth plainly, that all the bishops of the West were there assembled, *Arimini omnes Occidentales Episcopi conuenimus*. The farre greater part of these were Catholike Bishops, and of the whole number aboue 400. There were not by Seuerus Sulpitius Relation aboue 80. Arrians, *Arriani non amplius quam octoginta, Reliqui nostrarum partium erant*. S. Athanasius saith, they were fifty and more, *quinquaginta & eo plures*. And S. Ambrose witnesseth, that the greatest part of the Bishops there confirmed the faith of the Nicen Councell, and condemned the Arrians Errors, *Certe maior numerus Arimini, Nicani Concilij fide probauit, Arriana decreta damnavit*. This is testified by the same Coucell in two seuerall Epistles to the Emperour, that they neither could nor would swarue from the Doctrine of the Nicen Councell, *Nos tibi significauimus nullo modo a proposito nos discessuros, quod & ipsum iterum his literis docemus*. And in their first Epistle they speake as though all the Western Bishops had herein consented, *Cūcti Episcopi ex omnibus ciuitatibus ad Occidentem sitis, Arimini in vnum conuenimus, ut & fides Ecclesie Catholice fieret illa, prior, & illius aduersarij perspicue deprehenderentur*.

3. And although the Emperour both by his Epistle to that Councell, and

otherwise

otherwise by fraude, and terrors, endeoured to remoue them from that holy minde, and communicate with the Arrians, they plainly wrote answere againe, constantly auerring they would change nothing they had Decreed, and gaue their Legats charge to tell him as much in words, *Quibus rescripsit Concilium, constanter affirmando, se nentiquam à decretis quæ statuerat velle discedere: idemque Legatis suis tum scripsisse, tum præcepisse. Et non modo scripsit, sed id quoque dicere Legatos iussit.* And to make it manifest, that althoough by many Writers diuers of these Bishops being conuented and ouercome both with the deceipt of the Arrians, and Persecution of the Emperor, did after ward subscribe to a Materiall error; our Bishops of Britaine were free both frō imputation and suspition thereof. Socrates, Sozomen, Nicephorus and others proue, that the Emperor neglecting to returne answere to their second absolute Resolution and Epistle, the Councell staying some time for answere, and hauing none, they all departed to their Countreyes and Sees and wholly dissolved that Councell, *Ista ubi scripsissent, & paululum temporis essent commorari, cum Imperator illis respondere dedignaretur, singuli ad suas ipsorum Ciuitates reuerterunt.* S. Hilary saith plainly, this Councell ended religeously by all, *Ariminensis Synodus ab omnibus est religiose dissoluta.* So our Bishops most remote from Ariminum, none being returned home, or so farre from recalling by any new Edict or stratageme of the Emperor, then at Constantinople very farre from Ariminum, and further from our Bishops Trauayle into Britayne, they could be none of that number, which were circumuented or terrified to subscribe to the wicked Emperor, and his Arrian Fatiourits designs.

Socrat. Hist. Eccl. l. 2. c. 29. Sozomen. l. 4. cap. 18. Niceph. Hist. l. 9 c. 41. Hilarius l. contra Arrianos & Argent.

4. Socrates & others make this cleare, by relating the Persecution of Constantius against the Catholicks, though before desired: Yet now to haue flamed forth, and bene made publicke vpon this occasion of the Councels breaking vp, and dissoluing without his allowance. And thereupon gaue Authoritie to Vrsacius to execute what crueltie he pleased against the Catholike Bishops of Italy, which could not subscribe to their erroneous Profession, which the Arrians had composed, *Dixit se ab illis propterea penitus contemptum, quod contra eius voluntatem Concilium dimiserant. Quocirca Vrsacio potestatem permisit, libere contra Ecclesias omnia pro arbitratu admittendi: præcepitque ut fidei formula, quæ in Concilio Ariminensi perlegebatur, ad Ecclesias Italia mitteretur, & illi qui ei subscribere nollent, expellerentur ab Ecclesijs, alijque in eorum loca sufficerentur.* So that the Bishops of Britayne being departed from Ariminum, before any intelligence thereof could be giuen, and sent from thence to the Emperour at Constantinople, and he not presently, but with aduise of his Hereticall Adherents concluding the manner of his Persecution, before these things could be concluded, and Vrsacius and his other persecuting instruments could come into Italy, our British Bishops must needs both be come from thence and returned into Britayne.

Socrat. Hist. Eccl. l. 2. c. 29. 41. Sozom. Hist. l. 4. c. 18.

5. And it appeareth before, that the cheife and principall malice of the Emperour, and Arrians at this time, was against Liberius Pope of Rome, and the other Catholike Bishops of Italy. And it is manifest by Socrates and others that Vrsacius the cheifest Executioner of this Tiranny came no further into the West, then Italy, and from thence returned into the East agayne, *Vrsacius Italia relicta iter partes Orientis capit.* Neither is there the least mention in Histories of any part or paticular of this Persecution to haue bene acted in Britayne. And our owne Historians haue made it doubtfull before, whether Constantius had so much Power in Britayne after this time, to execute such

Socrat. supr.

Ammian.lib.15.
Baron.& Spod.
an.315. Herm.
Sozom.Hist.Ec-
cl.1.5.c.1. Socrat.
Hist.1.3.c.1.
Niceph.1.
10. c.1.
Theodor. Hist.
Eccl.1.3.c.2.

Sozom. Socrat.
& Niceph. supr.

Hila.1.de Synod.
contra Arrianos.

Hilar.1.ad Con-
stantium Augu-
stum.

Hilar.1.contra
Constantium de-
functum.

Hilar.1. de Sy-
nodis prope Ii-
tium.

crueltie in this Country, where they say he had no commande or Authoritie at all in these dayes. Besides if Constantius was King and Commander heare, yet after the ende of the Councell of Ariminum he had no time left to persecute the Bishops of Britaine, so farre distant from his Easterne Residency; first because Iulianus, afterward an Apostata from Christian Religion, who had married Constantius his Sister Helena, was now both Caesar, & by many, Emperor also both in France and Britayne likewise (if Britayne was then subiect to the Empire) & in such renowne there for his victories against the Allmans inuading the Empire, that he was soone after choasen Emperor, and was so fauourable to the Catholiks, that so soone as he came to be Emperor he recalled and restored all the Catholike Bishops which Constantius the Arrian had bannished, as Theodoret and others testifie, *Iulianus Episcopos qui fuerunt in exilium à Constantio in vltima terrarum loca missi, ad suam quemque Ecclesiam capessendam reuocauit*: And declared Emperor in France and the West in Constantius his time, when he and his Complices raged most against the Catholike Bishops, soone after the dissoluing of the Councell of Ariminum, as Sozomen Socrates, Nicephorus and others proue, was so farre from concurring with him or his Agents either in this or any other designe by his Authoritie or Commission, that in all places in the West, and as he went towards Constantius in the East he discharged his Officers, & Commissioners in all Prouinces, disgracing him in euery Citie, so that all people reuolted from Constantius, and submitted themselues vnto Iulianus, *His rebus prosperè & feliciter gestis, Imperator à militibus declaratur. Iulianus ad hunc modum regnare cepit. Neque Legatos ad Constantium mittere, neque vt patronum & beneficium colere, sed omnia pro suo ipsius arbitrio agere in animum induxit. Magistratus in singulis Prouincijs commutare, Constantium in quaque Ciuitate infamia notare conatur. Quocirca illi omnes se dedere, à Constantio deficere ceperunt.*

6. S. Hilarius the best Calculator of those times, & Tragedies, wherein he suffered so much, by the Arrians for the Catholike doctrine, can giue the most certaine euidence in this busines; he in his Booke of Synods written to the Bishops of Britaine, Germany, and France after the summons of the Councell of Ariminum: *cum comperissem Synodos in Ancira atque in Arimino congregandas*, saith, that he had bene exiled three whole yeares, *toto iam triennio*. In his Booke offered to Constantius after the Councell of Ariminum, when he was by him sent home free into France, he iustifieth he remayned then in communion with all the Churches, and Bishops of France with which our Britans then also communicated by all Antiquites, *Episcopus ego sum in omnium Gallicarum Ecclesiarum atque Episcoporum communione, licet in exilio permanens, & Ecclesia adhuc per presbyteros meos communionem distribuens*. And in his Booke against Cōstantius, being then dead he writeth, that after the Bannishment of the Catholike Bishops Paulinus, Eusebius Vercellensis, Luciferus, and Dionisius, fūe yeares before he with the Bishops of France had seperated himselfe from the Communion of the Arrians, Saturninus, Vrsatius and Valens, which two last were Constantius choasen cheife Instrumēt publicly to persecute the Catholiks after the Ariminum Councell ended, *Post Sanctorum virorum exilia Paulini, Eusebij, Lucifri, Diosij, quinto ab hinc anno a Saturnini, & Vrsatij & Valentis Communione me cum Gallicanis Episcopis sepeaui*. And particularly for our Bishops of Britaine, in his Epistle, or Booke to them, with others directed to the Lords his most blessed Brethren, and fellowe Bishops of the Prouinces of Britaine, *Dominis & beatissimis fratribus, & Coepiscopis, Prouinciarum Britanniarum*

Episcopis.

Episcopi, he testifieth from their owne letters of their sincere faith, sent vnto him in Exile, *beata fidei vestra literis sumptis*, that they continued vnspotted, and free from all contagion of Heresie, were partakers of his Exile, and would not communicate with wicked Saturninus, which had procured his Banishment, and denied Saturninus communion all that while, three whole yeares, *Gratulatus sum in Domino incontaminatos vos & illaesos ab omni contagio detestanda Hereseos perstitisse, vosque participes exilij mei, in quod me Saturninus ipsam conscientiam suam veritus, circumuento Imperatore detruserat, negata ipsi usque hoc tempus toto iam triennio Communione, fide mihi ac spiritu coherere.* And that they had actually reiected and condēned the Hereticall Decrees of Syrmium, *& missam proxime vobis ex Syrmienti Oppido infidelis fidei impietatem, non modo non suscepisse, sed nuntiata etiam significatamque damnasse.*

7. And both after the Ariminum Councell and death of Constantius and Iulian his short Rule, in the shorter Empire of Iouian, commonly named Iouinian, when that Persecution ended, we haue an other the best witnesse of those dayes; S. Athanasius confidently vpon his owne certaine experience, and knowledge auouching to that Emperour, that among many other Countries which he there recounteth, all the Church of Britaine did inuolably hold the faith of the Nicen Councell, *Cognosce Religiosissime Auguste, hanc esse fidem quae a condito auro predicanda fuit, & quam Niceae Patres congregati agnouerant, eiusque Suffragatrices esse omnes omnibus in locis Ecclesias siue in Hispania, siue Britannia. Omnium enim istorum animos experimentis cognouimus, & scripta habemus.* Thus it is made euident, that our Churches and Bishops of Britaine both before, at, and after the Councell of Ariminum, were free from this infection of the Arrian Heresie, euen at that time, when S. Hierome saith of the whole world besides, that the flame of this Heresie had destroyed it, *totum orbem eius flamma populata est.* And *ingemuit totus orbis, & Arrianum se esse miratus est.* The whole world groaned, and maruailed to see itselfe an Arrian. Which was soone after the Councell of Ariminum, when Valēs & Vrsacius by the Arrian Emperours Authoritie, and Power vsed such cunning strategems, and violence towards the Catholike Bishops, especially in Italy and the Easterne Countreyes, where S. Hierome liued and wrote.

8. Yet neither dare I, or doe I affirme, that Britaine was absolutely and perfectly free in all the members thereof, Ecclesiasticall & temporall, or all such as were directed hither by the Arrian Emperour, or had ciuill command vnder him heare, were vnspotted with this Heresie, and that it did not at all inuade this kingdome in some parsons and places: it is a sufficient glory, and singular prerogative vnto vs, in so generall an Inundation, to haue proued our Bishops and their Churches Innocent: for besides diuers testimonies before, of a common infection in all the world with this Pestilence, we haue our owne best and most auncient Writers S. Gildas, and S. Bede, who as they doe confesse, that from the time of Dioclesian his Persecution ended, the Church of Britaine was in peace, and quiet, vntill the Arrian Heresie: So they bewaile, and complaine that this infecting all the world, sailed ouer the Ocean in this kingdome, and other Heresies followed it afterward, *Mansit hac in Ecclesijs Christi quae erant in Britannia, pax, usque ad tempora Arrianae Vesaniae, quae corrupto orbe toto, hanc etiam Insulam, extra orbem tam longe remotam, veneno sui infecit erroris & hac quasi via pestilentiae trans Oceanum patefacta non mora, omnis se lues Heresios cuiusque, insula non semper aliquid audire gaudenti, & nihil certi firmiter obtinenti infudit.* S. Gildas before him writeth to like purpose, calling that Heresie

.2. M. supin A
number 1. 1004

Athanas. epist. ad
Iouinian. Aug.

Hier. l. 3. in Epist.
ad Galat.
Hier. aduers. Luciferian.

Bed. Hist. Eccles.
Gent. Angl. l. 1.
c. 8.

Gild. l. de excid.
Brit. c. 9.

Sozom. l. 4. Hist.
c. 26.

Antiquit. M.S.
Eccl. Landauen.


n respect of this Nation, *transmarinum venenum*, a forreine and beyonde sea poison transported hither, not bred heare, nor naming any one particular British Bishop, Ruler of Church, or Church infected with it. And to grant this kingdome then to haue bene vnder the Empire, and Emperour Constantius, then an Arrian, which many of our owne Historians haue before denied, all this will probably argue no more then that I haue yeelded vnto, that some were infected heare, but not of Bishops and learned Clergie. In which sense Sozomen, one of the best Examiners of those proceedings saith, that he thinketh no Nation vnder the Roman Empire was quite free, and cleare of that calamitie, *Nulla gens Romano subiecta Imperio ab hac calamitate, credo, vacua liberaque fuit*. And we haue a better witnes for Britaine to keepe it vndefiled from this, and all other Heresies vntill that of Pelagius, long after this time, for so testifieth the old Manuscript Antiquitie of the Church of Ládasse, written as it seemeth by the things therein handled before S. Gildas his time, all being more auncient which plainely saith, that the Britans neuer changed any point of faith, which they receaued in king Lucius time, nor were infected with any spot of wicked Doctrine vntill Pelagius his Heresie arose, *Quam Christiana Religionis fidem, sine aliqua prauī dogmatis macula sinceram conseruauerunt, vsque dum Pelagiana Hæresis orta est*. Therefore if the Arrian Heresie had any entrance hither, it must needs be onely in some fewe particular men, not in Publike parsons and Churches.

THE XXI. CHAPTER.

CHIEFELY ENTREATING OF LIBERIUS

Pope and Constantius Emperour, manifestly clearing S. Liberius, making him an holy Catholike Pope, and Saint: and the Emperour Constantius a true penitent and to dye a Catholike.

Baron. & Spond.
Annal. an. 357.
Seuer. Bin. Tom.
1. Conc. Annot.
in vit. Liberij.

I.  HE Pope of Rome which succeeded to S. Iulius, in the Hereticall time and Empire of this Constantius, was Liberius, and by them which number Saint Fælix substituted by the Arrians for Pope Liberius exiled in the Catalogue of Popes, the same S. Fælix is likewise reckoned among the Bishops of that See Apostolike. Diuers euen Catholike Writers doe seeme to hold, that Liberius being bannished by the Arrian Emperour for refusing to communicate with the Arrian Hereticks, did by trouble and vexation yeeld to communicate with them externally, but neuer consented vnto, but euer in iudgment condemned their Heresie, and so make him guiltie of a faulte in fact, but not in faith, in which he euer remained constant and vnmoueable. And S. Athanasius whose testimony is greate, and on whome they most rely in this opinion, although he maketh Pope Liberius a most excellent paterne, and example of constancy against those Heretiks, yet in one place he writeth, that either he by violence and threatens of death, consented to some materiall error, by subscribing, or the Arrians slandered him with such a fact, testifying Liberius was euer most free, euen at this supposed time from Heresie, and if any fault of fact was committed,

ted, it was to be imputed to the wills of the Arrians, and not of Liberius, and yet Liberius then did not supply the Papall See, but Felix was by the reputed Pope, & by them substituted into the Papall See in place of Liberius, being by them exiled, *Liberius post exactum in exilio biennium inflexus est, minisque moris ad subscriptionem inductus est. Verum illud ipsum quoque & eorum violentiam, & Liberij in Haresim odium & suum pro Athanasio suffragium, quum liberos affectus habebat, satis coarguit. Quae enim per tormenta contra priorem eius sententiam extorta sunt, ea iam metuentium, sed ita cogentium voluntates habenda sunt.* Ruffinus leaueth it doubtfull, whether Liberius was restored because he subscribed, or at the instance of the Romans refusing to obey any other Bishop, *Liberius Urbis Romae Episcopus Constantio viuentem regressus est. Sed hoc utrum quod acquieuerit voluntati suae, ad subscribendum, an ad populi Romani gratiam, a quo proficiscens fuerat exoratus, indulserit, pro certo compertum non habeo.* By this it is euident, that it could not be proued in those dayes, that Liberius made any subscription or yeelding at all, such as pleased or could please the Arrian Emperour and his Heretiks. But Sozomen, Socrates, Theodoret, and others comming to more certaine, and perfect Intelligence of these things, then Ruffinus, confesseth he had attained vnto, doe more clearely testifie, that this report of Pope Liberius subscription, was but the inuention and fiction of the Arrians, who knowing the greate Power of him, and his See, and that Constantius was so vrged by the Romans, and Western Bishopps to restore him, that he could not deny it, fathered this lye against Liberius for the Emperours and their excuse, *Imperator compellere tentauit Liberium fateri, filium patri non esse consubstantialem.* In which he could not preuaile, and then they raised this Rumour and slander: *rumorem dissiparunt Liberium verbum consubstantiale reiecisse, asseruisseque filium patri dissimilem esse.* When this holy Pope at that very time, as the same Author proueth, to disproue this slander, interdicted all which allowed of that error, *Confessionis fidei formulam a Liberio adduxerunt, qua illis qui filium patri non substantia, & ceteris rebus omnibus similem asseuerarent, interdixit Ecclesia.* Yet the Imperour rather moued by feare, then loue, gaue him leaue to returne to Rome, *Imperator dat Liberio potestatem Romam reuertendi.* For the Romans so loued and honored Liberius for his excellent gifts, and principally for so constantly defending the true faith, and courageously resisting the Arrian Emperour, that they tooke Armes for his exilement, *Populus Liberium, tum quod in alijs rebus vir excellens & spectatus erat, tum quod Imperatori animo adeo excelso & constanti in fide defendenda contradixerat, tam eximie charum habuit, ut seditionem plane maximam eius exilij causa conflaret, resque ad eadem prorumperet.*

2. Socrates saith plainely, that Liberius was restored, because the Romans caused sedition for his Bannishment, and threwe Felix, whom the Arrians had putt in his place, out of the Church, and the Emperour therevpon against his will consented to his returne, *Liberius ab exilio reuocatus, sedem Episcopatus propterea recuperavit, quod populus Romanus seditione conflata, Felicem Ecclesia illa eiecerat, Imperatorque ipse etiam inuito animo illis consenserat.* Where we see, it was rather the Act of the Romans Catholiks, then the Arrian Emperour that Liberius was restored with the Romans, and against the Emperours will. Theodoret sheweth, that the Matrons of Rome were also Agents herein, protesting to their husbands, that if they would not procure the returne of Liberius, they would forsake them, and goe vnto him, *Cum Romae esset Constantius, Magistratum & Primariorum ciuium coniuges obsecrant maritos, ut supplicent Constantio, pro Pastore qui restituatur Ecclesiae suae, seque nisi impetrassent, de-*

Pope Liberius was
no Arrian or con-
senter to them but
an holy Pope.

Athanas. Epist.
ad Solitariam vi-
tam agentes.
Tom. 2. oper.

Ruffin. l. 1. Hist.
c. 27.

Sozom. Histor.
Eccl. l. c. 4. 14.

Socrates l. 2. Hist.
c. 29.

Theod. l. 2. Hist.
c. 17.

sertis ipsis, ad magnum illum Pastorem deuenturas minantur. And they themselves went to the Emperour to vrge him heerein, and not to suffer such a Citie to want their Pastor, and though the Emperour answered, they had Felix a wor-
thie man, which kept the Nicen faith, and onely communicated with Arri-
ans, this could not content them, iustifying that no Citizen of Rome would
come into the Church while he was there. And heerevpon the Emperour
consented to his returne to Rome, *Accedunt laudabiles Matrone ad Imperatorem*
pretiosissimis Vestibus ornatae, quo magis Imperator nobiles ratus precibus Volunta-
tique ipsarum gereret morem. Erat autem deprecatio talis. Misereri Vellet tanta ciui-
tatis spoliata Pastore suo, & exposita Luporum insidijs: sed Imperator Respondit,
non illam Pastore alio indigere quae prudentem bonumque haberet: fuerat autem crea-
tus post Liberium vnus ex Diaconis illius, vir fidelis, Felix nomine, qui incurruptam
quidem seruabat Nicea expositam fidem, sed violatoribus illius coniungi non Vereba-
tur: nemo tamen omnium ciuium Romanorum in adem orationis est ingressus, cum
ipse intus foret. Quod ipsum & matronarum Regi significarunt. Itaque flecti se pas-
sus, iussit optimum quidem Liberium de Exilio reuocari.

3. Therefore seeing both the Westerne Catholike Bishops by their letters &
Legates made Intercessio for Liberius his restoring, the Romas made Tumults
for him, and their wiues did thus vrge his returne, and none of them would
communicate with Felix, communicating with the Arrians, and Liberius being
restored did so much detest subscription, or communication with Arrians, that
after the Assemble of Ariminum, he did rather and most willingly by all Au-
thours chose to be exiled againe the second time, then to subscribe vnto, or
communicate with them. I dare not thinke that so worthie a man by all wit-
nesses, was euer guiltie of so foule a fact And Constantius which had by all
meanes tempted his constancy both by feares and flatteries, would not haue
bene vnwilling, but most willing with his returne vpon that condition, he
whome he and his Arrians put in Liberius place performing no more, but
otherwise so firmly continuing in the Catholike faith & hating Arrianisme,
that by many Writers and of greate worth, he excommunicated that Empe-
ror for that Heresie, and for that same cause suffered Martyrdome vnder him,
Hic fuit Catholicus, hic declarauit Constantium filium Constantini esse Hereticum. Et
propter hoc ab eodem Constantio capitis decollatione, martyrio coronatus. His Marble
Tombe founde in the Church of S. Cosmas and Damian had this Inscription
in old Characters, *hic iacet corpus sancti Felicis Papae & Martyris, qui Constantium*
Haeticum damnauit.

4. And concerning Liberius his faith to the end, Sozomen the most diligent
Relator of his Actions, setteth downe for his last memorable Act, that when
there was Question in Syria, and some other places, about the consubstantia-
litie of the holy Ghost with the Father & the sonne, Pope Liberius hauing no-
tice thereof, wrote his Decretall Epistle to the Easterne Bishops, that they
should with the Bishops & Preists of the West confesse the holy Trinitie. And
they all yelded to the iudgment of the Pope Liberius, *Quae controuersia cum*
in dies magis magisque cresceret, Episcopus Romanus de ea certior factus, scripsit ad
Ecclesias Orientis literas, ut vna cum Sacerdotibus & Episcopis Occidentis Trinita-
tem & consubstantialem esse, & gloria aequalem existimarent. Quo facto, singuli re-
bus ab Ecclesia Romana semel indicatis acquieuerunt, hacque controuersia finem ha-
bere visa est.

5. The Macedonian Heretiks, as the same Sozomen, Socrates and others te-
stifie, submitted themselves to his Papall sentence. And all the Bishops of the

Damasus Sen.
Anastaf. in Vit.
Felic. 2. Tom. 1.
Conc. Martyrol.
Rom. Iulij 29.
Bar. Annal. ann.
357. Seuer. Bin.
Tom. 1. Conc. in
eod. Marian.
Scot. 2. tit. 6. in
Constant. Mar-
tin. Polon. Sup.
put. in Felice.
Regino Chron.
Sozom. l. 6. Hist.
c. 22.

West except Auxentius Bishop of Millan, embraced the doctrine and Decrees of the Nicen Councell, together with Pope Liberius, *De doctrina autem, neque Romani, neque ulli alij in Occidente inter se dissentiebant, sed omnes Concilij Niceni Decreta approbabat, atque Trinitatem tum honore equalem, tum potentia censebant: Auxentio solo excepto, qui cum esset eo tempore Ecclesie Mediolanensis Antistes, una cum alijs quibusdam res novas moliri, & contra communem Episcoporum Occidentis consensum doctrinam Arrianam defendere, & idem cum his qui non filium solum, sed spiritum sanctum quoque patri dissimilem (qua controuersia Posteris excitata erat) existimabant, sentire in animum induxit.* Therefore haue the Fathers before iustly called him an excellent renowned man, and inferior to none, *Vir excellens, spectatus, optimus.* Saint Ambrose calleth him a man of holy memory, *Sanctae memoriae.* S. Epiphanius, a blessed man, *beatum.* And S. Basile, a most blessed man, *beatissimum.* In auncient Martyrologes he is a Saint. So S. Bede and this Country among others hath receaued, and honored him.

6. Some also there be, which labour to free Constantius the Emperour himselfe, from being a formall, and obstinate Heretike, among whome Nicephoras saith, he was seduced by giuing too much credit to the Arrian Bishops conuersing with him, and yet although he caused the word *ὁμοιου* consubstantiall, for peace sake to be put out of the Creed, yet he still professed the true sence and meaning of that word, saying and holding, that Christ was the true sonne of God begotten from Eternitie, and was a professed and open Enemy to all which durst call God the Sonne a Creature, *Quamuis facilitate ingenij, & illecebris Religionis ab Episcopis, in quorum potestate fuit, seductus sit, & ὁμοιου consubstantialis verbum ex fidei Symbolo, sub vnicnis coniunctionisque omnium prae-textu sustulerit, sinceram tamen dictionis eius sententiam, est professus. Quum etenim Deum verbum germanum filium, & ante secula ex patre genitum dixit, tum certus, manifestusque eorum qui creaturam illum vocare ausi fuissent, hostis extitit.* The like he hath in other places, and citeth S. Gregory Nazianzen to like purpose, who doth as much, or more excuse him; he saith he died an holy death, was buried with all honour, and reuerence, with holy Christian singing, Himes and lights: *sanctis carminibus nocturnis, himnis, & lucernarum ignibus Christiani obitum pium cōonestandum censent.* He calleth him the most holy of all Emperours and most louing of Christ, *Imperatorum sanctissime, & Christi amantissime.* He saith he was after his death glorified in heauen, changing his earthly for an heauenly Empire, *Qui ad Deum translatus sis gloriae caelestis haeres, & tanto longius a nobis secesseris, quanto Imperium illud quod cum hoc commutasti, est augustius.* Thus S. Gregory Nazianzen is cited by Nicephorus: But in his owne workes he is more plaine for the excuse, & cōmendatiōs of Cōstantius; defendeing him or excusing him in all matters obiected against him. Which were three things, that he caused the death of his sonne in Law: the secōd for making Iuliā which proued an Apostate, Emperour: the third for his professing or fauoring the Arriā Heresie. All which he confessed at his death, & in his last words repēted, *Tria haec mala Imperioq; suo & principatu indigna ipsū agnouisse narrant, vñ quod generi suo necem attulisset: alterū quod Iulianū Apostatā Imperatorem nominasset: tertium quod nouis fidei dogmatibus studuisset: simulque cū his vocibus ē vita discessisse.* The word narrat, mē testifie, proueth this was the testimony of others besides S. Gregory, and yet he lyuing in that time, and those parts a man of so greate renowne, his owne Authoritie if it had bene singular, is not to be lightly esteemed. Yet diuers others besides those witnesses confesse as much. Zonoras saith of this Constantius citing others as much as S. Gregory did, that this Emperour at

Sozomen. l. 6. c.
11. Socrat. l. 4. c. 11
Sozomen. sup.
c. 23.

Ambros. lib. 3. de
Virg. Epiphan.
Hæret. 75. Basil.
Epist. 74. Bed. in
Martyrol. 8. Cal.
Octob. Martyr.
Vuandelbert. 23.
Septemb.
Niceph. lib. 10.
Hist. cap. 1.

Constantius Em-
peror by some ex-
cused to be no He-
retike but a pro-
fessed Catholicke at
his death.

Niceph. l. 9. c. 50.

Greg. Nazien. l.
de Laud. S. Atha-
nasij. orat. 1. & 2.
in Iulian.

Greg. Nazian. l.
in Laud. Athan.

Io. Zonar. Tom.
3. Annal. in Con-
stantio.

Niceph. Hist. lib.
10. c. 1.

Theodor. Hist.
Eccel. l. 2. c. 32. vlt.
Theod. l. 3. c. 1.

Greg. Nazian.
orat. in Iulian.

Orat. 2. in Iulian.

Niceph. l. 9. Hist.
c. 50.

Greg. Nazian. o-
rat. 1. in Iulian.

Greg. Nazian.
orat. in laudem
Athanasi.

Athanas. Epist.
de Synodis Aria.
& Seleuc.

his death professed himselfe to be penitent for those Errors, *Constantius obiit, trium, ut aiunt, se penitere professus, eadē propinquorum, collati in Iulianum Tituli, & mutata Religionis.* And for this cheife point for changing his Fathers Religion, and following the Arrians, Nicephorus saith, he did not a litle repent him, *Quem non parum quod aliquid de paternae fidei professione mutauerit, penituit.* And Theodoret one of his greatest Accusers herein, confesseth as much, and more, affirming he did bitterly complaine, that he had changed his faith, *acerbe fuit conquestus, quod fidem immutasset.* And againe, he died with groaning and bewayling, that he had chāged his Fathers faith, *Constantius cū gemens, & queremonia, ob mutatam fidem paternam, excessit à vita.* S. Gregory Nazianzen saith, that at his death he purged and excused himselfe both before God, and man in many words, *& Deo, & hominibus multis verbis se excusasset, atque purgasset, conatuque suo animique impetu testarum Christianis reliquisset, quanto pietatis tued studio impelleretur.* Wherevpon this holy learned Father saith, he had pleasure to thinke of his end, *Ex postremis voluptas nascitur.* He saith, this was the more cōmon opinion *quod communius est,* that he died an holy death, *pio fine vitam clauserat,* he was buried with such solemnities, as Catholiks vse in the Funeralls of them which make an holy end, *Publicis laudibus faustisque ominatōnibus pompisque deducitur, ac Religiosis etiam his nostratibus cultibus, nocturnis cantionibus, faciumque gestationibus, quibus nos Christiani pium à vita discessum honore prosequi consueuimus.*

And to confirme the opinion of men with the Authoritie and testimony of heauen, and Angels, he saith, it was commonly related, *multorum auribus divulgatum est,* that as his body was with such solemnitie carried to Constantinople to be buried there, an Angelicall Harmony was heard by many, as a reward of his pietie, *Vox quaedam summis è locis à nonnullis exaudiebatur, velut psallentium & prosequentium (Angelicorum, opinor, ceterum) quod pietatis illi prae-mium erat, funebrique remuneratio.* The same is related by Nicephorus and others. Wherevpon the same holy Father stileth him the Emperour most excellent, most diuine, and most louing of Christ, *ò Imperatorum praestantissime, ac diuinissime, Christique amantissime.* And confidently affirmeth; he was after his death, ioyned to God, had receaued the Inheritance of the heauenly glory, and departed hence to change his Empire for a better, *Qui Deo coniunctus sis, celestisque gloriae hereditatem acceperis, atque hactenus à nobis migraris, ut Imperium cum meliore commutares.* Which no good and learned man, such as this S. Gregory was, could or would say, of an irrepentant Heretike. Therefore when he saith of this Emperour in an other place, that some reported, that he had vnprofitable repentance at his death, *inutili ut ferunt, penitentia in extremo vitae spiritu affectus:* he must needs speake as his owne words, *ut ferunt,* proue in the opinion of others. And yet there speaking of the three things before cited which he repented him of, two of them were the remedlesse to wit, the disinheriting of the next Heires to the Empire now being dead, & giuing Title to Iulian, who had then vsurped the Empire and by force kept it. But for his owne saluatiō, there was no time too late in his life, to haue true effectuell and iustifying repentance. And S. Athanasius then in exile, farre from the place of Constantius his death, and writing presently after that he was baptized by Enzoius an Arrian, and not hearing of his repentance after testified both by men and Angels, as his silence thereof proueth, might haue probable cause to thinke and write, that he died as he liued an Arrian, *Constantius Hareticus fuit, ad finem vsque permanens in ea impietate.* This also may and very probably

be gathered by his extraordinary fauour and loue towards that greate light of Christs Church in that time S. Hilary, most famously knowne to be the greatest Propugner and Defendor of the Nicen faith, which was the in the world, and had written much against the Arrians, and among the rest twelue Bookes of the blessed Trinitie, and openly still professed himselfe a Catholike, and the Arrians damnable Heretiks, and both dedicated and deliuered this his Profession and Apologie in a Booke euen to the hands of Constantius, and was by him with greate libertie, freedome, and honour restored, and sent to his Bishoprike in France. And in that his Apologie proueth, that Constantius of himselfe, but that he was much abused and violented by the Arrians, had long desired to knowe the true Catholike faith in that Controuersie, *Recognosce fidem quam olim, optime ac religiosissime Imperator ab Episcopis optas audire, & non audis. Dum enim a quibus ea requiritur, sua scribunt, & non qua Dei sunt predicant: orbem aeternum erroris, & redeuntis in se semper certaminis circumtulerunt.*

Hilar. l. ad Constantium Augustum.

8. And although being sodainely taken with sicknes and death, no Catholike Bishop in any probable iudgment being present, he was in extremitie baptized by Enzoius an Arrian, as S. Athanasius writeth, yet this proueth not, but as S. Gregory saith, he might be saued, although he had repented before that Baptisme. For the same S. Athanasius granteth in the same Epistle, that those Arrians, or Semiarians which Constantius ioyned with, did then keepe and vse the Catholike forme of Baptisme, in the name of the Father and the sonne and the holy Ghost, *Qui in Ecclesia credunt & baptizantur in nomine patris & filij & Spiritus sancti* and not that condemned forme, *in nomine patris maioris, & filij minoris &c.* And besides S. Gregory Nazianzen cited before, Theodoret and others testifie, that although Constantius being deceaued by them which could leade him as they listed, did not admit the worde of *Coesstantialitie* yet he manifestly confessed the sence, *Christ to be the naturall sonne of God, begotten of the Father from eternitie, and to be God, vtterly reiecting and condemning them, which durst call him a Creature; which were they which vsed that inualide forme of Baptisme, Etsi Constantius non admittebat Vocem Coessentialitatis, circumuentus ab ijs qui quouis ducere eum poterant, significationem tamen manifeste cofitebatur, quod diceret filium germanum ante secula ex patre genitum, Deum Verbum: prorsus abdicatis ijs, qui auderent condituram dicere filium.* Thus hath Theodoret. And S. Gregorie, Nazianzen and Nicephorus the same before, saying that he professed the true and linceere meaning of the word *ἐμὸν ὄν*, consubstantiall, *sinceram dictionis eius sententiam est professus.* And declared himselfe an open & knowne Enemy of them who durst call Christ a Creature, *Tum certus manifestusque eorum qui creaturam illum vocare ausi fuissent, hostis exitit.* And add, that in all things he was a paterne of his holy Father, but cheifely in pietie, and worship of God, and in abolishing Idols, error and superstition, *Is fuit patris sui exemplar in omnibus rebus, maxime vero in pietate & Dei cultu, atque in simulachrorum erroris & superstitionis abolitione.*

Theodor. Hist. Eccl. l. 3. c. 3.

Greg. Nazian. supr. Niceph. l. 10. Hist. c. 1.

9. This Constantius was at the time of his death, by Sozomen about 45. yeares old, *annos natus circiter quadraginta quinque*, full 45. saith Socrates *vixit Constantius annos 45.* besides the time he reigned with his Father, after his death say, Socrates, Sozomen and Nicephorus he was Emperour 25. yeares, *Viginti Annos & prater ea quinque post patris mortem imperauit*, he died on the third day the Nones of Nouember, *tertio Nonas Nouēbris*, by Nicephorus his accompt in the 367. yeare of Christ, *Quum a Christo nato trecentessimus sexagesimus septimus ageretur.* Some set downe his death somewhat sooner, as they haue done his

Sozom. Hist. Eccl. l. 5. c. 1. Socr. l. 2. c. 37. ult. Socr. & Sozom. supr. Nicephor. Hist. Eccl. l. 9. c. 50. Baron. & Spod. Annal. Tom. 4.

Fathers

Fathers before aboute 25. yeares sooner then this Accompt of Nicephorus, of the yeare of Christ 367. for Constantius his death: yet grant he was Emperour 25. yeares after his Father died.

THE XXII. CHAPTER.

IULIAN THE APOSTATA NEVER PERSECVTED

the Christians of Britaine: But they, during the whole tyme he was Cæsar or Emperour, were heare in peace and quiet, both from Persecution, Paganisme, or Heresie.



IULIANUS the last ouerlyuing sonne of Constantine being dead, Iulianus Brother to Gallus and sonne of Constantius Chlorus by Theodora, a man by no Title of discent Heire or king of Britaine, was acknowledged for Emperour, for although this Constantius last Emperour by the instigation and persuation of Eusebia Empreffe made him a Cæsar in the Empire, he himselfe not able to discharge the whole charge for manyfold troubles and Inuasions of the Barbarous, as the Romans termed strangers, into diuers places of the Empire especially in Gallia, now France; where as Zosimus saith, they tooke 40. Cities, neare the Riuer of Rhene: *Francos, & Alamanos & Saxones quadraginta sitas ad Rhenum vrbes cepisse, prorsus easdem deuastasse, Ciuēs & Incolas infinita multitudinis cum innumerabili spoliū copia secum abduxisse*, and gaue vnto him in Marriage his Sister Helena. And sent him to gouerne the part of the Empire, on this side the Alpes, *postquam Iulianus in Italiam accersitus aduenisset, Cæsarem Constantius declarat, & Helenam ei sororem in Matrimonium tradit, & ad Nationes Transalpinas eum dimittit*: yet it is euident by Ammianus and others, that he had no child by her, which liued, but she herselfe died before her brother Constantius Emperour. Neuertheles the Ecclesiasticall State of Britaine rather gained, then lost by his being Cæsar in these Westerne parts, and Emperour afterward. For although Constantius had married his Sister Helena vnto him, and in that respect so longe as she liued might seeme to haue a care rather to preserue then destroy him, yet she dying as before, during her brothers life, that imagined loue of Constantius could not longer endure in that respect: and both Socrates, Cassiodorus and others testifie, it was thought that when Constantius sent him into the dangerous Warrs of Gallia, he did it to haue him flaine by the cruell and potent Enemies, *Dicitur à nonnullis, Constantium illum, (Iulianum) contra Barbaros hac de re misisse, ut cum illis confligens, ibi interiret*. Nicephorus calleth this the common conceipt and opinion, *sermonibus vulgarum fuit*. And Constantius limiting his Authoritie to doe nothing without consent of others, *dedit illi in mandatis Imperator, ut nihil sine Ducū consilio moliretur*. And not onely this but he secretly incited Vadomarus king of the Frankes to take Armes against Iulian; and incited others by his letters, which they sent to Iulian for their excuse, to inuade the Romans where Iulian ruled, *illi Legatum ad eum (Iulianum) mittere, literas Imperatoris, quæ eos in fines Romanorum ire iusserant, ostendere*

Zosimus Hist. l. 3.
Socrat. hist. Eccl.
l. 3. c. 1. Cassiodor.
Tripart. Hist. l. 6.
c. 1. Niceph. l. 10.
c. 1. Ammianus l.
21. Baron. & Spō-
dan. Annal. ann.
360.

Socrat. l. 3. cap. 1.
Cassiodor. Tri-
partit. Hist. l. 6. c.
1. Niceph. Hist. l.
10. c. 1.
Socrat. supr. & a-
lij.
Ammian. lib. 21.
Baron. an. 361. &
alij.
Socrat. l. 3. c. 1.

stendere

stendere ceperunt. Which when Iulian perceaued, and remembering the old hatred he had borne him frō his childhood, he requited him with the like measure, shewing most loue and fauour to those vnder his gouernment, whome Constantius hated, or disfaoured most; which among Christians were the Catholike Bishops, and others whome he had persecuted, *Iulianus quo pacto populum sibi deuincire, eiusque conciliare beneuolentiam posset, cogitat. Ad quam rem tali usus est astutia. Nouerat pro certo, Constantium vniuersae illi populi multitudini, quae fidem Consubstantialis amplexabatur, maxime inuisum esse, tum quod illos Ecclesijs ipsorum exturbauerat, tum quia Episcopos, qui ad illos spectabant, proscrip- tos, in exilium eiecerat.*

2. And this his fauour, and kindenes towards Catholicks had continued with him euen from his first being Cæsar in these parts, as evidently appeareth in the case of S. Hilary, that renowned glory of Gods Church, who at the same time he was exiled, by procurement of the wicked Arrians and consent of Constantius Emperor vniustly, was by Iulianus, whome he calleth his Lord and Religeous Cæsar, adiuged Innocent, and for his loue and defence of S. Hilary did suffer more reproach of the Arrian Persecutors, then S. Hilary endured Iniury by that Exilement, as he himsele, the best witnesse, auouched to Constantius, *Exulo non crimine, sed factione, & falsis nuncijs Synodi apud te Imperatorem pium, non ob aliquam criminum meorum conscientiam per impios homines delatus. Nec leuem habeo quarela mea testem, Dominum meum Religiosum Casarem tuum Iulianum: qui plus in Exilio meo à malis contumeliæ, quam ego iniuriæ pertulit.* And S. Hilary returning into France, in the end of the Empire of Constantius, and beginning of Iulianus by calling diuers Synods, in which Saturninus and Paternus the cheife Agents of Arianisme there were excommunicated, France was deliuered from that Infection, and Britayne still ioyning with S. Hilary and the Catholicks of Gallia, was free from that venime, *Ad hunc modum doctrinam Concilij Nicæni in ea Imperij parte, quæ ad solem Occidentem vergit, ab Hilario & Eusebio (Vercellensi) defensam & propugnatam accepimus.* And as S. Seuerus writeth: *Illud apud omnes constitit, vnius Hilarij beneficio Gallias nostras piaculo heresis liberatus.* Which must needs be in this time of Iulian his being Cæsar and Emperor, S. Hilary dying in the yeare 369. *anno post Christum natum trecentesimo sexagesimo nono*, Soone after the end of Iulian his short Empyre, hauing commanded others by his in the West an vnitie in Religion, by many Councells of the Bishops of France and other Prouinces in these Occidentall parts. Diuers of those Councells assembled after Iulian was Emperor, and had reuolted from Christian Religion, the whole time of his Empyre being by no accompt aboue two yeares and 8. moneths. An Argument sufficient that the Persecution which he rayfed against Christians did not extend to these Westerne Natiōs, especially Britaine, likely by his reuolt from Christ, and death of his wife Helena, and Constantius the Posteritie of our S. Helen the Heire of this kingdome, now reuolted from him. But howsoeuer this was, Iulian quite leauing these Westerne Nations, before he eyther persecuted Christians, or left the Profession of their Religion, liuing so short a time Emperor, not two yeares by two moneths and three dayes, as Baronius thinketh he doth demonstrate, and neuer returning westward againe, but these Countreyes in those dayes settled in Catholicke Religion, Britayne could not be afflicted by his Apostasie. But rather gayned, then lost in Religion by him, being all the time he was Cæsar a friend to Catholicks, and dying as Socrates, Cassiodorus, and others write in the seuenth

yeare,

Hilar. l. ad Constantium Augustum.

Fortun. in Vit. S. Hilarij. Seuer. l. 2. Ruffin. Hist. l. 1. c. 31. Socrat. Hist. l. 3. c. 8. vit. S. Hilarij. Sozom. l. 5. c. 12. S. Anton. ad Didymum apud Sozom. l. 3. c. 14. Vit. S. Hilarij. sup. in Breviar. Baro. & Spondan. An. 369. & al.

Baron. An. 363.

Socrat. Hist. l. 3. c. 18. Cassiodor. Hist. Tripart. l. 6. c. 47.

Ammian. Mar-
cellin. Speed
Theater l. 6. c.
47. Stowe Hist.
in Iulian. Harris
Theater Tom. 4
c. 26.

Harris supr.

Epiph. Lde Hæ-
ref. Hæf. 80.

Ammian. Mar-
cellin. l. 20. cap. 1.
Hæref. Speed &
Stowe supr.

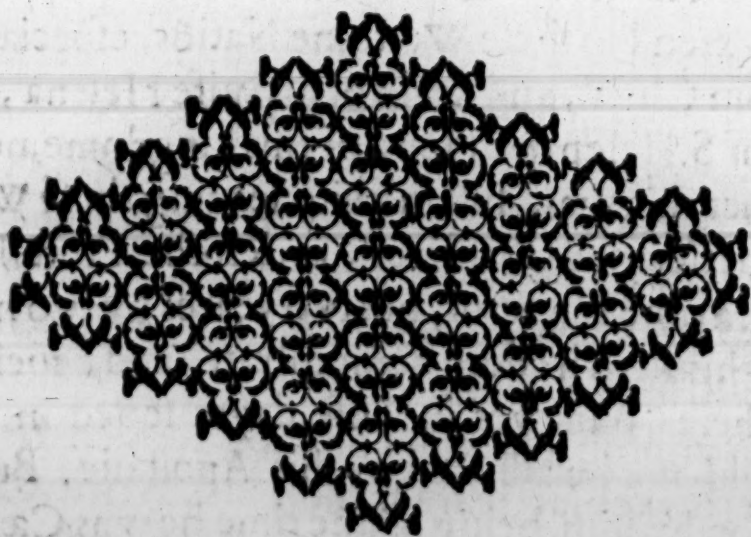
Storre supr.

Speede supr.

Socrat. l. 3. Hist.
c. 17. Sozomen.
Hist. l. 5. c. 21.

yeare, after he was declared Cesar : *occubuit anno septimo posteaquam Constantio Cesar renuntiatus fuisset :*

3. So that he was about twice as long a friend to the Catholiks in Britayne, as he was a professed Enemy to Christians in any place. For if we grante vnto some what they contend, that he ruled in Britayne, and that Lupicinus and Alipius whome he employed to builde Hierusalem in fauour of the Iewes, and their Religion, did gouerne heere as Lieutenants in his time, or Constantius, this hindereth not the quiet of the Brittainish Catholiks in his either Cesarship, or Empire. For the Authors themselves which most insist vpon these instances, doe freely confesse, first, that Lupicinus was a very Christian man, and Enemy vnto Hereticks. One of them thus writeth : *At what time Iulian was receaued Emperor by the Senate and people, he began also to Reigne ouer Britayne vnder whome Lupicinus Prator a Christian gouerned the Land. And if I be not deceaued this was the same Lupicinus (the name, time, and other circumstances so pleade) which Epiphanius maketh mention of, who persecuted to death in the time of Constantius the Massilian and Martyrian Heretiks, who denied the grace of Baptisme, fasting, and many other points of Catholike Religion.* And for the other, Alipius, it is manifest by Ammianus Marcellinus, and our owne Historians, euen Protestants, that he could not molest the Brittainish Catholiks in the Empyre of Iulian, howsoeuer he stood affected, friend, or foe to their Religio, for he was sent hither by Iulian being Cesar in the time of Constantius to resist the Inuasions of the Picts, and Scots, into the Marches of the Britanes, Iulian himselfe not daring to leaue Gallia as much infested by the Almans, and Iulian himselfe at that time (as before is proued) was a friend to the Catholike Christians. And Alipius was gone hence, neuer meddling in matters of Religion, heere in Britayne, for any thing we finde in Historie, and come to Antioch in the East before Iulian began his Persecution against Christians, and from thence was sent by Iulian to Hierusalem, to help the Iewes to build againe their Temple there, which God did so miraculously preuent, and hinder, as all Histories agree. One of these Authors saith : *Iulian sent Alipius who had bene a Lieutenant of Britaine to repayre Hierusalem.* Others write : *to repayre these cursed Walles, against the providence of diuine Iustice Alipius of Antioch was sent.* Therefore both Iulian and he then being in the East, and entreating about this busines, with the Iewes there, as both Socrates, Sozomen and others teach, all of them then being so farre from Britaine, Alipius could not possibly beare any office of commande heere after the Apostasie of Iulian, nor some time before.



THE XXIII. CHAPTER.

OF DIVERS RENOWNED SAINTS HEARE
in Britayne in this time, S. Kebius a glorious Catholicke Bishop,
a greate and long acquaintance of S. Hilary of France, S.
Decumanus and others.



ANY were our renowned and holy Bishops in this time, as I haue before remembred, although in generall termes, not mentioning their names, which continued firme and constant in the Catholike faith, ioyning with the Popes of Rome, S. Athanasius, S. Hilary, and the rest, which confuted and condemned the Arrian Heresie. Among these S. Kebius was one, sonne of Salomon Duke of Cornwayle, who continued heare in Britayne vntill he was about 29. yeares of Age, profiting much and proceeding in learning: then hearing of the fame of S. Hilary, went ouer into France, and ioyned himselfe vnto him, then renowned for Sanctitie, and holy learning. This was the motiue which drew him thither, and from his Country, and not to auoyde the venime of Arrianisme then arising and breeding in this Country, as a late Writer coniectureth rather, then proueth, or can be proued: *propter tum pullulantem in Britannia Arrianam Heresim, adhuc inuenis in Galliam secessit*. For I haue before freed Britayne from any such dangerous infection, and rather France then Britayne was subiect to such danger. And at the time when S. Kebius went into France, the Arrian Heresie was not yet ryfen either in Britayne, or any part of the world in probable Iudgment. For both by this Writer, and others both auncient and late, S. Kebius dyed in the yeare of Christ 380. an old man, *in senectute bona, operibus bonis plenus*, one saith, diuers yeares sooner, in the yeare 368. And yet the old Manuscript of his life, Capgrau & others affirme, that he conuersed with S. Hilary 50. yeares, *transito mari apud Hilarium Pictauensem Episcopum per quinquaginta annos manens*. Therefore S. Hilary dying in the yeare of Christ 369. as is proued before, and S. Kebius lyuing with him 50. yeares, he must needs be gone out of Britayne before the Nicen Councell, and Arrian Heresie, although he had continued with S. Hilary vnto his death, which no Writer affirmeth, but the contrary. And his lyuing Bishop in Britayne after his returne hither many yeares euidently so conuinceth. So likewise doth the bannishment of S. Hilary into Phrygia, many yeares before he dyed, by which argument we must needs hold, that eyther S. Kebius of Britayne was bannished with him, or followed him in that exile, for which we haue neyther Authoritie, nor warrant of reason; or say, that S. Kebius was consecrated Bishop by S. Hilary before his exilement by Constantius, and then returned into Britayne.

2. And yet it is as vnprobable in my opinion, which the same Author seemeth to hold, that this Kebius then a Bishop was at that Councell of Arles in France, wherein S. Restitutus our Archbishop of London subscribed, and be-

Io. Pitseus l. de
Illustr. Britan.
Script. ætat. 6.
in Kebio Cori-
nio.

Io. Pitf. supr.
Magdebur. cent.
4. cap. 10. Harr.
Hist. Tom. 4.
cap. 32. Io. Lelād.
& alij.

Manuscr. Antiq.
de vit. S. Kebij.
Capgrau. Catal.
in eodem.

Proximum vni-
uersi. in l. de vir
Illustr. Britan.
pag. 6.

Pitf. atat. 5. in
Restituto.

Hilar. l. 1. de
Trinitate.
Baron. & Spond.
Annal. an. 355.

S. Seuer. sacra
Hist. lib. 2.

Manuscr. Antiq.
& Capgrau. in
vit. S. Kebij.

Harris Theater.
Tom. 4. cap. 32.

fore his going thither from Britayne was one of them which resisted Pelagius his Heresy heare, *Britones Pelagium in Exilium eiecerunt, eiusque doctrina inter alios resisterunt Restitutus Archiepiscopus Londinensis, & Kebius Corinius Episcopus Mannensis. Qui quoniam in Britannia res turbata fuerint in Galliam ad sanctum Hilarium Pictaviensem Episcopum: & deinde ad Concilium Arelatense secundum, super his, & alijs fidei negotijs sese contulerunt.* For I haue proued before, that this Councell of Arles to which S. Restitutus subscribed, was long before this time, and before S. Hilary himselfe was eyther Bishop, Preist, or Clergie man, or of any fame in such affayres. And this Author himselfe setteth downe the death of S. Restitutus in the yeare 350. before eyther S. Hilary was Bishop, or Pelagius vented his heresie. Therefore I may choose the midle, as the safest way to walke in, for S. kebius being made Bishop by S. Hilary, and his returne into Britayne to haue bene about the time of S. Hilary his Exile into Phrygia. For it is euident by S. Hilary himselfe that it was long before he applyed himselfe to the study of Diuinity, or probably was a Christian; and by no Author was Bishop 20. yeares. And if we might write by coniecturs not wanting probabilitie, we should rather be of opinion, that this holy S. kebius was one of our poore Brittish Bishops, spoken of before in generall termes, which were present at the Councell of Ariminum, then of Arles, the last without all probabilitie, but for congruently thinking him to haue bene present at Ariminum so generall an Assembly as is related, we haue the circumstance of time agreeing, that he was familiar with S. Hilary and the Bishops of France, that he was a Bishop of Britayne, and for his longe conuersation in forreyne Countries more fitt then others for that employment now, and further he was a poore Bishop, such as Britayne had but few at that time, and yet S. Seuerus Sulpitius hath proued vnto vs, that Britayne had among the rest, three poore Bishops there, *Tres tantum ex Britannia, inopia proprijs, publico vsi sunt,* not able to bare their owne charges. For although S. kebius was sonne of the Duke or king of Cornwayle, and as the Writers of his life affirme, refused the Principalitie of Cornwayle, due, and offered vnto him: *Gradu Episcopali ab Hillario accepto, admonitus est ab Angelo in suam patriam remeare. Quo cum peruenisset, rogatus est ut ipse veniret Regnum Cornubie suscepturus. Potestatem tamen seculi presentis omnino accipere renuit.* But lyued a poore penitentiall life with his 10. Disciples, *cum decem Discipulis suis,* which by some were termed Monkes, *monachi sunt,* as his History witnesseth, some time vnder a Tent, and almost vnto his death in a Cottage, or Cell vntill the king of Venedocia moued with his pietie and miracles gaue vnto him a Castle, *Contulit viro Dei Castellum suum, Deo & sancto Kebio in perpetuum.*

3. The miracles which God shewed by him were many, and wonderfull: *Cecos illuminauit, leprosos mundauit, paraliticos, mutos & demoniacos sanauit.* His most aboad and residency was in Venedocia, now Northwales, and the Isle of Mona, Man, and as diuers write, Bishop there; if that Iland is not mistaken Anglesey Iland where S. Kebius both lyued and dyed being aun-
tiently so called Mona. In this Mona now Anglesey is the place called holy head of that holy Bishop: where his Tombe still is, or lately was, and visited with reuerence, as a late Writer confidently, and as by experimentall knowledge thus testifieth: *He dyed at a place called Holy Heade in Wales where his Töbe is yet visited in Pilgrimage by the Inhabitants of that Country.* And as the Welch Writers euen Protestants doe freely confesse, that this place of S. kebius his aboad and death, which the English men call Holy Heade, is by the Welch or

Britans still called S. Kebius Citie, because he was Bishop there, and of so greate Sanctitie, *Quod illi (Angli) holy heade quasi sacrum caput, nos vero Caer-cibi id est ciuitatem Kibij dicimus*: Which an other Welch Antiquary a Protestant also thus confidently confirmeth, *The Welch men call it Tiremone or Mon*, and herein is a Promontorye or Byland, called holy heade, which hath in times past bene named Cair Kyby, of Kyby a Monke that dwelled there.

4. Yet to make vnion betwene these Authors, both those Ilands some time of the same name, situated in the same Sea, and neare one to the other, we may, and not vnprobably grant, that this holy Saint was Bishop of them both at the same time. The names of his holy Disciples in particular I doe not finde for certayne, except of S. Caffo, to whose Sanctitie God gaue this miraculous testimony, that in time of need being sent by S. Kebius for fier, and the wicked Smith where he was to haue it, denying it vnto him, except he would carry it in his bosome, which being enforced vnto, he so carryed it vnto his Maister, without any hurt to himselfe or his coate, *S. Kebius misit Discipulum suum nomine Caffo ut ignem afferret. Qui cum à quodam Fabro ignem peteret, renuit ipse dare, nisi in sinu suo portare vellet, & posito igne in sinu eius reuersus est ad Magistrum suum sine lesione Vestis suae ignem portans.*

5. But Maister Harris in his Manuscript Historie, noting the yeare of Christ 370. confidently writeth as hauing Authorie for it, which he citeth not: about this time lyued also an holy Saint of the Brittish Nation, named Tefredaucus, in the Ile of Mone, where after his death he had a Church erected and dedicated in his name, of whome Giraldus Cambrensis writeth this miracle. In this Ile of Mone saith he, there is a Church in honour of S. Tefredaucus, the Confessor, into which on a time when Hugh Earle of Shrewsbury and the Earle of Chester came in by force, and placing their houndes in the Church all night, in the morning they founde them all madd. And the cheife Earle himselfe with in one moneth after was slayne & dyed a miserable death. Giraldus thus truely hath this History, but speaketh nothing of the time when this holy Confessor lyued: *Est & in hac Insula Ecclesia Sancti Tefredauci Confessoris, in qua Hugo Comes Slopesburiensis, cum semel vna cum Comite Cestrensi hanc Insulam vi ingrederetur, canes nocte quadam posuisset, insanos omnes mane recepit. Et ipsemet infra mensem miserabiliter extinctus occubuit.* If this Author is not deceaued in the time, we may probably suppose this Saine Tefredaucus (the circumstances as well of time, place and profession agreeing thereunto) was one of the Disciples of S. Kebius, then so conuersing, lyuing, and dying in that Iland of Mona or Anglesey. The same History of this Church, and Saint, with Giraldus hath Humfrey Lhuyd in his Treatise of Mona, onely he differeth, in calling this Saint with a little difference, Saint Fefridaucus, *Ecclesia Sancti Fefridauci.*

6. M. Harris is of opinion, that the holy Eremite and Martyr S. Decumanus lyued in this Age, and before this time, either in, or soone after the 312. yeare of Christ. And Capgrau with the old Manuscript of his life doth testifie, that he was of the olde Primatiue Christian Britans. This man borne in the West part of Cambria, of Noble and renowned Christian parents euen when he was very younge abstayning from the pleasures & recreations of this life, euen those that be voyde of sinne, the more freely & wholly to deuote and dedicate himselfe to the seruice of Christ, loue of heauen, and contempt of this world: And knowing how difficult a thing it is, for a man especially of Noble and greate parentage, in his owne Country, and among his carnall friends,

Humfr. Lhuyd
in Mona Insula:
apud Abraham.
Ortelium in sine
Theatri.
Will. Harrison
Descript. of Brit.
c.10. in Anglesie.

S. Caffo.

Manuscr. antiq.
& Capgr. in S.
Kebio.

Harr. Hist. rom.
4. c. 33.
S. Tefredaucus.

Girald. Camb. l.
2. Itinerar. Cābr.
c. 7.

Humfr. Lhuyd.
in Mona Insula.
Druidum.
Harris Tom. 4. c.
17.

S. Decumanus.

10. Capgr. Catal.
in S. Decumano.
Heremita &
Martyre.

Auth. of Engl.
Mart. die 27.
August.

Speed. & alij in
Descrip. Angliæ
& Comitatus
Somerſeten.

Manuſcr. Ant.
in vit. S. Decu-
mani. Io. Cap-
grau. in eod.

Ritches, and delights continually appoſing themſelues againſt Chriſtian per-
fection, to ſerue God in ſo ſecure and holy eſtate, in one conflict vanquiſhed
and ſubdued them, ſecretly for feare of being purſued and hindered in his ſa-
cred courſe and enterpriſe, ſtealing away from them, and going into a Wil-
dernes of a ſtrange Country, ſeperated from his owne, by the Riuer or Sea of
Seuerne, where he Miraculoſly began his Miraculous Eremites life: for com-
ming to the Ryuer ſide, and neither finding Ferry-man, nor boate, and fearing
to be ſtayed by his friends purſuing him, cutt a greate bundell of wandes gro-
wing there, and binding them together in one faget, paſſed vpon them to the
other ſide, neare Dorſtor Caſtle, as Capgrauē nameth it, now likely called
Dunſter adioyning vpon Seuerne Sea, where he landed, *Deſuit Naulum, de-
ſuit & Nauigium, & maturanda erat fuga à Veſtigio ſubſequentium Vir Dei Miſe-
ricordia Dei confidens, & nequaquam haſitans de potentia, Virgas ſecus mare in fru-
teſto quas reperit crescentes, colligauit in faſciculum, & tali vtens vehiculo miſit ſe
in profundum. Et ſic diuina gubernante prudentia, proueſtus eſt ad littus oppoſitum
prope caſtrum Dorſtorum.* This place of S. Decombes or Decumanus either Mi-
raculoſly landing, or liuing is not, as one hath lately written, in Gloceſter-
ſhire, which neither is adiacent vnto Seuerne Sea, *mare Sabrinum*, which
he paſſed, but onely the Ryuer Seuerne, not hauing in any part of Gloceſter-
ſhire the name of Seuerne Sea, but ſtill the Ryuer Seuerne, nor is oppoſite to
any part of the Country now called Southewales from whence he came. Nor
had his paſſadge ouer a Ryuer in ſuch māner as is related, bene ſo Miraculous,
as the Hiſtory thereof declareth it was. Neither was the part of Gloceſter-
ſhire adioyning to Seuerne Ryuer, being the moſt pleaſant and fruitfull part
of that Prouince by all deſcriptions, and euer moſt inhabited, ſuch a craggy,
vaſte, or rude wildernes, and Deſart as he landed and liued in, *Eo tempore qua
Sanctus Decumanus diuinitus perductus in Angliā venit, erat in eo territorio in quo
applicuit vaſta Eremi ſolitudo, frutetis & Depribus obſita, & denſitate ſiluarum in
longum & latum ſpatioſe porrecta montium eminentia ſuſum educta, & concui-
tate Vallium mirabiliter interrupta. Hac ei ſedes complacuit: hæc pio eius propoſito
videbatur accommoda.*

7. Neither is there any ſuch Caſtle in Gloſter-ſhire either by Seuerne ſide or
farre of, named Dorſter, or Dūſter or neare to that name whereby he laded, or
any place of, or like to his name, Church, villadge, or any other ſuch Monumēt
dedicated vnto him, in any Antiquitie. When quite otherwiſe in Sommerſet-
ſhire, we finde all theſe things agreeing: it adioyneth to Seuerne Sea, it is op-
poſite to Southe-wales, it was there abouts longe time deſart and vnihabited,
as the names of the villadges there now builded, olde Cleue, Wethicombe,
and Nettlecombe proue, there is Dunſter Caſtle vpon Seuerne Sea, there, very
broade, and making ſuch a paſſadge there, Miraculous. Within three English
miles of that, is a place called to this daye S. Decombs, with a Church dedicated
to his honour, named S. Decombs or Decumans Church. Therefore we may
ſafely ſay, that this place in Sommerſet-ſhire was the holy habitation of this
glorious S. Decuman, or Decomb. Heare he liued many yeares by herbes and
rootes, and as ſome hold on Feſtiuall dayes with the milke of a Cowe which
he kept, in ſack cloath, faſtings and watchings, vntill by a wicked Pagan much
enueying his Sanctitie, hating true pietie, and deteſting the ſacred name of
Chriſt, being at his holy prayers, and deuotions, he was beheaded, and mar-
tyred, *Vir Sanctus patriam commutans exilio, antra deſerti pro faſtu palatii, capit
ibidem commanere, herbis & radicibus victitare, ieiunijs & orationibus inſiſtere,*

carnem

*carnem cilitio domans, vigilijs penalter affligens. Tali sub tenore vitam ducens Heremiticam in iam dicta solitudine multis vixerat annis. Fertur etiam vaccam habuisse cuius lacte pro necessitate corporis saltem praeclaris festiuitatibus magis sustentaretur, quam aleretur. Cum igitur Sanctus Decumanus multimodis signorum flo-
reret virtutibus, vir quidam sed & ipse vir Belial, aspide sauior, vipera truculentior
tanti patris inuidens sanctitati, in odium verae virtutis & in detestationem Chri-
stiani nominis, furiali mente debacchatus bestialiter accurrit, & inter verba orationis
& preces sanctae deuotionis, sanctum Domini capitis obiruncatione ad caelestia Re-
gna transmisit.*

8. The same miracle is written of him, as of S. Denis the Areopagite Saint Pauls Scholler, that his head being stricken of, his body stood vpright, and with the Armes carryed the head from the place where it was cutt of, vnto a Fountayne of most cleare water, in which when he liued he vsed to wash it. Which vnto this day saith Capgrau in memory and reuerence of him is called S. Decombs well, sweete, vsefull and holesome for the Inhabitants to drinke, *Truncus laceri corporis se erexit, & caput proprium rexit pendulis brachijs
restitare a loco decollationis vsque ad fontem limpidissimi liquoris, in quo caput suum
proprijs manibus abluere pro consuetudine habebat. Qui vsque hodie ad memoriam
& reuerentiam ipsius, fons Sancti Decumani nuncupatur, dulcis, necessarius &
salubris incolis ad potandum. In quo loco caput simul cum corpore postmodum a fi-
delibus questum & inuentum, sepultura honorifice tradebatur.* Where both his head and whole body being sought and found by the Christians, were honorably buried. And a Church afterward there builded in his memory and honour, called still S. Decombs Church, as the Towne or Village also honorably termed by his name.

9. There is also and other Church dedicated to him in the Towne of Welles in the same shire, still standing, and preserving his name and memory. A sufficient Argument of itselfe, besides so many others before, that he lyued and dyed in that Country, no other giuing so much testimonie vnto him. And the honour and reuerence which at that time and euer after, vntill Protestants New Religion so much as it could defaced or obscured such holy memories, was giuen to the sacred Eremites, their Church, and Reliks at Glastenbury, in the same Country and neare the place of S. Decombs Heremitage, occasioned him to make choyse of that Desart to liue and die in, where or neare so many renowned Saints had gloriously triumphed ouer this world, and all Enemies therein, and with whose Religeous Successors he might some times meete for his spirituall good, and comforte especially seeing, as our Protestants themselues doe sufficiently acknowledge, Saint Damian or Deruian sent hither by Pope and Saint Eleutherius with Saint Phaganus, had there a Church very neare S. Decombs abroad, by the same Castle or Towne of Dunster, where he landed, *True it is* (say these Protestant Writers) *that till
this day there remayneth in Sommer set Shire in the Denaery of Dunstoe a Parish
Church bearing the name of S. Deruian, as a Church eyther by him founded, or to
him dedicated.* A sufficient motiue both for him to choose this place, and commend his choyse thereof, as Capgrau relateth or conceaueth thus he did: *Hac
ei sedes complacuit, hac pio eius proposito videbatur accommoda: adeo vt reipsa vi-
debatur dicere: Hac requies mea in seculum seculi, hic habitabo quoniam elegi eam.* I shall speake more of more, such renowned holy Britans heare both Bishops, Preists and others, when I haue first spoken of our cheifest Rulers both Spirituall and Temporall, Popes and Emperors our kings heare in this Age.

Stowe & Howes
Hist. Tit. Rom.
in Lucius.

Capgrau. in S.
Decumano.

THE XXIV. CHAPTER.

WHEREIN MAXIMVS OUR KING AND
Emperor is cleared from many imputations, and slaunders especially
concerning true Catholike Religion, which he both professed
in himselfe, and maintained in others, all the other
Emperors and Popes were of the same Reli-
gion the Roman Church now
professeth.

Ruffin. Hist. l. 2.
c. 1. Theodoret.
l. 4. c. 1.
Socrat. Hist. l. 3. c.
19. Matth. West.
an. 366.

Iouinian Emperor
commended.

Ruffin. supr.

Theod. supr. l. 4.
c. 1.



I. Iulian the Apostata ending his wicked and Tyrannicall
life, with a strange punishing death, Iouianus a Chri-
stian was chosen Emperor, and as Ruffinus, Theodo-
ret, Socrates and others testifie, refused it, & being there-
to taken by the Souldiars against his will, openly pro-
tested that he being a Christian, would not be Emperor
ouer Infidels, but all of them confessing themselves to be
Christians, he accepted of the Empire, *Iouianus ad Imperium delectus illud
repudiavit. Et cum à militibus inuitus raperetur, clamauit se, qui Christianus erat,
nolle omnino hominum gentilitatem profitentium Imperium suscipere. At ubi omnes
vna voce confessi sunt, se esse Christianos, capefcit Imperium.* This Christian mag-
nanimities appeared evidently in this new elected Emperor, before in the
time of Iulian, by the same Authors: For Iulian apostating, and making a
Decree, that Souldiars should either sacrifice to Idols, or leaue the warrs, he
being then a Tribune, rather made choyse to forsake all hope of temporall
preferment, then obey that wicked Edict. Whereupon Iulian then standing
in neede of such Assistants, retayned him still in the number of his Comman-
ders notwithstanding he so courageously professed himselfe a Christian, *Iste
cum esset Tribunus militum, cumque Iulianus militibus lege data optionem daret, vel
Idolis sacrificandi, vel deserendi militiam: balteum deponere maluit, quam impium
& nefandum Imperatoris edictum exequi. Attamen Iulianus belli impendentis ne-
cessitate compulsus, eum in Ducum numero retinuit.* This renowned man was at
one and the same time, as Ruffinus calleth him, a Confessor, Emperor, and
Extinguisher of Error, *Is sub vno, eodemque tempore Imperator, & Confessor, &
male illati extitit depulsor erroris.* And God wonderfully honored his con-
stancy euen in this life, not onely in conferring the Imperiall honour vpon
him; but in the manner thereof, that being so professed a Catholike Chri-
stian, the whole Army with one voice did choose him Imperor, *Exercitus
omnis vna voce Imperatorem postulat Iouianum.* Which ioyned with that is
said of them before vpon Iouianus refusing to be Emperor ouer Pagans, how
with one voyce they all confessed themselves to be Christians, *omnes vna voce
confessi sunt se esse Christianos,* sufficiently proueth that eyther the Edict of Iu-
lian to force his Souldiars to Sacrifice to Idols was neuer receaued, or gene-
rally obserued, or they sinned onely in the externall Act of Idolatrie, by that
compulsion, still perseuering in Iudgment and affection Christians.

2. This

2. This is more confirmed by their vnanimous declaring Valentinian for Emperour, after the short Empire of Iouianus, of seuen moneths by Socrates, *septē menses regnavit*; eight moneths saith Ruffinus *post octo menses apud Ciliciā diem obiit; milites omnes vna voce Valentinianū Imperatorē declarant*. This Valentinian was in the time of Cōstantius the Arriā, a professed Catholike, & in the Apostating dayes of Iuliā so earnest & holy a Cōfessor of Christ that Iuliā therefore depriued him of his honour, for which Christ rewarded him afterward in this world with the Empire thereof, *Post Iouianum Valentinianus Imperium suscepit, qui pro fide nostra à Iuliano militia fuerat expulsus. Sed compleuit in illo Dominus quod promisit, plus etiam quam centupla in presenti seculo restituens ei. Nam quia militiam pro Christo reliquerat, recipit Imperium*. Matthew of Westminster and some others write, that this Army of Iulian which elected Iouian, and Valentinian Emperours, had denied their faith in the Persecution of Iulian, & moued with Iouinian his constancy professed themselues also Christians, *Quibus auditis totus exercitus qui per Iulianum nomen Christi abiccerant, Christianos sese esse confessi sunt*.

3. Now therefore allthough Iouianus was a worthie Christian Catholike Emperour, euer following the Catholike Religion and doctrine against the Arrians, as Socrates and others proue, *Imperator quoniam perpetuo fidei consubstantialis adhaeserat, omnibus respondet, se eam praelaturum*. And shutting vp the Pagans Temples, and forbidding their Sacrifices: *omnia gentilium delubra occlusa fuere. Cruentilla & scelerata sacrificia quorum labe se palam contaminabant, & quibus regnante Iuliano se exaturauerant, omnino fuere sublata*: yet being Emperour so short a time, and chosen, liuing, and dying in the East Countreyes, farre remote from Britaine, it did not receaue so greate benifits by so good an Emperour, as nearer Nations did, but during his short Regiment continued much after the same manner it did before, vntill Valentinian was chosen Emperour: who being a Catholike, and reigning diuers yeares euen ouer Britaine, and his sonne Gratian after him, this Kingdome in their times was free from Heresies, which they persecuted, for Valens himselfe being brother of Valentinian and by him chosen Assistant in the Empire, was then a Catholike, and so constant in the time of Iulian, that he forsooke all preferment vnder him, rather then his Religion, *Qui recta voluntate Christianam fidem profitebantur propenso animo balteum pro fidei defensione deponere, omniaque crutamentorum genera subire maluerunt, quam Christum Seruatorem denegare, in quorum numero fuit Iouianus, Valentinianus, & Valens, qui postea sunt Imperij gubernaculis potiti*. And although by the persuation of his Arriā wife & others, he after fell into Heresie, he being Emperour of the Easterne remote Nations from hence, this kingdome was free from his afflictions, being vnder the Empire of the Catholike Emperours Valentinian and Gratian his sonnes, vntill Maximus discended of our Brittish Race was both king of Britaine, and Emperour also, who also being a Catholike Britaine could not then be endamaged in spirituall affaires by the temporall Rulers thereof: allthough in Ciuill respects it was much infested by the Scots, and Piets, from which Maximus freeing it in his time, by his clymbing and aspiring minde to be Emperour, and to compasse that ambition, spoiling Britaine of the armed force, and power thereof, transporting it into forrein Nations, gaue occasion of greater miseries heare afterward, both by the Scottish, Piëtish and Saxon Pagans.

4. This Maximus a Britan by birth, *Maximus ex partibus Britannia oriundus*, Socrates and other forreine Authours, as well as our owne Writers testifie, and

Socrates Hist. l. 3.
c. vlt. 22. Ruffin.
Hist. l. 2. c. 1. Socr.
rat. l. 4. c. 1.

Socrat. l. 3. c. 11.
Ruffin. Hist. l. 2.
c. 2. Martin. Pol.
lon. in Valenti-
niano.

Valentinian Em-
peror.

Matth. Westm.
an. 366.

Socrat. l. 3. c. 20.

Socrat. Hist. l. 3.
c. 11.

Theodor. Hist. l.
4. c. 12.

Maximus Empe-
ror a Britan excu-
sed, and defended.
Ruffin. l. 2. c. 14.
Socrat. Hist. l. 5. c.
11.

Sigeb. in Chron.
an. 383.

Baron. Annal.
Tom. 4. an. 383.

Sigebert. Chron.
an. 383.

Pontic. Virun.
Brit. Hist. l. 5.

Galfrid. Histor.
Brit. lib. 5. cap. 11.

Pontic. Virun. l.
5. supr.
Theater of great
Britaine l. 6. pag.
272. Camd. ib.
citat.

Socrat. Hist. l. 5.
cap. 11. Ruffin.
l. 2. cap. 15. 16.
Bed Hist. Eccl.
l. 1. cap. 9. Guliel.
Malmesbur l. 1.
de gestis Reg.
alij apud Boeth.

Scot. Hist. l. 7.
Adoin Chron.
Galfrid. Histor.
Brit. l. 5. Pontic-
us Hist. l. 5.
Stowe & Howes
Hist. Tit. Rom.

in Maximus.
Hollinsh Histor.
of Engl. lib. 4.
cap. 30. Fabian.
ib. cit.
Hect. Boeth.
Georg. Buchan.
Hist. Scot. Hol-
linsh Hist. of
Scot.

although Baronius doth seeme to thinke he did vntuely deriue his discent from S. Helen, *affirmant alij Maximum Britannum genere, ex Helena Constantini matris propagine origine mentientem, Britannia Regulorum cpe fultum*: yet he giueth some way to that opinion, when he confesseth, he claimed discent from greate Constantine her sonne, *de stemmate vero Constantini sibi aliquid arrogasse cognomen Flauium indicium est: dicebatur enim Flavius Clemens Maximus*. And Sigebertus Gemblacensis painely confesseth, that he both was discended of the Imperiall Race, and was kinsman of Constantine the Greate, *Maximus ex Imperatorio genere descēderat, & Magni Constantini consanguineus fuit, vnde & partē Imperij sibi competere calumniabatur*, clayming part of the Empire by that Title. The like hath Pōticus Virunnius in his Brittish Historie, he being an Italian, *erat autē Maximus patre Britānus: matre verò & Natione Romanus vtraque parte regalis vir*. And addeth, that he was the sōne of Leolinus Vncle of S. Helē and greate Vncle of Cōstantine, *Leolinus Auunculus Constantini cū genuerat*. In which as in many other things he differeth frō the printed Brittish history translated by Galfridus by cōmon opinion. Which calling him Maximianus & not Maximus maketh him both true Heire of Britaine, & Grandchilde discended frō king Coel Father of S. Helen, borne both of the Regall Race of the Britans & Romās, bringing in Caradocus Duke of Cornewayle, so persuading Octauius to marry his daughter and Heire vnto him, making his Title to Britaine better then that Octauius had, *Dignatus est Deus istum subuectare Iuuenem, & ex Romanorum genere, Regalique prosapia Britanum creatum, cui filiam tuam meo cōsilio maritare non differes. Quamquam autem illud abnegares, quid Iuris tibi contra illum in Regnum Britannia fieret? Constantini enim consanguineus est, & nepos Coel nostri Regis, cuius filiam Helenam nequimus abnegare hereditario Iure regnum istud possidere*. And Ponticus himsele doth after confesse as much, howsoeuer he can be accorded to himsele before, saying that Leoline was his Father, *Huic neminem potes praponere: ex sanguine nostro est, & sanguine Romanorum Imperatorum, nepos Coeli nostri Regis, cuius filiam Helenam nequimus abnegare hereditario iure regnum istud possidere*. Our Protestant Writers of the Theater of greate Britaine, alledging Camden also for their opinion, affirme of this Maximus. Clemens Maximus discended lineally from Constantine the Greate. And Socrates with others doth free him from the name of an Vsurper of the Empire, when he confesseth, that Valentinian did admitt him for Emperor, *Valentinianus Maximum ad Imperij societatem admittit*. And S. Bede writeth of him, that he was a valiant and worthie man, and so farre from intruding himsele into the Empire, that he was by the Army created Emperor almost against his will, *Maximus vir quidem strenuus & probus, inuitus propemodum ab exercitu creatus Imperator*. Which William of Malmesbury also with others confirmeth, *Maximus quasi ab exercitu impulsus purpuram induit*. Which is sufficiently confirmed not onely by the triumphant Army of our Catholike Britans, and cther such Nations assisting him, but our Brittish History, Virunnius and others proue, that he was first incited, inuited, and sent for into Britaine, both to be king heare, and afterward to take vpon him the Empire, as his Right. Yet as some plainely say, *Maximus a valiant and worthie man was forced in Britaine to take the Empire vpon him*. And if any one faith, he was infamed by writers for persecuting Christians, I dare not assent vnto him, for euen from his first power and greatenes he honored and fauoured Religion. Heare in Britaine, making it all subiect to him, when he expelled the Scots, he gaue or allowed, by their owne Histories, the Ile of Ionas to their Bishops, Preists, other

Clergy

Clergy and Religious men, and it is euident before that the British Christians as Catholike and sincere, as any in the world, were they he most loued and fauoured, and by whome with other Catholike Countries, as France, Spaine and others he was assisted in his warres, and by their aide and assistance became so potent, *Contracto ex Britannis, & finitimis Gallis & Iberis ac vicinis gentibus copiosissimo exercitu.* And he was so farre from being a Persecutor of Christians, especially Catholiks, that euen by the auncient Writers of the Roman Historiethemselues, that excepting his Title to the Empire, he made it a cheife motiue of taking Armes against Valentinian the younger, seduced by his Arrian Mother Iustina, because they went about to set vp Heresie and persecute Catholiks, *Eo quidem pretextu quasi passurus non esset, ut in fide patria, & ordine Ecclesiastico quicquam inuouaretur.* So writeth Sozomen. And Theodoret relating the hereticall proceedings of this Valentinian, and his Mother, especially against S. Ambrose, that holy Doctor and Catholike Bishop of Millan, testifieth, that Maximus vnderstanding thereof, wrote vnto Valentinian, persua- ding him to desist from such persecuting, and hereticall proceedings, other- wise he would warre against him, in defence of Catholike Religion. Which he performed, and Valentinian forced to fly, dearely tasted what his mothers Hereticall Counsaile had brought him vnto, *Cum rescituit Maximus, quae audaci- sime aduersus vocalissimum praconem veritatis mota fuerant, perque licentia hortatus est Valentinianum, ut bellum aduersus pietatem omitteret, neque proderet pater- nam pietatem, addidit & belli minas, nisi pareret quinciam orationem re ipsa confir- mauit coactumque exercitum Mediolanum versus duxit.* Vbi degebat Valentinianus: qui cognito aduentu illius, in Illiricum fuga se contulit, doctus experientia quem sibi fructum materna consilia attulissent. Paulus Orosius also, and Paulus Diaconus call this our Maximus, a valiant, and a good man, and worthy to be Empe- rour, *Virum strenuum, & probum, & Augusto dignum.* A worthy Emperour. S. Seuerus Sulpitius is a sufficient witnes also, how renowned a man this our British Emperour was in many respects, first concerning that greate blemish which some cast vpon him, for vsurping the Empire, and for deposing one Emperour, and killing an other, which were the greate exceptions which that greate and Apostolike holy Bishop Saint Martine tooke vnto him, and therefore though often invited to his Table, refused to come vnto it, *ad convivium eius frequenter rogatus abstinuit, dicens, se mensa eius participem esse non posse, quia duos Imperatores, vnum regno, alterum vita expulisset.* He thus cleareth himselfe, that the Empire was not sought by him, but rather against his will, imposed vpon him by his Souldiars, and pleasure of God for defence and necessitie of the Empire, God himselfe sufficiently giuing testimony thereto, by the incre- dible euent, and Victory following, and that he slew none of his Aduersaries but in the feild, *Maximus se non sponte sumpsisse Imperium affirmat, sed imposuissibi a militibus, diuino nutu regni necessitate armis defendisse, & non aliena ab eo Dei volun- tate videri, penes quem tam incredibili euentu Victoria fuisset, nullumque ex aduersariis nisi in acie occubuisse.* Vpon which satisfaction S. Martine came to his Feast, ad con- uivium venit, and was farre more honored of this Emperour there, then any Prince, the Emperours Vncle, Brother & such others there present, sitting next vnto the Emperour himselfe, *Ipse cellula iuxta Regem posita co-federat.* And his Priest & Chap- plaine satt among those Princes, *Medius inter hos Martini presbiter accubuerat.* And such was the honour, and reuerence our Emperour yeelded publikly to that holy Bishop, that in that solemne Feast he refused to drinke, vntill S. Martine had drunke out of the same Bolle before, *pateram Regi minister ob-*

Sozom. supr.

Theodor. Hist.
Eccl. l. 5. cap. 13.Paul. Orosius l.
7. cap. 34. Paul.
Diacon. l. 1. c. 3.S. Seuer. l. de
vit. S. Martini
cap. 23.

tulit:

S. Seuer. sacre
Hist. l. 2. Prosper
in Chron. Baron.
an. 385. Adoin
Chron.
Seuer. l. 2. supr.

Harris Theat. l. 4
c. 34.

Paulin. in vit.
Diui Ambrosij.
Harris supr.

Seuer. sacre Hist.
supr. l. 2.

Paul. O. Orig.
Epist. ad B. Siric.
Pap. to. 1. Concil.

Maximus Imper.
Epist. ad B. Siric.
Pap. to. 1. Concil.
Maxim. Epist. ad
Valentinian. Au-
gust.

Harris Hist. rom.
4. c. 34. Magdeb.
cent. 4. c. 16. Syl-
uius Bon. l. Maxi-
mi Caesaris Lau-
des. Io. Leland. &
Io. Pitts. in Sylui-
o Bono. Harris
supr. Zosim. l. 4.
Baron. & Spond.
an. 382. in Annal.
Annal. Scot. a-
pud Hect. Boeth.
l. 7. Scot. Hist. in
initio.

tulit: ille sancto admodum Episcopo potius dari iubet, expectans atque ambiens ut ab illius dextera poculum sumeret. And the cause of Priscillianus the Hereticke and his Sectaries being committed to this Emperor by some Bishops, he condemned them to death, gestis ad Palatium delatis, censuit Imperator Priscillianum, sociosque eius capitis damnari oportere. And among these, diuers, as Instantius, and Tiberianus were bannished into our Brittish Ilands, named Silley, Instantius quem superius ab Episcopis damnatum diximus, in Sylinam Insulam, qua ultra Britanniam sita est, deportatus. Tiberianus, ademptis bonis in Sylinam Insulam datus. A late Writer citeth Paulinus in the life of S. Ambrose, as though S. Ambrose had excommunicated him for bannishing the old Fathers and blessed Bishop Higinus, but Paulinus hath no such thing. Onely Paulinus saith, that S. Ambrose barred him from Communion, as he did also the Emperor Theodosius, for the death of Gratian, whome he had slaine in Battaille, and excused himselfe before to Saint Martine, ipsum Maximum a Communionis consortio segregauit, admonens, ut effusi sanguinis Domini sui, & quod est grauius, innocentis, ageret poenitentiam. The same late Author thus further accuseth him: This maximus after he had attained the Empire, tooke on himselfe to decerne and Iudge in causes Ecclesiasticall, being onely a secular man, and to define, and giue sentence therein, saith Seuerus: nouum est & inauditum nefas ut causas Ecclesiasticas Iudex seculi indicaret. It is a new wickednes, and neuer heard of before, for a secular Iudge to giue sentence in Ecclesiasticall causes. But Seuerus doth not so affirme of Maximus. The words cited were spoken by Saint Martine vnto Maximus to proue that Temporall Princes in the Schoole of Christ did neuer Iudge in Ecclesiasticall causes. Which Maximus precisely obserued, while S. Martine was present. And all that he is said to haue done otherwise afterward was in the cause of the Priscillian Heretiks, committing many things, as well against the Temporall, as Ecclesiasticall Regiment, for which his Power Emperiall and Ciuill to put them to death and Exile was requisite, as the brachium seculare now vseth in the Catholike Church. And this Emperor in his Epistle to S. Siricius Pope, plainly protesteth he medled not to Iudge in Ecclesiasticall things, but left them to the Bishops to determine, and vseth him there with such Religeous respects, and Titles, as good and Religeous Emperors, kings, and others did the Popes of Rome in all proceedings, confessing himselfe a Catholike Prince in all points, as he likewise doth in his Epistle to Valentinian vterly condemning Arrianisme, and all Heresie.

6. Yet doe I not so contend to free Maximus that I would wash him cleane from all spotts and aspersions, wherewith he is stained by some Writers. I rather excuse him in profession of Religion, then Conuersation of life. Yet both Symmachus Consul of Rome, and our Brittish Writer Siluius (stiled the good Siluius, bonus) living in his time wrote Bookes in his praise. And the very Scottish Antiquaries the greatest Enemies he had for conquering and expelling them out of Britaine, are forced to confesse that his carriage was such, that it drewe euen his Enemies to loue, honour, and followe him, Placidus in omnes, fama & gloria quadam singulari, plures ad amicitiam, beneuolentiamque alliciebat. Milites in eum veluti supremum Imperatorem ad unum intendentes, in eius fidem nomenque vltro iurarunt: sese quamcunque vellet expeditionem subituros: And giue him that honor heare in Britaine, which neuer any Emperor, king, or Ruler in it, since the first inhabiting thereof enioyed before him: Which is, that ruling heare 17. yeares, he possessed and ruled

ouer

ouer all Albion or Britaine, *Septemdecim exinde annos tenuit Albionem: contigit ei quod nulli illucque post Insulam inhabitatam, ut cuncta Albionis Regiones ipsius vnius audirent Imperio.* And in this his generall commande heare, was such a friend and fauourer to good Christians, that Heirgustus being then king of the Picts, and both he and all his subiects Christians, as I shall proue at that time, he freely for a small Tribute, to testifie the whole Ilande belonged to the Roman Empire in his time, suffered, though a stranger, quietly to Reigne as king among his Picts, *Heirgustum liberè permisit regnare, modico tributo Imperij nomine populo imposito ex agris vltimo in Albionis recessa sitis, ut monumentum id esset, Insulam totam Romano Imperatori aliquando paruisse.* And plainly confesse that in Britaine diuers yeares he behaued himselfe and in all mens Iudgment gouerned vertuously, corageously, and as a good Emperor ought to doe, *Maximus probè, strenuè Augustoque omnium sententia dignum Magistratum in Albione aliquot annos gessisset.* And that both the Christian Britans and Picts, the onely then Inhabitants heare, did meruailously well loue him, *Britones ac Picti mirificè Maximum Imperatorem diligere.* His Brittish wife Queene and Empresse daughter of Octavius is commended in Histories to haue bene a very vertuous Lady.

7. Maximus being dead, Theodosius the Elder as he was Emperor so king and Ruler in Britaine, this man is most renowned in Histories, for his honoring the Church, especially of Rome, and hate of Heresies, his prayses be too many among Catholike Writers, therefore I will onely and breifely vse Protestants testimonies in his behalfe in their owne words: *Theodosius the Elder, the most Christian Emperor. Theodosius did open pennance in Millan, and fasted and prayed eight Moneths together, according as Saint Ambrose had enioyned him, because in the first yeare of his Empire, he had commanded five thousand Citizens of Thessalonica to be slayne, and for executing the Innocent with the wicked, in forme of ciuill iustice, therefore the Archbishop would not permit him to enter into the Church, nor to receaue the Sacrament, vntill he had performed his pennance.* What Sacrament this was which he might not receaue, and good Christians then receaued, the Protestants of Germany doe tell vs from Theodoret, Sozomen and S. Ambrose himselfe, that it was the most sacred Body of our Lord, and his pretius Blood, *Sacratissimum Domini corpus, pretiosus Domini sanguis.* And that S. Ambrose did not admitte him to Sacraments, vntill after long pennance in the place of penitents, he prostrated himselfe on the pauement in the Church Portch, and with teares desired absolution, *Nec post tantum temporis receptus prius est, nisi ab Ambrosio iterum duriter reprehensus, doloris sui in templi vestibulo, in pauimentum se deiciens & plorans, certa fecit indicia; ac in loco panitentium subsistere non recusit.* And yet they more plainly and pathetically thus deliuer from many renowned Authors, the greate and austeere humble pennance of this Emperor, before he was reconciled by S. Ambrose, *peccatum suum agnoscens, octo luxit mensibus, quo panitentia curriculo completo ad Templum postea cum lachrymis redijt, Domino supplicans, non stans, nec genu flectens, sed in terram prouum se prosternens, ac sic cum Davide orans: adhesit panimento anima mea, viuifica me Domine secundum verbum tuum. Surgens verò manibus barbam & capillos euellit, frontem cecidit, & pauimentum lachrymis suis consperxit, ac veniam tandem petens, receptus ab Ambrosio est populo pro eo deprecante.* And yet this most Christian Catholike and Religious Emperor, as these Protestants stile him, was so farre from sicking to exempt himselfe from the censure of S. Ambrose, neither Pope nor Patriarke, but onely Bishop of Mil-

lan,

All Britaine belonged to the Empire in this time of Maximus.

Harris Histor.
Eccl. Tom. 4.
Baron. & Spond.
Annal. in Maximus.

Theodosius Emperor commended.

Stowe & Howes
Hist. Tit. Rom.
in Theodosio.
Magdebur. cent.
4. c. 7. col. 568.

Magdebur. cent.
4. c. 10. Theod.
Hist. l. 6. cap. 8.
Sozom. l. 7. cap.
24. Ambros.
apud eosd. supr.

The B. Sacrament of the Altare
Christs most holy body and pretious blood.

Magdebur. cent.
4. cap. 7. cap. 3.
Theodor. l. 5. c.
17. Sozom. l. 7. c.
24. Paul. Diac.
lib. 13.
Aug. l. 5. de ciuitate Dei. c. 26.

Magdebur. cent.
4. cap. 10. col.
1169.

Sozom. l. 5. cap.
18.

Edict. Gratiani,
Valentiniani &
Theodos. Impp.
l. 1. C. de summa
Trinitate, & fide
Catholica.

Honorius the last
Emperor that
reigned in Bri-
taine.

Honour. Imper.
Epist. ad Bonif.
Pap. Tom. 1.
Concil.

Ambros. ad cap.
3. 1. ad Timoth.

The Popes of Rome
then as the Empe-
rors of the same
Religion with the
present Roman
Church.

Io. Bal. l. 1. de
Act. Romanor.
Pontif. in Da-
maso. Robert.
Barns l. de vit.
Pontif. Roman.
in Damaso.
Magdeburgen.
cent. 4. cap. 7.
Manuscr. Ant.
in Biblioth. pu-
blic. Cantabrig.
James l. 1. de
Manuscr. Bed.
Martyrolog. in
mult. Pontif.
Roman.

lan, hauing no iurisdiction at Thessalonica in Greece, where the offence was committed, but for Millan where the Emperor then was resident, or disobey S. Ambrose, reiect, or persecute him, as diuers late meaner Princes of the new Sect haue vsed higher Prelates, and Popes, that he most humbly submitted himselfe to his Censure, religiously performed his enioyned penance. And as these Protestant Historians from Antiquitie confesse, S. Ambrose was of all others the most worthie Bishop in Theodosius iudgment, and beloued of all the Emperors in his time, euen Honorius sonne to this Theodosius, *Quam charus fuerit quinque laudatissimis Imperatoribus, Valentiniano maiori, Gratiano, Valentiniano Iuniori, Theodosio & Honorio, cum quibus omnibus familiarissime vixit, non est opus commemorare, Theodosium de eo dixisse, Sozomenus retulit, nosse scilicet se solum Ambrosium dignum Episcopi nomine.* And yet neither Theodosius the Emperor, nor any of the others remembred for S. Ambrose his acquaintance in his time, nor he himselfe did either in the iudgment of any learned Protestants or others deny or doubt of, but plainely and religiously confessed and practized the doctrine of the Supremacy of the Popes of Rome in spirituall affaires. Three of those Emperors Gratianus, Valentinianus and this Theodosius ioyned together in this Lawe, for all vnder the Roman Empire, among which the Britans heare were contained, to exercise and professe that holy Christian Religion, which S. Peter deliuered to the Romas, the Popes there had there published, and S. Damasus then Pope did followe, *Cunctos populos, quos clementia nostra regit Imperium, in tali volumus religione versari, quam D. Petrum Apostolum tradidisse Romanis Religio vsque adhuc ab ipso insinuata declarat, quamque Pontificem Damasum sequi claret.* Honorius sonne of Theodosius being the last Emperor in this Age, & the last of all which reigned in Britaine, was of his Fathers minde in this dutie towards the Roman See, as is manifest both by his Epistle to Pope Bonifacius the first, and S. Ambrose so beloued of him, who testifieth that *the Church is the house of God, and the Pope of Rome then Damasus the Gouvernor thereof: Ecclesia est domus Dei, cuius hodie Rector est Damasus.* Such is the doctrine of all the renowned Fathers both Greeke and Latine in this learned Age, S. Gregories Nazianzen, Nicen, S. Basile, S. Chrysostome, S. Ierome, S. Augustin, Opatius, Prudentius and others.

8. The holy Popes which succeeded to S. Liberius, and Felix before remembred, in this Age, were saint Damasus, and saint Siricius knowne to haue bene famous Professors and aduancers, as our Protestant Antiquaries acknowledge, of that Religion, which with them is termed Papistry. Damasus, say these men, was an holy Confessor, a diligent Supputator of times, and he set downe in order the lyues & Decrees of his Predecessors Popes of Rome, and hauing written this worke sent it to saint Ierome to be perused, *Damasus diligens temporum Supputator, vitas & statuta suorum predecessorum Romanorum Pontificum succincte digessit. Et scriptum opus misit Hieronymo cognoscendum. Obijt sanctus Confessor.* A greate credit to that booke by Protestant Antiquaries, where their Religion by their owne confession is so generally condemned, & the Roman Catholike doctrine as vniuersally approued, and confirmed, to haue two so holy, learned, and glorious auncient Saints and Doctores of Christs Primatiue Church and Approuers thereof. Yet so it is further ascribed to this so renowned Pope in our old Antiquities, termed, *Gesta Pontificum Romanorum*, Authore Damaso, both by our English Catholike and Protestant Historians. And saint Bede which liued aboue an hundred yeares before Anastasius Bibliothecarius, to whom some attribute this History, followeth it

in diuers places. They also confesse that the holy Scripturs, on which they so much, or onely rely, especially in the Hebrew e, and Greeke tongue being translated into Latine by saint Hierome, were generally approued and preferred by this holy Pope, *Hieronymi Translationem approbavit. Hieronymi Biblia sum capta est primum legi, antea septuaginta Interpretum scripta auctoritatem habebant.* He also, as these men acknowledge, vsed and celebrated the sacrifice of Masse, and generally appointed the Confiteor to be vsed by all Preists in the beginning thereof, in which there is most plaine and vndeniable inuocation and prayer to Saints, and Angels, and their prayer and intercession for People liuing heare on earth, *Precor beatam Mariam semper Virginem, beatum Michaelen Archangelum, beatum Ioannem Baptistā, sanctos Apostolos Petrum, & Paulum & omnes Sanctos orare pro me, ad Dominum Deum nostrum.* They testify as much of saint Syricius Pope, and how the vnmarried and chaste life of Clergie men, was generally commanded by him to be obserued.

THE XXV. CHAPTER.

OF MANY RENOWNED, HOLY, AND LEARNED

Bishops, Apostolike men, and other greate Saints heare in Britaine in this time.

IN this Age, this kingdome of Britaine had also many worthie men, Bishops and others renowned both for pietie and learning. I haue written of our two greate lights of the worlde, the happy Mother and sonne S. Helen and Constantine, Emperesse and Emperour, before; who besides their other endles, and vnmatchable cares, and labours for the Church of Christ, already remembered, are honored in the Cataloges of renowned Writers, for their holy and learned paines in that kinde. S. Athanasius also and S. Hilary those two greatest glories of the Church of Christ in that time, one in the Greeke, the other in the Latine Church, how much they honored this Nation is already remembered. To whome I may next add that greate S. Martine Bishop of Tours in France, compared for his worthines by worthie Antiquaries to the most glorious Apostles themselves, who honored this kingdome with his presence and abroad heare, and no short time, as we are sufficiently warranted by diuers Arguments, first his Sister named Couche was married in this kingdome and was the happy Mother of that glorious man S. Patrike, *Sanctus Patricius, genere Brito filius Couches sororis Sancti Martini Turonensis.* So with others writeth Sigebert an old French Historian, where S. Martine was, and dyed an holy Bishop. The old Manuscript of the life of saint Patrike, and Capgrau confesse as much when they say that Couche was his Mother, *mater Couches, or Couchos dicta est.* Florentius Wigorniensis is most cleare that S. Martins Sister Couche was Mother to S. Patrike in Britaine, *Sanctus Patricius nascitur in Britannia, ex patre Calphurno nomine, mater autem erat Patricij Couches, soror Sancti Martini de Gallia.* The same is iustified by those Authours which Surius and Zacharias Lippolous followe, and themselves also, *Calphurnius ducta in matrimonium Couchessa S. Martini Turonensis Episcopi sorore, vnicum ex ea suscepit fi-*

Bal. & Barns
supr. in Damas.

Magdebur. Bal.
& Barns in Siric.
Papa.

Sigebert. Gemb.
Chron. an. 431.
Polychronic. lib.
4. cap. 29. Nichol.
Harpesfel. Hist. Eccl. cap.
21. pag. 33.
M. S. Antiq. in
vit. S. Patricij
Capgrau. in eod.
Flor. Wigorn.
Chron. an. 371. &
394.
Probus in vita S.
Patricij inter
opera S. Bedæ.
Richard. Stan-
nihilst.
Sur. & Lippol.
die 17. Martij
Walrer. Rol-
winck. Fascicul.
tempor. an. 423.

Baron. & Spond.
Annal. an. 431.

Io. Pit. de Illustr.
Brit. Script. & tat.
5. in S. Patricio.
Io. Bal. cent. 2.
in eodem.
Prosper. in Chrō.
Sigebert. an.
402. 399. Baron.
& alij Girald.
Cambr. Topo-
graph. Hib. c. 17.

Gregor. Turon.
Hist. Francor. l.
2. cap. 14. Baron.
& Spond. an.
375.
Veremund. &
Hector. Boeth.
Scot. Hist. lib. 7.
fol. 119.

*S. Martine Bishop
of Tours Vncle to
S. Patrike, and S.
Ninian, lyued
heare some time
in Britaine.*

Sabellic. l. 9.
Ennead. 7.
Polydor. Virgil.
Angl. Hist. l. 3.
pag. 5. 2.

Sulpitius Seuer.
l. de vit. S. Mar-
tini cap. 23.

lium, in maritimo Britannia Territorio, Patricium. So hath Baronius & Spon-
nus from Antiquitie, *Patricius, ut tradunt, Scotus genere, natus ex sancti Marti-
ni, Turonensis Episcopi sorore, ab eo Clericus ordinatus.* So haue our late English
Writers both Catholiks and Protestants.

2. Hearevpon if we will calculate the time of saint Patricius and saint Mar-
tine's life and death, we must needs gather that saint Martine was heare in Bri-
taine, his Sister following him. It is the common opinion that saint Martine
died about the 400. yeare of Christ, as also that saint Patricke liued 122. yeares,
and yet by Giraldus Cambrensis died in the yeare 458. *obijt beatus Patricius an-
no ab Incarnatione Domini 458.* But to followe the most receaued opinion, that
he liued longer, vntill, or neare the yeare 490. and so be about 30. yeares of
Age at the death of saint Martine his Vncle, he was by all accōpts borne heare
in Britaine of saint Martins Sister diuers yeares before his Vncle saint Martine
was Bishop of Tours, that gift being in the yeare of Christ 375. as saint Gre-
gorius Turonensis Bishop there, after Baronius and others, proue. And a farre
longer time before Maximus the Emperour went from hence into France,
and gaue the name to litle Britaine. The Scottish Historians write, that
saint Martine was also Vncle to our renowned Britan saint Ninian, and so by
that is said, borne of an other Sister of saint Martine heare, which may be con-
firmed by the extraordinary honour, and reuerence he, as also S. Patricke, euer
yelded to S. Martine. Which if it be true, will proue S. Martine with his
Sisters was heare long before. For I shall demonstrate that saint Ninian was
an holy Bishop in this Britaine in this Age. And therefore many Historians
haue expressely deliuered that saint Martine did not onely liue some time in
Britaine, but was among other his singular gifts and graces in that time en-
dowed with the spirit of Prophecie, and thereby foretold vnto the Emperour
Maximus heare in Britaine, before his going from hence, the vnhappy end
he should come vnto, *Martinus Turanensis Antistes Vir pietatis exima Maximo
pradixisse fertur, quum in Britannia adhuc esset infeliciſſimum eius Vita exitum.* So
writeth Sabellicus, and Polidor Virgil in the very same words, and diuers o-
thers before them, as the word, *fertur*, vsed by them both sufficiently proueth,
for which we may be bold to vse Seuerus Sulpitius, who wrote saint Martins
life, liuing in that time, and familiarly acquainted with him, for witnesse, for
he speaking of the comming of saint Martine to Maximus at Treuers, before
his attempting any thing against Valentinian in Italy, that he should at the first
preuaile, but shortly after be ouerthrowne and perish, he addeth that saint
Martine Propheſied this vnto Maximus long before, *S. Martinus eidem Maxi-
mo longe ante pradixit futurum, ut si ad Italiam pergeret, bellum Valentiniano Im-
peratori inferens, sciret se primo quidem impetu futurum esse Victorem, sed paruo post
tempore esse periturum, quod quidem ita vidimus.* Which Propheſie vttered by saint
Martine to Maximus, long before, must needs be heare in Britaine; for after
such time as saint Martine was thus renowned, Maximus was not long time
before this, *longe ante*, any where, but in this our Britaine. And were it not,
that the Historie of saint Martine vsually read in the Church on his Feast
saith he was borne in Pannonia, now called Austria, we might giue no feeble
reasons, that he was borne in Pomonia one of our Ilands, for heare we are
sure he was, heare was his Sister, or Sisters, heare many of his kindred, heare
many Churches and Monuments of honor founded in his name, his name and
memory farre more celebrated heare, then in Pannonia, now Austria, or any
other Nation whatsoever excepting France, where he was long time a most

glorious

glorious and worthie Bishop. Our Iland Pomonia neare those places in Britaine, where saint Patrike the sonne of his Sister Couche, and saint Ninian sonne of an other his Sister, by the Scottish Antiquities was borne, often intercourse being betweene our Britaine & France at that time, & of our learned & holy men with saint Hilary Tutor to saint Martine, which we cannot by any warrant of Antiquitie affirme of Pannonia or Austria especially Sabaria, now named *Stain* or *Stein* in the furthest part thereof, set downe for the place of his birth by Sulpitius Seuerus not allwayes holding the soundest opinion in all things, and others after ward from him, from his Authoritie.

3. And except we should vtterly and very rashly deny the Authoritie of S. Bede, William of Malmesbury, the old Manuscript History of the life of saint Ninian, and others, whose Authoritie we may not neglect, or altogether condemne the best Scottish Antiquaries in relation of their owne auncient, and Religious affaires and proceedings, which would bring all our Antiquities into question, we must needs say, that saint Martine and his Sisters were in Britaine heare longe before his seating himselfe in France: for these Scottish Antiquaries tell vs, that S. Martine was Vnkle to saint Ninian *Ninianus Episcopus sanctitate & Miraculis clarissimus, ac Casa Candida pontificalis in Galdia sedis primus Institutor, eadem condidit diuo Martino suo Auunculo sacram.* And saint Ninian wonderfully allways honored saint Martine, *Sanctum Martinum miro semper venerabatur affectu.* The Historians both of Scotland and England haue warranted vs sufficiently before, that the Piets whose first Apostle was saint Ninian, as saint Bede, Henry of Huntington, William of Malmesbury and others write, *Nima Nazione Brito primus ibidem Christi predicationem Euangelizauit*, did receaue the faith of Christ at the least in the time of their king Heirgustus, when he and his people about the yeare of Christ 369. or 370. were conuerted Christians. By which accompt, if it be true that saint Ninian was borne of a Sister of saint Martine, marryed to saint Ninian his Father heare a Noble and holy Christian Britaine, this Sister of saint Martine must needs be marryed heare in Britaine before such time as S. Martine came first into France by Sulpitius Seuerus and other forreine Historians. And it further inuincibly proueth, that saint Ninian was in this Age many yeares brought vp at Rome, made Bishop there, and by the Pope sent Apostle vnto the Piets, longe time sooner, then the common opinion of Antiquaries assigneth to his comming hither. And euident it is, by all Histories, that saint Martine dying, as before, about the 400. yeare of Christ, was liuing at Tours in France many yeares after saint Ninian the Apostle of the Piets was sent vnto them by the Pope from Rome, and had conuerted them also. Therefore I may boldly with the Scottish Histories accompt him among the holy and learned Fathers of this Age, whereof he spent a greate parte in most holy and aultere conuersation of life, preaching the Gospell of Christ, and conuerting Infidels to his true Religion, although lyuing longe as the Secretaries of this greate Saint say, he suruiued vntill the next Age, where I shall more remember him. In this place I shall onely entreate of him and his proceedings as they belong vnto, and were done in this fourth hundred of yeares.

4. This holy man borne heare in Britaine in the Westerne part thereof, where the Sea diuideth England and Scotland, so now called, his Father was a noble Christian and so great, that the old Writer of his life writing presently after the Saxons setting there, as his words of Brittish Kings there ruling within the memory of some then liuing, *quorundam memoria comprobatur*, doe

Lazius & Abrah.
Ortelius de Ant.
Regionib. oppid.
& alij in descrip.
Austria.

Veremund. hist.
Scot. Willelm.
ab Elphinstun. &
Hect. Boeth.
Hist. Scot. l. 7.

M. S. Antiq. in
vit. S. Ninian.
Capgrau. in eod.
Bede. Hist. Eccl.
l. 3. c. 3. Henric.
Hunting. Hist. l.
3. Gul. Malmes.
l. 3. de gest. Pont.
Angl. vit. S. Nin.
Capgrau. in eod.
Pitf. & Bal. cum
alijs in Ninian.
Hect. Boeth.
Hist. Scot. l. 6.
f. 108. 109. Hol-
linsh Histor. of
Scotl.

S. Ninian Apostle
of the Piets a Bri-
tan sonne of S.
Martins Sister re-
nowned in this
time.

Manuscr. Ant.
in vit. S. Ninian.
Io. Capgrau. in
eodem.

M. S. Antiq.
Laurent. Surius,
& Zachar. Lip-
pol. die 17. Mar-
tij in S. Patricio
& alij.

Bed. Hist. l. 3.
cap. 4.

Bed. Eccl. Hist.
l. 3. c. 4. Alred. in
vit. S. Ninian.
Guliel. Malmes.
l. 3. de gest. Pont.
Angl. Henric.
Hunt. Hist. l. 3.
Capgrau. in S.
Ninian. Hect.
Boeth. Histor.
Scot. l. 7. Io. Bal.
cent. 1. in Nin.
Bernic. Io. Pitf.
l. de vir. Illustrib.
atat. 3. in S. Nin.
Nichol. Fitzher-
bert l. de Antiq.
Cath. Relig. in
Anglia.

sufficiently proue, calleth him a king, *Pater eius Rex fuit Religione Christianus*. His Mother, as his Neighbouring Antiquaries of Scotland haue told vs, was Silter to saint Martine, not Couche the Mother of saint Patrike, being greate difference euen in time betweene their birthis, and saint Patriks Mother hauing no other sonne but him, as Historians agree *Calphurnius ex Couchessa S. Martini Turonensis sorore vnicum concepit filium S. Patricium*, but an other, whose name I doe not finde particularly, neither what his Father was called, in any Writer, but onely that he was so Noble, that he is stiled *Rex*, a king, and his sonne saint Ninian, *regali ex prosapia Ninianus extitit oriundus*, descended by his British Parents of Regall Race. Who when he was very young, *cum annos pueriles transegisset*, contemning all worldly things, went on Pilgrimage to Rome, where the Pope, which then was saint Siluester as it will shew by the time hereafter, committed him to be instructed in holy learning, and Religion to chosen Tutors in such things; he continued in these sacred Studies at Rome diuers yeares, vntill he was perfectly there indued with the knowledge of Christian Mysteries, *Erat Romæ regulariter fidem & mysteria veritatis edoctus*, as saint Bede writeth of him, and by the old Writer of his life, he continued there many yeares in these sacred Studies, and worthie Conuersation, and perfect pietie, that the Pope hearing there were some people in the West parts of Britaine, the Pictish Nation, which had not yet receaued the faith of Christ, consecrated him Bishop, and sent him for their Apostle vnto them, *pluribus annis in vrbe laudabiliter conuersatus & in sacris Scripturis sufficienter eruditus ad virtutum summa prouehitur, & pennis charitatis subuectus ad celestia contemplanda sus tollitur*. Audiens deinde Pontifex Romanus quosdam in Occidentis Britannie partibus necdum fidem Christi suscepisse, ad Episcopatus gradum Ninianum consecrauit, & premissæ genti data benedictione Apostolum destinauit. This old Writer of saint Ninian his life, saith, that in his returne from Rome towards his Country of Britaine, greatly desiring to visit saint Martine his Vncle, by some before, he went to the Citie of Tours, and was honorably entertained by him, knowing by diuine reuelation the worthinesse of his holy Nephew and how he should happily procure the saluation of many, *Rediens autem vir Dei ab vrbe actus desiderio videndi sanctum Martinum Episcopum, ad Ciuitatem Turonensem iter diuertit. Quem sanctus Martinus honorifice suscipiens eum à Deo sanctificatum & multorum saluti profuturum Deo reuelante cognouit*.

5. But whereas this Antiquitie calleth S. Martin the a Bishop, it may be questioned, whether S. Martin was then at that time a Bishop there, or that it so calleth him because not long after he was Bishop, for it partly appeareth already, and will more hereafter, that by our owne Histories, S. Niniā was come a Bishop into Britaine before such time, as by forreine Authors S. Martin was Bishop of Tours. Coming into Britaine saith this old Author, he was entertained with greate applause & cōcourse of people, as a Prophet, *cū ad locū Legationis sue venisset magnus populorū fit cōcurfus, ingens cūctis letitia, mira deuotio, laus quoq; vbiq; resonat Christi, quoniam sicut Prophetū eum habebāt*. So the Popes Legates were honoured in Britaine in those dayes, that this holy Legate did cōuert those Picts, which were the in Britaine called cōmonly the south Picts, the Northre Picts coming hither afterward, & lōg after this cōuerted to the faith of Christ, it is the cōmon consent of all our Antiquaries aūcient & later, after S. Bede, Catholiks or Protestāts, *Austuales Picti, relicto errore Idololatriæ, fidē veritatis acceperunt prædicatē eius verbum Nyma Episcopo reuerendissimo & sanctissimo Viro de natione Britonū, qui erat Romæ regulariter fidem & mysteria veritatis edoctus*. Thus saint Bede &

diuers

diuers more. The old Manuscript of saint Ninian his life, Capgrauē and others doe more particularly deliuer the manner, & order of conuerting that people by saint Ninian, not onely by holy preaching, but many and strange miracles he wrought, in curing the blinde, lame, Lepers, and vexed with wicked spirits, & raysing those which were dead to life, ordaining & consecrating Bishops, Preists, & other Cleargy mē, diuiding the Countrey into Parishes, & committing thē to their cure & charge, *Sāctus Ninianus Australes Pictos, quibus adhuc error Gētilis inharēs Idola venerari ac colere cōpellebat aggrediēs Euāgelij Veritatē sequentibus signis predicabat. Cæci vident, claudi ambulant, leprosi mundantur, surdi audiūt, mortui resurgūt, oppressi à demonibus liberātur. Sicq; fides suscipitur, error abdicatur, destructis tēplis Ecclesiæ erigūtur, currūt ad salutis lauacrū, diuites & pauperes gratias Deo agunt in Insulis quæ procul sunt habitantes, ordinauit Presbyteros, Episcopos consecrauit, & totam terram per certas Parochias diuisit, confirmatis in fide omnibus.* By which testimony, that euen the Inhabitants in the Islands out of greate Britaine were conuerted, and all confirmed in the faith, we take notice, that not onely Picts which were their in this Britaine, but such also as liued in the out Hands thereof, were by saint Ninian, and his holy Assistants then conuerted. And his commission before from the Pope of Rome to preach vnto all in those parts, without limitation, which had not receaued then the faith of Christ, will giue prooffe vnto it, for so it extended vnto all Pagans in our West Countries, whether Picts, Scots, Britans, or of what Nation soeuer in those places. Wherevpon diuers, and among them some Protestant Antiquaries are bold to write, that not onely the Picts were instructed, and first conuerted by him, but diuers others both Scots & Britans did by him receaue the Christian Roman Religion, or confirmation therein, *Ninianus Bernicius ex Regio Britannorum sanguine procreatus, Italiam adhuc adolefscens, literarum studio perijt. Romæ apud diuini verbi ministros, mysteria Veritatis edoctus ad plenum, celer in patriam remigrabat. Vbi Magister & Pædonomus non vulgaris, concreditum à Deo talentum per Britannorū, Scotorum, Australiūque Pictorum terras latissime profudit. Huius pia industria, Picti primum relicto Idololatricæ cultu, veram Christi fidem percepere.* And for those holy labors, was in Catholike times, as our Histories testifie by all, through out all Britaine reuerenced by the Title of the Doctor and Instructor of the Scots, Picts, and Britans, *Scotorum, Pictorum, Britonumque Doctor & Pædonomus non vulgaris, & eo nomine omnibus qui Albionem incolunt, vel hac nostra atate in multa veneratione habitus.*

6. If we will informe our selues, when, and about what time, he first preached, and what was the doctrine in particular, which he learned, and was so soundly and perfectly instructed in at Rome, brought from thence, and preached heare, we cannot better be secured in them, but to finde out so neare as we can by Antiquities, when the Picts heare were first conuerted to Christ, because we haue bene assuredly warranted before, that he was the first which preached Christ vnto them, conuerted them to him, and thereby is honored by the name of their Apostle. His Religion, which he professed and preached heare, must needs be the same, which by all Authors he learned at Rome, and had his commission from the Pope there to publish it heare in Britaine, the same which I haue before proued to be the knowne Christian Religion of the Popes and Church of Rome in those dayes. Which did not in any point agree with that Protestant new learning, which is now practised in England, or any so termed Protestant Country, which will more plainly appeare hereafter, by the publikly professed Religion of all of this kingdome,

Io. Bal. l. de
Script. Britan.
cent. 1. in Ninia-
no Bernicio.
Hect. Boeth.
Scotor. Hist. lib.
7. fol. 119.

The Picts heare
conuerted in this
Age, and how
soone.

Veremund. Hist.
Scot. Hector
Boeth. Scot. Hist.
l. 6. Hollinsh.
Hist. of Scotl.

Boeth. supr. Hol-
linsh Hist. of
Scotl. in Eugen.
Bucan. Hist.
Scot. l. 4. in
Reg. 39.

Hect. Boeth. l. 6.
Hist.

Georg. Buchan.
Rer. Scot. l. 4. in
Reg. 39.

Hect. Boeth. l.
6. Hist. fol. 108.
Boeth. supr.
Buchan. l. 4. in
Reg. 35. Hollinsh.
Hist. of Irel.

Annal. Scotie.
Hect. Boeth. supr.
l. 6. fol. 104.
Hollinsh. Hist.
of Ireland.

Hect. Boeth. l.
6. Scot. Hist.
fo. 101. Hollinsh.
Hist. of Scotl.
in Finkomarke.

Britans, Scots or Picts in those dayes. I haue insinuated before, that both Heir-
gustus king of the Picts, and his Pictish people and subiects were Christians,
and publikly professed that Religion. This is plainly and inuincibly proued
both by our Scottish and English Historians, as also that in the yeare of Christ
369. *fuit annus virginis partus nonus supra trecentesium sexagesimum*, at what
time Heirgustus king of the Picts was *observantissimus* a perfect & most obser-
uant Christian Prince, a sufficient signe and Argument, that he was no young
Scholler in the Schoole of Christ, but had made greate progresse and much
profited therein, so likewise had all the Inhabitants of those Northren parts,
whether Picts, Scots, or Britans: for the Historians of those places, and others
also assure vs, that not onely Britans, but Scots and Picts had many Monkes.
And first for Scots when Maximus had both conquered, and quite bannished
them from this Iland, both Scottish and English, Catholike, and Protestant
Historians thus speake of them: *The same time the Scottish Bishops and Preists*
being bannished, as well as the other sort of the Scottish people, a number of their Monks
got them into the Ile of Iona, now called Colmkill, where they erected a Monasterie
for their owne habitation, the worthinesse whereof hath bene right famous even to
these our dayes, as that which was afterward endowed with many faire reuenues by di-
uers of the Scottish Kings, who had their burials there after the returne of the Scots
into Albanie. This was in the time of Maximus his being king heare, and be-
fore he assumed the Empire by all Antiquaries. This was in the yeare of
Christ 379. *Annus à Christi aduentu in carnem trecentesium septuagesimus nonus.*
And at that time, as their Historians proue, the Picts were generally, and pu-
blikely instructed, and professed Christians, *nec à Sacerdotibus & Monachis,*
qui tum in summo erant honore, Picti etsi publice Christianis institutis imbuti Iniu-
riam abstinerunt. And tenne yeares before this time, both the Picts and their
king were professed Christians, as is shewed before, and professed the same
Religion, in the most strict Order of Monkes, and otherwise, as the Roman
Catholiks now doe. Among those that were famous then in this Profession di-
uers of their names be these with honour preferred, *Inter nostros Damianus*
Presbyter, Gelasius, Thebaculus, & Merinatus Damiani Germanus Diaconi: Nerius,
Elasenus, Merinus, Machabeus & Syluerius Monachi. And yet long before this
time also in the dayes of king Fincomarke of Scotlād, who reigned 47. yeares,
& died *multis virtutibus nobilis*, noble for many vertues, in the yeare of Christ
358, *Salutis humane anno trecentesimo quinquagesimo octauo*, the Picts had receaued
the faith of Christ, & before that time, for whilst king Fincomarke reigned,
Fincomarco Rege Scotis adhuc Imperante, by diuers Writers, diuers of the Irish
people receaued the Lawe of Christ by meanes of a worthie Christian womā
of the Picts as the Scottish & other Histories testifie, *Per id tempus mulier Chri-*
stiana pietatis cultrix, Pictici eam fuisse sanguinis Scotici affeuerant Annales Regi-
na insinuata, Christi nomen illi mirifice pradicauit, reuerendumque effecit. This or
the like memorable History I haue placed before in the dayes of Constantine
the Greate, for other parts, by auncient Writers of greate authoritie; But our
Scottish and English Historians applying it to these parts, and in the time of
king Fincomarke, must needs hold their Picts Conuersion very auncient, in
the time of king Fincomarke, as I haue related making his Reigne 47. yeares,
and yet affirming that he began to Reigne in the first yeare of the Empire of
Constantine the Greate, and was immediate Successor to king Crathlint,
which so religiously entertained our British Christians, flying to the Scots
for succour and releife in the greate Persecution of Dioclesian before men-

tioned,

tioned, and this King Crathlin reigning but 24. yeares, *decessit Crathlinus; postquam rei Scotica præsuisset annos viginti quatuor.* Some say he reigned not compleate 24. yeares, but died in that last yeare not compleate, and Fincomarke was not onely by him choasen his Successor, but by publike applause and acclamation presently accepted and crowned king, *Crathlinus vicesimo quarto sui principatus anno fato concessit. Quo anno Fincomarcus eius Patruelis Cormacho Crathlini Patruis prognatus, regno per manus morientis accepto, cunctis conclamantibus, ut faustum felixque foret, fatali Martori, progenitorum more insidens, Rex ab omnibus est salutaris.* Therefore ioyning these receaued opinions of Historians together, that the Picts were so timely and perfectly conuerted to the faith, that in king Fincomarke his Reigne they had euen their women so learned and excellent in Christian Religion, that they were so singularly powerable and honorable therein, that the like instance is not founde in Histories, and that S. Ninian by so many Authorities was the first Apostle and Conuerter of that Nation, we must needs make him no lesse auncient, then I haue before remembred him to haue bene borne in Britaine & brought vp at Rome in the dayes of saint Syluester Pope, and greate Constantine Emperor. Which the time of his death by all accoupts will also confirme, if we consider the long liues of our holy men, as saint Patrik, Dauid, Kentigerne and others in those & neare succeeding dayes, & this worthie man is remembred particularly in Histories to haue liued vntill he was very old, *ad senium vsque, plenus dierum, atate maturus;* and yet some place him for his death with S. Ambrose and others in this Age, others to haue dyed in the yeare 422. and they which make his death latest, say it was in the yeare of Christ 431. or 432. which is farre from making him an extraordinary old mā for those dayes from that time I suppose his birth to haue bene in. And by all reckonings in Histories, saint Palladius, and saint Patrike were sent hither from Rome in those yeares 431. 432. when the longest account setteth downe the death of saint Ninian. And yet no Historian writing of their coming hither, either maketh saint Ninian then liuing, or lately dead, which could not haue bene omitted in so singular and rare a man, as S. Ninian was, sent from the same place and authoritie of Rome, and preaching in the same Countries and parts, whether they came, and where they preached by Commission from the same Apostolike Roman See, if he had not bene dead some time before; neither had their sending thither bene so needfull, as it is made in Histories, if his death had not bene knowne at Rome before their coming & sending from thence, to performe the same Apostolike office and dutie in the same Prouinces, which and where saint Ninian in his life time so nobly and gloriously supplied and executed by the same Legatine Power and authorite from Rome.

7. Therefore I must needs set downe this renowned Britan, Apostle of the Picts and most of his holy labors, with the Conuerfion of that people to Christ to haue bene in this Age, and before the Empire of Maximus. And yet it appeareth by the old Writer of saint Ninian his life, that although he was principally sent by the Pope to be their Apostle, he preached vnto others in Britaine before he conuerted the Picts, for at his first coming, as I haue insinuated from that Author before, S. Ninian was receaued heare, as a Prophet, *sicut Prophetam eum habebant.* Greate cōcourse of people came vnto him, greate ioy with all meruaylous deuotion, and prayse of Christ euery where, *Magnus populorum fit concursus, ingens cunctis letitia, mira deuotio, laus quoque vbi-*

Georg. Buchan.
l. 4. rer. Scot. in
Reg. 34. Hector.
Boeth. Histor.
Scot. l. 6. f. 102.

S. Ninian Apostle
of the Picts
brought up at
Rome in the times
of S. Siluester
Pope, and Constan-
tine the Greate
Emperor.

Io. Bal. cent. 1.
in Ninian. Pict.
stat. 5. in eodem.
S. Alred. & Cap-
grau. in vit. eius.

Hect. Boeth. l. 7.
Anton. Fitzhar-
bert. l. Ant. Rel.
Cath. in Ang.
pag. 17. Bal. cent.
1. in Nin. Pict.
in eodem.

S. Ninian pre-
ached also to his
Country Britans.

que resonat Christi: all of these are sufficient Arguments, that these first enter-
tainers of S. Ninian here, were our Christian Britans, and not the Pagan Picts.
Which is made more manifest by that, which immediatly followeth: *capit*
mox male plantata euellere, male collecta dispergere, male adificata destruere. Purga-
eis ab omni errore fidelium munitibus, omnia quae fidelibus agenda verbo docuit, ope-
ribus & exemplo monstrauit, & multis miraculis confirmauit. He began to pull vp
things ill planted, scatter things ill gathered, and destroye things ill builded, and pur-
ging the mindes of the faithfull from all error, whatsoeuer he taught by word the be-
leevers to doe, he shewed it in deeds and example, and confirmed it with many mira-
cles. Where it is euident, that they were beleeuing Christians, although by
nearecohabitation or conuerse with Pagans, defiled with some Heresies, or
errors, to whom he thus first preached, and people different and distinguished
from the vnbeleeuing Picts, as they are expressly thus set downe, and his
preaching to these was afterward, as thus it is remembred diuers from the o-
ther in the same History, *Interea Sanctus Ninianus Australes Pictos quibus ad-*
huc error Gentilis inhaerens Idola venerari ac colere compellebat aggrediens Euan-
geliū Veritatem sequentibus signis predicabat, caci vident, claudi ambulant, leprosi
mundantur, surdi audiunt, mortui resurgunt, oppressi a demonibus liberantur. Sicque
fides suscipitur, error abdicatur, destructis templis Ecclesiae eriguntur, currunt ad sa-
lutis lauacrum diuites & pauperes gratias Deo agunt in Insulis quae procul sunt ha-
bitantes. Ordinauit Presbyteros, Episcopos consecrauit, & totam terram per certas
Parochias diuisit. In the meane time S. Ninian going to the Picts, which yet were Pagans,
and worshipped Idols preached the truth of the Gospell vnto the with these signes fol-
lowing. The blynde see, the lame walke, lepers are cleansed, the dead are raysed, and they
which were oppressed with deuils are deliuered. And so the faith is receaued, error aban-
doned, Pagan temples are destroyed, Christian Churches erected. Rich and poore are
baptized, those that inhabited the Ilands as farre off giue thanks to God. He ordained
Preists, consecrated Bishops, and diuided the whole land by certaine Parisbes.
8. And hauing thus conuerted and confirmed this people vnto, and in the
faith of Christ, being the cheifest end of his Mission and comming hither, he
returned to his Church, *confirmatis in fide omnibus ad Ecclesiam suam est regressus.*
This house & Episcopall Church which he now returned vnto, was the same
which he had builded before of stone, called for the rarenes of such building
in Britaine, that being the first, as our Histories say, & thereby named *Candida*
Casa, the White House or Church at a place called Witerne, betweene Scotland
and England, as they are now termed, vpon the Sea coast almost quite enui-
roned with the Sea, excepting the passadge on the North side thereof, *Candida*
Casa vocatur locus in extremis Angliae iuxta Scotiam finibus ubi beatus Confessor
Ninianus requiescit, Natione Brito, qui primus ibidem Christi praedicationem Euan-
gelizauit. Nomen loco ex opere inditum, quod Ecclesiam ibi ex lapide polito Britonibus
miraculum fecerit. This Church saint Ninian dedicated to S. Martine of Tours,
so soone as he vnderstood he was dead, which was in the end of this, or be-
ginning of the next Age, by all accompts, this Church being quite finished
before that time, *Quoniam iam Sanctum Martinum quem miro semper venerabatur*
affectu a terrae ad caelos migrasse didicerat, ipsam Ecclesiam in eius honore dedicauit.
By the Scottish Histories thus related, *Inter nostros Ninianus Episcopus sancti-*
tate & miraculis clarissimus, ac Casa Candida Pontificalis in Galdia Sedis primus In-
stitutor, ubi & eadem condidit diuo Martino suo Auunculo sacram. Where we see
that saint Ninian was the first Founder of that Episcopall See, most renowned
for sanctitie and miracles, and dedicated his new Church vnto the honor of

Saint

Bed. Hist. lib. 3.
cap. 4. Capgrau.
in S. Niniano.
Guliel. Malmes.
lib. 4. de gest.
Pont. Angl.

Hector. Boeth.
Hist. l. 7. Bal.
cent. 1. in Nin.
Bernic.

saint Martine, his Vnde, as they write.

9. There was also an auncient Church in the same place, dedicated to saint Ninian, of which, besides others, both old and late Writers, saint Alcuin or Albinus in an Epistle to the Religious men inhabiting there; maketh this memory of the sanctity of that place, and worthines of the miraculous man there buried, as William of Malmesbury citeth him, *Scribit Alcuinus in Epistola ad Fratres eiusdem loci (Candida Casa) dicens: deprecor vestra pietatis vnanimitatem, ut nostri nominis habeatis memoriam in Ecclesia sanctissimi patris vestri Nime Episcopi, qui multis claruit virtutibus, sicut mihi nuper delatum est per carmina metricæ artis, quæ nobis per fideles nostros discipulos Eboracensis Ecclesiæ scholasticos, directæ sunt, in quibus & facientis cognoui eruditionem, & facientis miracula sanctitatem.* Where we haue the most learned Authour of this Land and his Age an ample witnessse of the learning, holines, & miracles of this renowned Bishop, Apottle, and first Conuërter of the Picts, & by some of the Southerne Scots also to Christ, *Omnium primus Pictos & Australes Scotos ab idolorum cultu, ad fidem Christi perduxit.*

10. We finde in this Age also many others, renowned men and Saints of this kingdome. Bragham stiled King of Brecknocke a Noble Britā who had 12. sones, and so many daughters, all of them holy Seruants of Christ, and happy Saints, *Rex Breghenocensium: Fuerunt Regi illi filij duodecim, & filia totidem, omnes Deo placentes & vita sancta.* Among these saint Canoch his eldest sonne and Heire forsaking his wordly honor, and glory, gaue himselfe wholly to the contemplatiue and Religious life and estate, therein long liuing, and dying a glorious Saint. His eldest daughter S. Gladus or Gladusa was married to king Gundleus also a Saint, and they were the happy Parents of that our Illustrious Eremite, Monke, Bishop, and Martyr saint Cadocus. The second daughter named Melari or Melaria was Mother to saint Dauid our greate and renowned Archbishop his Father. An other of the holy daughters was saint keina who liuing a sacred virgin in a most strickt and austere course of life, was Miraculous at her birth, in her whole life, at and after her death. The rest of these holy children are not so well remembred in our Histories, but so in generall, as I haue related. King and saint Gundleus husband of the eldest daughter and Father of saint Cadocus, leauing his Rule and dignitie to his sonne saint Cadocus, who shortly after also resigned it, for the loue of the heauenly kingdome, builded a Church, and there liued in greate austeritie and penance all his life, many yeares: his foode was bread of Barley the third part of Ashes, and water: his inward cloathing, sackcloth, he hauing forsaken all, & so much as the State of such a king, neuer receaued any thing from others but liued by his labour, euer at midnight rising, and diuing himselfe in the cold water, *Regale Palatium deseruit, & regno Cadoco filio suo commendato, ad monticulum sibi ab Angelo nuntiatum peruenit, & Ecclesiam construxit, & ibi in magna abstinentia & vita sanctimoniam vivere capit. Vtebatur autem cilicio & pane hordeaceo & cinere in tertia parte admixto, aquamque potare consuevit, nocte vero media surgens in aquam frigidam se immergit, & nihil de alieno sumens, proprio labore vitam duxit.* And thus perseuered to his death, being very old in the next Age, where I shall speake more of him, and his holy sonne S. Cadocus, who in this Age also began to be famous.

11. So was S. Gildas Albanus both a renowned Preacher and Miraculous man in this time. S. Carautocus also Sonne and Heire to king Kederic, hearing that his Father being very old, intended to resigne his Rule and gouernment

Io. Pitt. ætat. 5.
in S. Nin. Gul.
Malmes. l. 3. de
gest. Pont. Angl.
Alcuin. Epistol.
ad fratres Candi-
dæ Casæ.

Io. Pitt. supr.

Manly Brothers
and Sisters chil-
dren of Prince
Bragham Saints
in this time.

Manuscr. Ant.
in vit. S. Keina
Virg. Capgrau.
in eadem.

Manuscript. &
Capgrau. supr.
& in S. Cadoco.
& in S. Gundleo.

S. Gundleus how
holy & Religious.

M. S. Antiq. &
Capgr. in S. Ca-
doco. Caradoc.
in vit. S. Gildæ
Capgr. in eod. &
S. Dauid M. S.
& Capgrau in S.
Carautoco.

S. Gildas and S.
Cadocus were
now renowned.

S. Cadocus now
renowned.

So S. Gudwall an
holy Bishop or
Archbishop.

Manufr. Ant.
de vit. S. Gud-
wal. Capgrau. in
eod. Sur. Tom. 3.
Molan. add. ad
Vsuard. Franc.
Haræus 6. Iun.
Auth. of Engl.
Martyr. die 22.
Febr. & 6. Iunij.

Engl. Martyr 6.
Iunij.

Febr. 22.

Breuiar. Ecclef.
Sarib. in Festo
S. Davidis lect. 6.
Elueus Bishop of
Meneuia in this
Age.

Meneuia probably
an Episcopall See
before S. Davids
time.

vnto him, fledd secretly a way in poore attyre and embraced the Religious life, and proued so excellent a man, euen in this time, that he preached in Ireland 30. yeares before S. David was borne, whose birth was in this time, *Triginta annis ante natiuitatē sancti David Episcopi in Hibernia conuersari cepit. Multos populos in Hibernia ad fidem conuertit.* And it seemeth by the old Writer of S. Cadoc his life, that he was euen in this Age a renowned man, hauing besides his holy conuersation and preaching in Britaine, both in the part now named Englād, as that called Scotland 7. yeares. He went on Pilgrimage three times to Hierusalem, seuen times to Rome, and once to the holy Relicks of S. Andrew, newly brought hither in this Age by S. Regulus, as I shall set downe hereafter, where he was admonished by an Angell to stay and preach 7. yeares. S. Gudwall also was renowned in this Age both in Britaine and other place *Gudwālus Britānia finibus ortus ex nobili prosapia*, of Noble paritage, he was brought vp in learning, was consecrated Preist, and after Bishop, and by some an Archbishop in this kingdome. And that he might more quietly giue himselfe ouer to the contemplatiue life, placing a worthie Bishop and Successor in his Pastorall charge, and place, went into a Monastery within his Diocesse, hard by the Sea, and there with an hundred and fourscore Monkes liued a most holy and Miraculous life. He and his holy company in seuen ships went ouer into Flanders, and preached there, where, by some, he died, and was first buried at Blādine neare Gāt; but Capgrau with the Antiquities which he followeth, affirmeth his body was buried heare in Britaine, in an Ile called then Plectit, where it rested with greate honour, vntill the Christian Britans, bannished out of their Country by persecuting Pagans, carried his holy Relicks with them, and buried them in that Monastery of Blandine, *Peraētis annorum multorum curriculis ob infestationem Barbarorum & Paganorum gens Britannica magnā ex parte hinc & inde dispersa relictis sedibus per orbem diffusa est. Hinc fratres assumpto corpore sancto mare transeuntes Franciam adeunt, & apud Clarum montem in Monasterio Blandinion locum perpetuæ reliquiarum sanctarum quietis cli-
gunt.* It is agreed by all, that he died on the sixt day of Iune, sexto Idus Iunij. A late writer saith in one place, he finally reposed in our Lord, about the yeare of Christ, foure hundred and three. Through forgetting himselfe, or, mistaken by his printer, in an other place he writeth, full of venerable olde Age, in greate sanctitie and holines of life, he rested in our Lord, about the yeare of Christ, three hundred and fourtie, and was one of the first of our Iland that preached the Christian faith in Flanders. But by all, this Age is the time of his holy life.

12. We finde also in the authentickall life of S. David vsed in his Ecclesiasticall Office in the Brittainish and English Church, that Elueus was Bishop of Meneuia, after called S. Davids, before S. David was borne, and had the honor to baptise that renowned man, when he was new borne and for his performing that holy office, a most cleare Well neuer appearing before sprang vp to baptise him in, *ad ipsius baptizandi ministerium fons limpidissime aque emanauit, qui nunquam antea visus fuit.* And this Bishop at that time was newly returned out of Ireland, *cum baptizaretur ab Elueo Meneuensi Episcopo redeunte de Hibernia.* And so had gone thither as it seemeth about some Episcopall busines belonging vnto his chardge and office there. Which approued testimony sufficiently proueth vnto vs, that Meneuia was an Episcopall See longe before S. David his setling the Archiepiscopall See there. And if this Bishop S. Elueus had then charge in Ireland, that it was euen then the See Episcopall, the Archbishop some time residēt there, some time at Caerlegion. I shall speake more

both of

of more both of this, & our other Archiepiscopall Sees, of other Bishops heare-
after. And heare now also may I probably place S. Liephard a British Bishop,
Saint, and Martyr, glorious even in forreine Countries. For it is reade of him,
that being borne heare in Britaine, and consecrated Bishop in our Primative
Church, and going on Pilgrimage to Rome, in his returne from thence in the
Territory of Cambray in Hennalt, at a place called Hucourt, foure miles from
the named Citie, was put to death by Pagan theeves, and his Feast is celebra-
ted in the Church of Cambray on the fourth day of February. That he was a
Bishop in our Primative Church of Britaine, and put to death by Pagans in
that Prouince, where Pagans will not easily be founde in later times, will giue
some warrant to place him in this Age.

S. Liephard a
Bishop of Britaine
a Martyr in this
Age.

Molan. addit.
ad vsuardum.
Index SS. Belgij.
Hereb. in fastis
SS. Engl. Mar-
tyrolog. 4. Febr.

THE XXVI. CHAPTER.

OF THE HONORABLE TRANSLATION OF
the Relicks of S. Andrew Apostle from Achaia to Britaine by
S. Regulus. The greate reuerence both Princes and others
heare gaue vnto them, and such, and professed in
other matters the Religion, which Ca-
tholiks now doe.



1. S this our Britaine was made happy in the time of the A-
postles, with the presence, and preaching of the cheife
Apostles S. Peter and S. Paule: so now in this Age and
time, so longe after their deaths, and the rest of those
chosen disciples of Christ, to teach vs that they which
be happily decessed out of this mortall, and entered into
the heauenly life, and triumphant Church, may and doe by many meanes
help, assist, and comforte his militant Seruants, and Souldiers in this worlde,
it pleased his diuine Maiestie, Miraculously, as our Antiquaries and Argu-
ments vndeniable proue vnto vs, to honor this Nation and greate Iland with
the sacred Relicks of that glorious Martyr and Apostle S. Andrew, by natu-
rall birth elder brother to S. Peter.

2. And to testifie how greate a Iewell they and such are, he caused the to be
transported so farre and longe a space and distance, as betweene the place of
his Martyrdome in Achaia, to the remote parts of this kingdome, and in this
order: Constantine the greate Emperour founding at Constantinople the Church
of the 12. Apostles with their Images, and memoryes, and his owne place of
buriall betweene them, as Eusebius, Socrates, S. Hierome and others are wor-
thie witnesses, and prouiding to translate many of their holy Relicks thither,
hoping thereby to procure greate profit to his soule, *quamplurimum utilitatis il-
lorum memoriam animae suae conciliaturam existimans. Neque uerā eius expectatio-
nemque fefellit Deus:* Among others employed in this Religious worke S. Regu-
lus an holy Abbot, and Father of many vertuous Monkes at Patras in Achaia,
where S. Andrew was Martyred, *multorum uerā pietati addictorum in Patris ciui-
tate Pater atque Praceptor,* and his sacred Relicks kept with greate reuerence,

Epiphan. Hares.
51.

Euseb. l. 4. vitæ
Constant. Socr.
l. 1. cap. vlt. Hier.
de Script. Eccles.
in Luc. aduers.
Vigil. in Chron.
Chrysost. Or.
quod Christus sit
Deus.
Veremun. Heet.
Boeth. Scot.
Hist. l. 6. Hollin.
Hist. of Scotl. in
Fethelmacus.

who

Relicks of Saints
reuerenced.

who watching and praying at S. Andrewes Shrine there, being the cheifest man, which by the Edict of the Emperour were sent to worship those Relicks of the Apostle, which the Emperour himselfe mesuailously reuerenced, ex illis precipuus, qui Imperatoris Edicto, diui Andreæ Apostoli Reliquijs venerationis causa in quos ipse mira ducebatur pietate assisterent, fuerant destinati, was admonished from heauen, to take parte of those holy Reliks, a bone of the arme, three fingers, and three Toes of that Apostle, & bring them decently into the Iland of Albion, in the remote parte of the world, that the people there deuotely reuerencing saint Andrew, might by the goodnes of God by his Intercession obtaine both earthly and heauenly blessings, Cum sacra ad Scriniolum ageret vigilis superne monitus est, vt accepto sacra brachij ossa, tribus digitis, totidemque alterius pedis articulis, ac in vasculum decenter repositis, Albionem Insulam in extremo orbis recessu sitam peteret: futurum enim vt illic aliquando, populus pia veneratione, in diuum Andream ductus, Dei beneuolentiâ & terrena & celestia, eius suffragio assequeretur charismata.

3. By which direction S. Regulus taking the holy Reliks with diuers other very holy men for his Associates, tooke this long Iorney in hand, and after many dangers landed with these holy Relicks, and his companions in that part of this Iland now called S. Andrewes, from that time of his holy Reliks taking that name of honor, then a poore Village in Pictland, now in the diuision of Scotland. The fame hereof being spread through the Country of the Picts, very many resorted to visit and reuerence these holy Reliks, & from all places thereabouts, brough gifts to offer to the holy Apostle, Confluxerunt illuc vndique donaria Christi Apostoli offerentes. Among these was Heirgustus King of the Picts, whom S. Regulus and his Religious company entertained with a ioyfull manner of Procession, in Hymnes and Canticles. The king Prostrating himselfe vpon the ground kissed the sacred Reliks, with greate reuerence, and after Masse, whereof the king was most obseruant, ended, he gave his owne Palace to S. Andrewe, S. Regulus, and the Preists, to serue God there. And he builded another Church not farre off dedicated to S. Andrew the Apostle. Which he did endowe with most ample gifts, as Chalice, Lavatories, and other vessels of gold, and syluer with very costely Priestly, and Church Ornaments to continue for euer, belonging to the holy Sacrifice, ornate & id templum Donarijs amplissimis, pateris, cyphis, calicibus, peluibus, lauacris ex argento auroque, ac alia præiosa suppellectilibus in sacrorum vsum quæ sita sacerdotibus ad diuina perpetuo exequenda ibidem constitutis. This example of king Heirgustus was long time followed by the kings of the Picts, so long as they continued there, and by the kings of the Scots after possessing those parts, honoring S. Andrew for the Patron of their Country, Heirgusti exemplum longa Regum series primo, Pictorum deinde Scotorum, qui deletis Pictis ea loca tenuerunt religiose est insequuta, Diuum Andream pro numine habentes tutelari. Which the Protestant Hiltorians themselves, both Scots and others, doe freely and plainly confesse, as being a certaine and vndeniable true Historie, agreeing both in the time, place, and other circumstances of the miraculous sending and transporting these holy Reliks into this kingdome in the place remembered, from Patras in Achaia about the yeare of Christ 369. and the greate deuotion, & reuerence, wherewith they were receaued and preserued heare.

4. The first Religious men which were placed in this new Monastery with S. Regulus and his company, were those which the Scots and Picts for their singular pietie and Religion honored with the Title Culdeis, Sacerdotes Dei

cultores

Sacrifice of Masse,
with vestiments
and ornaments
belöging to Preists
at Masse.

Boeth. l. 6. fol.
109. Hollinsh.
Hist. of Scotl.
supr.

Culdeys the old
Monks heare, most
holymen.

cultores vulgo appellati, Preists commonly called Worshippers of God, these were first placed in it, *Faere in eo à primævæ eius conditione primum Sacerdotes Dei cultores vulgo appellati*. These Culdeis were Britans of those parts, where the Romans ruled, and the Persecution of Dioclesian extended it selfe and raged, which fled to the Scots not so subiect to the Romans, for succour in that raging time, and many of them after the Persecution ended, continued there still preaching vnto the Scots, many of these conuerted, ioyning with them in that holy Religious life, and remayned there to many generations in greate honor and Sanctitie reuerenced both of Kings & Subiects, as all Antiquaries euen Protestants thus confesse in the Reigne of King Finchormach, or Finchomarke a litle before this time, and diuers hundreds of yeares after, *Scoti liberati curis externis, nihil prius habuerunt, quam ut religionem Christianam promouerent, occasione illinc orta, quod multi ex Brittonibus Christianis, sanitiam Diocletiani timentes, ad eos confugerant: è quibus complures, doctrina & vita integritate clari in Scotia substiterunt, vitamque solitariam tanta sanctitatis opinione apud omnes vixerunt, ut vita sanctorum cella in templa commutarentur, ex eoque consuetudo mansit apud Posteris, ut prisca Scoti templa cellas vocent. Hoc genus Monachorum Culdeas appellabant: Mansitque nomen & institutum, donec Monachorum genus recentius eos expulit*. By which testimonie of Antiquaries euen Protestants, it is both proued, that our auncient learned and Religious Britans, as S. Ninian and his Associates, and our British holy Preists, and Culdie were principall instruments in conuerting, as well the Scottish, as Pictish Nations to the faith of Christ, and that the Pope of Rome which directed S. Ninian hither, he, and the Picts whom he conuerted, our British Preists and Culdeis, and the Scots receauing instruction in Religion from them, and the Church of Greece with whose Monkes all these ioyned, were Professors of one and the same Catholike faith in the Sacrifice of Masse, and Ceremonials thereof, prayer and inuocation to Saints in heauen, their protection towards men on earth, worshipping their Reliks, Pilgrimages to holy Places, Religious Monasticall life, and such others before expressed by them. From these Monkes and Culdeis the Bishops of those parts were chosen vntill Pope Celestine sent S. Palladius hither, *Antea ex Monachis & Culdeis Pontifices assumerebantur*. And they preached and taught the Lawe of Christ throughout all the Scots Countries, *Christi Sernatoris doctrinam per omnes Scotorum Regionem concionando multis pijsque sudoribus seminantes*.

5. And although this History of S. Regulus in comming so longe a iorney with those sacred Reliks, and the greate reuerence the Northren parts of this Kingdome then gaue vnto them, may seeme strange to men not well affected to such holy duties, and ignorant in the deuotion and Religion of these times: yet they may learne this was not singular to the Gretians, Picts, and Scots, but to all other Chrifan Nations, especially the Britans, nor to seeke further then belongeth to their History. For as S. Regulus brought those holy Reliks out of Greece, so our Britans in these times went into Syria, as farre as Antioch on Pilgrimage to S. Simeon Stellita to worship sacred things there, & tooke it for a greate happines & blessing to bring frõ thence any litle peece of a Thong cutt from his leather Coate, and in Rome it selfe they thought it to be a greate protection, to haue but a litle Image of him to stand at the entrie of their houses, as both the second Nicen Councell, and Theodoret are ample witnesses, *Non solum confluebant qui nostram habitant Regionem, sed & Ismaelitarum & Persarum & Armeny qui sunt eis subiecti, & Iberos & Homeritas, & qui illis sunt*

Georg. Buchan.
Rer. Scoticar. l. 4
in Reg. 35. Finchomarcho. Holinsh. Histor. of Scotl. in Finchomarke.

Religion then
beare, the same
with that of the
present Roman
Church.

Boeth. l. 7. f. 133.

l. 6. f. 102.

Pilgrimages to
holy Reliks of
Saints.

Nicen. Concil. 2.
Theod. Hist. San-
ctorum Patrum
in S. Simeone. E-
uagr. Hist. Eccl.
l. 1. c. 13.

Manuscr. Antiq.
& Capgr. in Vit.
S. Cadoci Epif-
copi & Martyris.

interiores. Venerunt autem multi quoque qui habitant extrema Occidentis, Hispani inquam, & Britanni, & Galli, qui quod est intermedium occupant. De Italia enim superuacaneum est dicere. Aiunt enim Roma, quæ est longè maxima, cum fuisse adeo omnium sermone celebratum, ut in officinarum omnibus vestibulis & Porticibus ei paruas posuerint Imagines, hinc sibi præsidium & tutelam parantes. Cum ergo venirent innumerabiles, conabantur omnes contrectare, & ex pelliceis illis vestibibus aliquam percipere benedictionem. Where we see yet the Religion & deuotion not of a few, but many Britans then, multi Britanni to goe so farre on Pilgrimage to holy parsons, places and Reliks: among those, our glorious, Monke, Abbot, Bishop and Martyr S. Cadocus went thrise on Pilgrimage to Hierusalem, seuen times to Rome, and to these Reliks of S. Andrew in Scotland, staying preaching there seuen yeares, as is also before remembred.

THE XXVII. CHAPTER.

OF MANY RENOWNED ARCHBISHOPS OF
all our Archiepiscopall Sees heare, many other learned and holy Bi-
shops and Apostolike men heare in this time: and their Re-
ligion, the Catholike Religion.

Io. Trithem. l.
de Script. Eccl. in
Sedulio.

Io. Bal. lib. de
Script. Britan. in
Cælio Sedulio.

*Hildeburtus the
learned Tutor of
Cælius Sedulius
probably Archbi-
shop of Yorke.*

Author. apud
Bellarm. lib. de
Script. in Sedul.
Io. Trithem. in
Cælio Sedul.
Bal. in eod. cent.
i. Iodoc. Cocc. in
Catal. Scriptor.



I. E reade in this time there was a learned Bishop, or as Trithemius stileth him, Archbishop of the Scots, called Hildeburtus, Tutor, and Instructor of that renowned learned Father of this Nation Cælius Sedulius, *Sedulius Hildeburti Scotorum Archiepiscopi ab ineunte ætate Discipulus*. Others giue him onely the Title, a very learned Bishop of the Scots, *Hildeburtus eruditus Scotorum Præsul*.

But if we vnderstand this in that common sence, and meaning as Bishops and Archbishops of places are taken, and vnderstood, that Hildeburtus should be Archbishop of any See or Citie among the Scots, sainct Palladius being by all Antiquities set downe to be their first Archbishop, excepting the Archbishops of Yorke, and he sent by Papall and extraordinary Authoritie, as Apostle to that Nation, I dare not ioyne with them further in opiniõ herein, then say he was in this Age one of our Archbishops of Yorke, and by that right & Title Archbishop of all, Scots, or whatsoever Christian people in the North parts, and Ilands of this kingdome Britaine vnder that Archiepiscopall Iurisdiction, by Pope Eleutherius first order and Institution.

2. Which I may further confirme by the authoritie of all them which call him Archbishop of the Scots, they also teaching that he was Instructor of Sedulius in his youger yeares, *à tenera ætate*, and those that write of Sedulius the time wherein he florished and died; some place his deth vnder Cõstantius sonne to Constantin the Greate, some in the 430. yeare of Christ, others in the yeare 460. by none of these Accompts could Hildeburtus be otherwise called Archbishop of, the Scots, then in that meaning I haue deliuered. At the time of the first accompt, the Scots were not in this kingdome, as I haue made manifest before, and before Hildeburtus could be Tutor to Sedulius by either of the later reckonings, the Scots were probably driuen out of Britaine by

Maximus,

Maximus, about the yeare 379. when Sedulius being long time Scholler to this Bishop, must needs be old in the 430. of Christ and much older, neare an hundred yeares old, if he liued vnto the yeare 460. yet he is not by any Writer noted for an old man. We cannot say, that this Hildebertus was Archbishop of the Scots in Ireland; for although diuers hold, that diuers of the Scottish Irish had receaued the faith of Christ before saint Palladius, or S. Patrike were sent vnto that Nation by Pope Celestine, yet it is made plaine by the old Writer of the life of saint Modwenna and others, that at the comming of saint Patrike thither, the Irish people there were eyther Pagans for the most part, or not well instructed in Christiā Religiō: *gentes illæ partim Paganicis erroribus inuolutæ, partim fidem nondum plenè intelligebant.* Which could not be probably truely said of any Nation hauing so learned an Archbishop, as Hildebertus is proued to haue bene, with other Bishops, Preists, and Cleargie men as that greate dignitie inferreth, and bringeth with it. And the Antiquaries not onely of this, but other Nations agree, that saint Palladius was the first Archbishop, or rather Bishop that was euer sent into Ireland in the time of Pope Celestine, and by him long after this Age, *Palladius Britannorum seu Scotorum Insula Hiberniensis à Celestino Papa primus ordinatus Episcopus.* Where Trithemius calleth him the first Bishop, no Archbishop of that people, yet he confesseth that saint Patrike was immediatly after, & by the same Pope made Archbishop there, *Post quem sanctus Patricius genere Britus à sancto Celestino Papa consecratus in Archiepiscopum Hiberniensem.*

3. I doe not find the names of any others, either certainly, or probably remembred in Histories to haue bene Archbishops of Yorke in this Age, except Taurinus spoaken of before, did in the beginning thereof supply that place of dignitie there. The names of the Archbishops of Londō haue bene better preserved, amōg which in this Cētenary of yeares we finde first S. Stephē, commonly by our Protestant Antiquaries accountēd the seuenth Archbishop there, to which some Catholike Historians, as M. Harris in his Manuscript History seemeth to agree: But seeing I haue proued S. Augulus our holy Archbishop, & Martyr, whom they passe ouer to haue bene Archbishop there, ioyning with Theanus, Eluanus, Cadar, Obinus, Conā, & Palladius, all which they place & reckō before Stephē, there be found seuen Archbishops there before him; and he cannot be the seuenth, but the eight in that See. Next to Stephē they account in this Age, Ilut or Ilura, after him Restitutus, which was at the Councell of Arles spoaken of before, then Dedwyn, Theodwyn, Tadwyne Tatwyne or Tacwyne, then Thedred Tidred or Theodred. An old French Manuscript History testifieth, that one named Gouncelyn was Archbishop of London about this time. And whereas both Gennadius, Honorius, Philippus Bergomensis, Trithemius and other strangers tell vs, that Fastidius about this time was a British Bishop very learned, a deuoute and worthie both Preacher and Writer, and therefore by them registred among the holy Writers of his time: *Fastidius Episcopus Britannorum in Scripturis sacris eruditus, & Verbi Dei Prædicator egregius, Vita quoque & conuersatione illustris, sermone & ingenio clarus, scripsit nonnulla deuota opuscula:* some of our owne Writers say, he was Archbishop of London, which the recited Authors rather approue, then impugne, when they stile him Bishop of the Britans, meaning by that phrase properly spoaken, that he was cheife or Archbishop of them, *Fastidius Episcopus Londinensis Metropolis, & ad Archiepiscopatum Londonensem euectus.* Aluueus spoaken of before, that baptized S. Dauid, Tremannus vr-

M. S. Antiq. de vit. S. Modeuen. Virg. Capgrau. Catal. in eadem.

Io. Trithem. l. de Script. Eccl. fol. 26. in Pallado.

Archbishops of London in this time.

Will Harrison, descript. of Engl. Stowe Hist. in Lucius. Godwin. Catal. of Bishop London. Harris Hist. Manusc. l. 4. cap. 7.

Manusc. Hist. Gallic. an. 427. Gennad. in Catal. honor. ib. Philip. Berg. Hist. Io. Trith. l. de Script. Eccl. in Fastidio.

Fastidius not im- probably Archbi- shop of London.

Io. Bal. l. de Script. Brit. cent. 1. in Fastid. Prisc. Io. Pitf. ætat. 5. in eod.

Galfr. Mon. Hist.
Brit. l. 8. c. 10.
*Archbishops of
Caerlegion in this
time.*

*The Bishops of
Britayne now
learned, truly
Catholike, and
holy men.*

Galfrid. Mon.
Hist. Brit. l. 11.
cap. 12.
Bed. Hist. l. 2.
cap. 2.

Io. Goscelin.
Hist. Eccl. Parker
l. antiq. Brit. p. 8.

*Britaine now an
holy and Religious
kingdome.*

Chrysost. Tom.
4. Hom. 28. com.
in c. 18. Epist. 2. ad
Corinth. apud
Speede Theat. of
Brit. l. 6. Serm. de
Pentec. Tom. 3.

Basilii Epist. ad
Occidentales E-
piscopos. in fine
Tom. 3. edit. Ba-
sil. 1565.

*Our British Bi-
shops not onely re-
nowned here and
in these Westerne
Nations, but in the
Easterne also, there
teaching true Re-
ligion, and conde-
mning Heresi.*

bis Legionum Archiepiscopus, and Amaloers, are thought to be Archbishops of Caerlegion. Very little memory besides their names of those of London is left except those I haue spoaken of before. Yet by good Arguments though more generall, both from auncient forreine, and domesticall Writers, we are assured they were learned and holy Catholike Archbishops, gouerning the people vnder them in vertue, and true beleife. This is confessed by Protestant Antiquaries before, making the Britans both Cleargie and others orthodoxe, true beleeuers, and good people longe after this Age, by our British Histories in the greatest sway of libertie, and wickednesse heare by the Saxons entry, the Archbishops Bishops and others of the Cleargie. Heare were holy and truly Religious, and so continued so longe as their temporall gouernment continued, in so much that when saint Augustin came hither and there was then but one Archbishopricke, and seuen Bishopricks left by the Pagan Saxons, they were all furnished with most Religious Prelats, *In parte Britonum vigeat Christianitas, quæ à tempore Eleutherij Papæ habita, nunquam inter eos defecerat. Augustinus inuenit in eorum Provincia septem Episcopatus & Archiepiscopatum religiosissimis Præsulibus munitos, & Abbatias complures in quibus Grex Domini rectum ordinem tenebat.* And S. Bede also testifieth, these Bishops and others of the British Cleargie were most learned men, *Septem Britonum Episcopi & plures viri doctissimi.* And other our Historians euen Protestants doe proue, that not onely in that Age, and this we haue now in had, but in euery other, in quouis saculo, Britaine had such learned Prelats. And for forreine Writers, euen those which were most renowned in the world in their dayes euen in this very time, they witnesse as much of our British Bishops. I haue cited S. Hilary for the Latine, and S. Athanasius for the Greeke Church before, to such prooffe and purpose. S. Chrysostome often speaketh of the greate deuotion and Religion of our Britans, how firme they were in the true faith of Christ, builded Churches, and Altars, & offered the holy Sacrifice on them, and not onely our Prelats and Preists were thus Religious, but our kings themselves did lay downe their Crownes at the Church dore, and made the signe of the Crosse on their foreheads, *Reges ingredientiæ Limen Ecclesiæ deponunt coronam, & Crucem Christi depingunt in suis frontibus.* And name our two kings and Emperors Theodosius the Father, and sonne, for Paterns of such Religion, *Theodosius pater, filius Theodosij, religione ac pietate insignes.* The Epistle of S. Basile to the Westerne Bishops, *Occidentilibus*, translated by Wolfgangus Masculus the Protestant, in which our British Bishops were comprehended, proueth that our Bishops then were knowne vnto all the world, to be men instructed and endued with the grace of God, vnspotted in matters of faith, and keeping the Apostles Tradition, *Vos cunctis mortalibus predicamini viri gratia Dei instructi, quod in fide illibati permaneat, & Apostolorum depositum illud seruetis.* And therefore most earnestly entreateth them, as he did in other Epistles, to come into the East Countries afflicted with Heresie to confound the Heretiks, and comfort others, *Obsecramus vt nunc tandem manum Orientalibus porrigatis Ecclesijs, quæ iam velut in genua depressæ inclinant: ac viros aliquos mittatis, qui illas de præmijs admoneant, quæ patientiæ, ac passionibus pro Christo toleratis reseruantur. Vos o dilecti, ac desiderati fratres, sitis vulneratorum medici, & eorum qui adhuc sani existant Prædicatoribz, quod morbidum est curantes, & quod sanum ad pietatem instruantes.* Therefore hauing proued by most worthy witnesses before, that not onely among the Westerne Nations, but all others in the then Christian world, this kingdome of Britaine was most free

from

from Heresie, and by S. Basils iudgment aswell in that respect, as that our Bishops were learned, and trauayled into remote Countries, euen to Councils, and as Theodoret hath testified, *multi Britanni*, many holy and learned Britans went in that time to the Easterne Countries, whether S. Basile so exhorted them to come, and where so greate necessitie was then of their helpe, and assistance in so greate and important affaires, we may not doe that wrong to our Noble Nation, but acknowledge that diuers of our learned Britans tooke in hand and performed those worthie offices, as S. Basile so vrgently desired. And among these we may boldly name and place Coelus Sedulius, a very learned man, and by Sigebert, Bostius, Trithemius, and others, a Bishop for one. He being brought vp vnder our Archbishop Hildebertus heare in our Britaine though he himselfe, as he and others write, *Scotigena*, come of the Scottish Nation, proued a man of greate, and extraordinarie knowledge, in all kind of learning, especially diuine, and trauayled into those Easterne Countries, *Italiam perlustrauit & Asiam, postremo Achaia finibus excedens, in Vrbe Roma mirabili doctrina clarus effulsit*. And did not onely by his words and preaching confirme the Catholiks confounding Heretiks, but by his many learned Writings refuted all Heresies of those times, and places, as is plainly extant in them, leauing vnto Posteritie an vdeniable testimony, in his owne Parson of his labours and written Bookes, that all Countries then where he liued, Britaine, France, *venit in Franciam*, Italy, Rome where he was so famous, and the Easterne Churches agreed in such holy doctrine as he preached, and committed to writing, being the very same as Protestants themselues confesse, which the Church of Rome now professeth, condemning the opinions of Protestants, as he had any cause to speake of such points, beginning with the first and cheife Article of their Religion Iustification, by faith, as they confesse, *solam fidem ad salutem sufficere negat*. So of others. And yet they say he had most diligently read, and agreed with the Fathers of this Age, the most learned, *Patres diligentissime legit Originem, Augustinum, Hieronymum, Ambrosium, Eusebium, & Gennadium. Nam ex horum interpretationibus, suarum ipse in Paulum explicationum collectanea congeffit, & ex alijs proculdubio*, And agreed with them in matters of Religion.

4. Therefore this our renowned Doctor agreeing in all this with the best learned in that Age, both of the Latine and Greeke Church, with the Pope and Church of Rome where he was of so greate fame, *mirabili doctrina clarus*, as also in the other both Easterne, and Westerne Christians, where he had trauailed and preached, and so glorious, that the Protestants themselues acknowledge, he was most rare for gifts of learning, his works approued by Pope Gelasius, some of the receaued & still vsed in the publike Church seruice and he stiled by that learned Pope, as S. Bede after was for the like worthines, *Venerabilis, venerable. Vir erat felici ingenio praeclitus, acri iudicio, & facundia indicibili. Neque minus ei cognita extitere diuina quam humana. Adeo vt in Decretis, Distinct. 15. Gelasius Pontifex, venerabilem Sedulium eum vocauerit, eiusque non mediocri laude commendauerit scripta*. The Hymnes which the Catholike Church still vseth in the publike seruice thereof at the Laudes in the greate Festiuitie of Christs birth, and vigil of the Epiphany, beginning, *A solis ortus cardine, ad vsque terra limitem Christum canamus principem, natum Maria Virgine*, and that of both the Euēsongs of the Epiphany which beginneth, *hostes Herodes impie, Christum venire quid times, non eripit mortalia, qui regna dat caelestia*, were composed by him, part of his workes, and from him thus generally honored in the

Sigebert. & Bostius apud Bal. cent. 1. in Coelo Sedul. 10. Trith. l. de Scrip. Eccles. in cod. Conr. Gesner. Bibliot. in Caelio Sedul. Magdeb. cent. 5. c. 10. Henric. de Erford. hist. Sedul. in Princ. lib. Epistol.

These our Bishops of Britaine agreeing with all Catholike Churches, professed the same faith with the Church of Rome now.

Magdebur. cent. 5. cap. 10. col. 1284. Sedul. in cap. 5. ad Ephes. 5. ad Phil. 3. & 4. ad Rom. Magdebur. cent. 5. c. 4. col. 505.

Breuiar. Roman. Hym. ad Laud. in Natiuitate Domini, & Epiph. & ad Vesper. Epiphany. Sedul. hymn. de Christ. l. 1. cap. peperisse Christum.

Ald. Manut.
Epist. ante opera
Iuueni Sedulij.
&c.
Sedul. Epist. ad
Macedonium
Presbyterum.

Magdeburgen.
centur. 1.

Arnold. Merm.
Theatr. conuers.
gent.

S. Patrike very
renowned in this
Age.

Sigebert. Chron.
an. 394.

Fascicul. tempor.
ad An. 384.

Nen. Hist. M.S.
Floren. Wigorn.

an. 490. Probus
in vit. S. Patricij.

Capgrau. in eod.
Genebr. Chron.

Sigebert. Chron.
an. 491. Fascicul.

tempor. an. 423.
Marian. Scot.

ætat. 6. an. 491.
Sur. & Lippol.

17. Mart. Baron.
not. Mart. eod.

die. Io. Bal. cent.
1. in Patric. Io.

Pitf. in eodem.
Matth. Westm.

an. 491.
Floréc. Wigorn.

Chronic. an. 372.

Church of Christ, as that in honor of the blessed Virgin, *Salve sancta pars enixa puerpera Regem, Qui calum terramque tenet per sacula: cum virginittatis honore, nec primam similem visa es, nec habere sequentē sola sine exemplo placuisti femina Christo.* Besides his greate trauailes, and paines in preaching, he wrote much. Our Protestant Historians and others ascribe aboue 40. bookes to him. Aldus Manutius who published diuers of his works aboue 100. yeares since in the yeare of Christ 1501. or 1502. giueth many reasons, that he lyued aboue 1100. yeares before that time, *Sedulium ab hinc mille & centum annos, ac pluseo fuisse colligimus*, and to haue liued in the same time with S. Hierome, *puto Hieronimum & Sedulium eisdem fuisse temporibus.* Which Sedulius himselfe in his Epistle to Macedonius seemeth sufficiently to proue, speaking therein of S. Hierome, as then liuing, and writing, as also of some holy parsons then in life to whome he wrote. Therefore I place him in this Age, yet not denying but he might liue to the beginning of that which followeth. This our Sedulius much esteemeth in that Epistle Ursinus a Bishop, Ursicinus, Laurentius & Gallicanus Preists, and Felix whome according to his name, he nameth a truely happy man, *Vere Felicem*, for his contempt of this world, *cui mundus crucifixus est.* And others doe say, they were his familiar friends, and worthie men, as he and they likewise doe of this Macedonius to whome he wrote. Therefore not finding any Historian clayming these or any of them for any other Nation, and hauing heard before, that many Britans then went into those parts, that they were entreated there, and besides our owne, forreine Antiquaries write that in those dayes our Britans did often goe on Pilgrimage to the holy Land and Rome, and preach euery where as they went, *Britanni olim dum terram sanctam, aut Apostolorum Limina visitarunt, passim Euangelio predicando seruiebant*, we may & not vnprobably presume, that these, or some of them were also of this kingdome. And some write that saint Fridolin a Princes sonne of this Country, some say a Scot, did in this Age, whē saint Hilary was Bishop of Poicters, *apud Pictauos Hilario Episcopo*, preach in Belgia, Argentine, Chur, Rhetia, Burgundy, Basile, and other places, and founded many Monasteries by the Ryuer Rhine. I may also ioyne saint Patrike borne in Britaine heare in this Century, wherein he was not onely borne, but liued in most holy conuersation many yeares, both in this his natie Country, & Ireland, whether he was by Pagan Scottish Irish Pirats, with his Christian Sisters and others violently carried hence, & there sold to serue. Sigebert saith, this was in the yeare of Christ 394, *Sanctus Patricius in Hibernia cum suis sororibus venditur, ubi cum esset Regis Porcarius, Angeli saepe alloquio fruitur.* The Author of Fasciculus Temporum saith, he was sold thither with his Sisters ten yeares sooner, and they were reuerenced there, *An. 384. Patricius magnus pater Hibernorum Apostolus circa hæc tempora in Hibernia veneratur, cum suis sororibus, Angeli saepe colloquio fruitur.*

5. But if we calculate, and compare the yeares of his life and death, we shall certainly finde, that he was solde into Iereland from hence, longe before either of these times, and was aboue 30. yeares old in this Age. All Historians agree, that as he liued 122. yeares, so he died in the yeare 491. by which account he must needs be borne in the yeare of Christ 368. or 369. and be aboue 30. yeares old in this Age. Marianus Scotus, Probus, Capgrau, and others write, he was 16. yeares old, when he was carried into Ireland, and was kept there in seruitude 6. yeares, *Cum esset annorum 16. venditus est: sex annis vixit in seruitute.* So he returned into Britaine being 22. yeares old, about the yeare of Christ 390. Florentius Wigornienis agreeth in the yeares of his Age 122.

that

that he died in the yeare 491. and was borne in the yeare 372. and that he was carried Prisoner into Ireland in the 16. yeare of his Age, as others doe, & saith, that his two Sisters stolen away with him, were named the one Lupuit, and the other Tigris. He was sold to Miluc called a king in the North of Ireland, & his Sisters into an other part; but he placing his death in the 491. yeare, & say- in the e was the compleate 122. yeares old, *Anno 491. Sanctus Patricius Hibernia Archiepiscopus annorum 122. beatissimo fine obiit*, doth misse his calculation, and must say as I haue written before, that he was borne in the 369. or 368. yeare of Christ.

6. There where diuers other Christian Prisoners carried hence at that time with him into Ireland by those Pagan Pirats, *Cum esset annorum sexdecim cum ceteris in captiuitate ducitur*. Whose vertuous behaiour there made such way and disposition to that wilde Pagan Nation, that theit Conuerſion after by ſaint Patrike was made more easie. For to speake cheifely of this holy Younge man, although he was borne of a Noble Linage, *Caphurnius vir & morum honestate conspicuus, & diuitijs ac honoribus inclitus*, being his Father, & his Mother Sister to the renowned ſaint Martine Bishop, yet now sold among Pagans and put to the seruile office of keeping Swine, though he began thereby to forget his Noble carnall birth, yet of his spirituall Natiuitie in Christ he was so mindefull, that euery day and night he prayed an hundred times, *Centies in Die & centies in nocte Deum exorabat*. By which greate and extraordinary deuotion we may gather, though not otherwise expresseely remembred in what piety, and Religeous conuerſation he had bene brought vphere by his holy Parents, & he exercised in Britaine before he was carried Prisoner hēce. Nēnius our old Brittiſh Writer, Matthew of Westminster, and diuers others compare him vnto Moises, especially in foure respects: first, for the Angell appearing vnto Moises: secondly, for his fasting 40. dayes and 40. nights: Thirdly, for the yeares of his Age 120. fourthly, for his graue and sepulchre vnkowne. The first of these of the holy Angell often times appearing vnto, and comforting ſaint Patrike keeping his cattail, as vnto Moises, was perfectly and in an excellent manner performed, not once or seldome but often times declaring his name, *Victor, Conqueror conuersing with him: Victor Angelus sepe loquebatur cum eo*. And testifying vnto him how acceptable his prayers and fastings were in heauen, and he should shortly be deliuered from his Captiuitie, *Apparuit ei Angelus Domini Victor nomine qui frequenter eum Visitans dixit, bene ieiunas, cito exiturus ad patriam tuam*. And brought him money for his Ransome. The Writer of S. Patricks life testifying that in his time the prints on the earth where the Angell stood, were still continuing, *Stetit Angelus super terrā, & vsque hodie manent Vestigia eius*. And although I dare not set downe his fast of 40. dayes and 40. nights which Nennius relateth to haue bene on the topp of the hill Eile, *Quadraginta diebus totidemque noctibus in cacumine montis Eile ieiunauit*, Wherein he secondly compareth him to Moises, to haue bene at this time; yet we haue heard his fasting now was such, that the Angell commended it, *bene ieiunas*. Yet the old Writer of his History, Capgrau and others are witnesses that he fasted together in this time 30. dayes, neither eating nor drinking, and yet was well and merry, *Mansit Patricius diebus triginta non manducans, neque bibens, hilaris tamen perseuerabat*. The other two things wherein they compare him to Moises for his Age of 120. yeares, and his place of buirall vnkowne must be reserved to their time at, and after his death, when they chaced. Onely this heare I add, that whereas Nennius giueth vnto him onely with Moises 120. yeares, others 122.

An. 410.

An. 491.

Probus in S. Patric. M.S. in vit. eius. Capgrau. in cod. Surius. & Lippom. die 17. Martij.

Nennius Histor. Briton. in S. Patricio. Matth. Westminster. an. 491.

Florēt. Wigorn. Chronic. supr. Manuſcr. Antiq. & Capgrau. in S. Patricio.

M. S. Antiq. de vit. S. Patricij. Io. Capgrau. in cod.

M. S. & Capgr.
supr. Probus in
vit. S. Patricij
Baron. & Spond.
an. 491.

Prayer to Angels
and Saints, and
their protection of
lyuersome earth.

Probus in vita S.
Patricij Tom. 3.
oper. Venerab.
Bedæ.

Probus supr. Sur.
& Lippom. die
17. Martij. Bar.
& Spond. in S.
Patric. Bal. cent.
i. in Patricio Pitt.
in cod. Hollinsh.
Hist. of Ireland.

Guliel. Malm.
l. 2. de gest. Pont.

Gul. Malm. l. de
Antiq. cænob.
Glast. Manusc.
Antiq. Glaston.
in Tab. ligneis
M. S. Gallic.
Antiq. cap. 39.

Histor. Gallic.
Manusc. Antiq.
an. 427.

Hollinsh. Hist.
of Irel. pag. 53.
Pitt. stat. 5. in S.
Patric.

or 123. the old Manuscript of his life, Probus with others say, he liued 130. or 132. yeares, *completis à Natiuitate sua annis centum triginta migravit ad Dominum.* Which giueth me more warrant to place a greate part of his life in this Age. For these Authours are so farre from making his Natiuitie later then I haue done, that they say in the yeare of Christ 425. he was. 64. yeares old, *Anno Domini quadringentesimo vicesimo quinto hic erat annus ætatis sue sexagesimus quartus.* and so 39. yeares old in the end of this Age. Neither did S. Patrike in those his often and continuall prayers, day and night, *centies in Die & centies in nocte, die nocteque precibus intentus,* pray onely to God, omitting his Angels and Saints, but vnto these also, to his Angels by their often visiting and assisting, and to his Saints, as namely to Elias, to help and deliuer him, against the deuill tempting and afflicting him, who heard his prayers, and so freed him that the deuill confessed he should neuer haue any power ouer him, *Patricius vocauit Heliam bina voce in adiutorium: venitque Helias & liberauit eum, & ait ad eum, diabolus, ab hac die non habeo Potestatem in te, vsque ad diem mortis tue.*

7. The old Irish Writer of saint Patrike his life called Probus, whome some doe vntreuly take to be saint Bede, the Booke being placed amōg his Workes, the Authour disclosing therein both his name Probus, and Country Ireland, affirmeth, that saint Patricke was three times taken Prisoner, and ledd Captiue, and the second time also Miraculously deliuered, and restored to his Country Britaine. Where he was diligently instructed in learning, by the best Professors thereof, *optimus vsus praeceptoribus,* among whome saint Martine his Vncle was one, staying with him foure yeares vntill his death, as it seemeth by the time thereof before related. A late Writer then bringeth him to Glastenbury, and to haue liued there many yeares, aboue thirtie, saith this Authour, in Religious habite, *in patriā rediēs, ad Glasconie Monasteriū secessit & ibi in vita & habitu Religioso caelestia contēplans plusquam annis triginta vixit.* Hauing bene some time with saint German, and after this went to Rome to S. Celestine Pope. But this belongeth to the next Age, where it shall be more fully entreated. Onely, heare I say, that his liuing at Glastenbury before his going to Rome, is no incredible thing in History, euen by the best Writer of the Antiquities of Glastenbury William of Malmesbury. For after he had written that booke, he discrediteth saint Patricks liuing and dying at Glastenbury after his Cōuersion of Ireland, making it vnworthie of credit: *si credere dignum.* And in his Manuscript of Glastenbury, citing others for the same, and the Antiquities of Glastenbury say, he was borne of Couche Sister to saint Martine Archbishop of Tours in the yeare of Christ 361. by that accompt leauing him time sufficient to haue liued 30. yeares at Glastenbury before his going to Rome. Which if it may be admitted for good, will salue very many difficulties which are in the other opinion.

8. An old French Manuf. Hist. thus setteth downe S. Patricke lōge before he was Bishop in theyeare. 427. amōg the worthies of the Christiā world, *In this time S. Patricke à Britō by Natiō sonne to Conches, Sister to S. Martine of Tours was renowned for holines, & miracles & learning.* Our Protestāt Historians theselues confesse as much, saying that before he went to Rome he was renowned through the Latine Church for his wisdom, vertue and skill. He was borne in the Marches betwixt Englād & Scotlād in a towne by the Sea side called Eiburne (in Pembroke shire by some) his Mother named Conches, was Sister to S. Martine that famous Bishop of Towers in France. Patrike of a child was brought vp in learning, and well instructed in the faith, and much giuen to deuotion. And relating his captiuitie, and deliue-

rance

rance from it, as I haue done, they add, as affliction commonly maketh men Religious, the regard of his former education printed in him such remorse and humilitie, that being thenceforth weaned from the world, he betooke himselfe to Contemplation, euer lamenting the lacke of grace and truth in that Land: and beare with not despayring, but that in continuance some good might be wrought vpon them, he learned their tongue perfectly. And alluring one of that Nation to beare him company for exercise sake, he gott him into France, euer hauing in his minde a desire to see the Conuersion of the Irish people, whose babes yet vnborne seemed to him in his dreames from out of their Mothers wombs to call for christendome. In this purpose he sought his vncle Martine, by whose meanes he was placed with Germanus the Bishop of Auxerre, continuing with him as scholler or Disciple for the space of 40. yeares. All which time he bestowed in like study of holy Scriptures, prayers, & such godly exercise. At the Age of 62. yeares being renowned through the Latine Church for his wisdom, vertue and skill, he came to Rome bringing letters with him in his commendation from the French Bishops vnto Pope Celestine, to whome he vttered his full minde, and secret voice, which longe since he had conceiued touching Ireland. Celestine inuested him Archbishop and Primate of the whole Iland. These men in this Narration approue and followe much Giraldus Cambrensis in his Topographie of Ireland, by many much commended and if his opinion is as much to be allowed about the time and dayes of S. Patrike, we shall finde that he was come to this renowne, and spent the most part of his life in this Age. For he maketh him with others 120. yeares old at his death, and to haue dyed happily in the yeare of Christ 458. *obiit beatus Patricius & in Domino quieuit anno atatis sue 120. ab Incarnatione Domini 458. ab aduentu Hibernensiu 1800.* Our English Protestat Writers of the greates Theater of Britaine, whome I dare not allowe, make him farre more auncient then this time. That which our Protestants haue before set downe of S. Patrike, that the babes yet vnborne seemed to him in his dreames from out of their Mothers wombs to call for Christendome, is testified more plainly and credibly by olde and better Authours, that it was a true vision, and calling of S. Patrike to be the Apostle of that Nation. In a vision an Epistle was represented vnto him, and the beginning of it was, *this is the voice of the people of Ireland, hec est vox Hibernensium.* And reading this beginning of that letter, at the same instant, and moment of time the voice of Infants from their Mothers wombs in diuers Contries of Irelande crying as it were with one mouth, *o holy Father we beseech thee, that thou wilt come and walke amonge vs.* By which extraordinary vocation S. Patrike was most certainly assured, that God had called him thereby to be the Apostle of that Nation, to conuert it to Christ: *gratias egit Deo certissimè sciens quod Dominus vocasset eum ad saluandos illos qui ipsum inuocabant.* The old Writer of the life of S. Dauid, speaketh of this, or the like vision to haue bene made to Saint Patrike, when the birth of that glorious man S. Dauid, to be so renowned in the Country now called wales, was reuealed vnto him, which was as those Antiquities say 30. yeares before S. Dauid was borne, *filio nondum nato, nec nisi peractis annis 30. nascituro.* Yet S. Dauid, as I shall proue hereafter, was borne in this Age. Therefore an old British Antiquitie saith, S. Patrike liued 153. yeares, *Vixit annis centum quinquaginta & tres.*

9. Our old English Historie which the Continuator of Florentius Wigornienis aboue 400. yeares since doth seeme to cite by the Title *Chronica Anglica*; doth tell vs of an Archbishop of London, called Ternekin, which is not found in any Cataloge of the Archbishops there, neither haue I before made memory of him, he liued Archbishop as that Authour testifieth, in the begin-

Girald. Cambr.
Topograph. Hibern. c. 17. lib. ad
Reg. Henric. 2.
dist. 2. Tit. de mirac. Hibern. Har-
pessfel. Hist. Eccl.
p. 32. Theater of
great Brit. l. 6. c.
9. §. 9.

Script. vitæ S.
Dauidis apud
Capgrau. in cod.
Manuscr. Antiq.
Britannic.

Continuatio
Flor. Wigorn.
in Genealogia
Reg. West-
Saxonum.

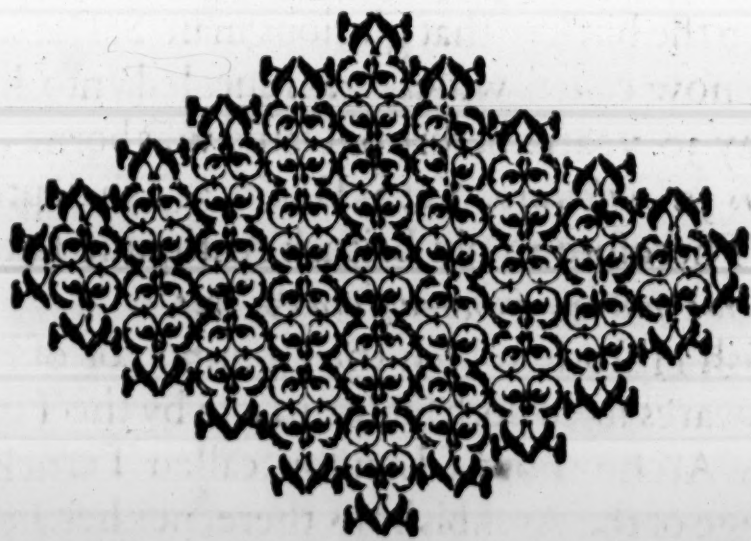
Old English
Hist. fol. 44.

Vit. S. David
Episcopi.

Antiq. Script. in
vit. S. Patricij.
Capgrau. in eod.
Nennius Hist.
Manuscrip.
Matth. West.
An. 491.

Manuscript. Ant.
in vit. S. David.
Capgrau. in eod.
& S. Carantoco.

ning of the Reigne of Aurelius Ambrosius, by which Accompt, although it is not probable that he was Archbishop there in this Age, yet not vnlikely but he was a worthie man of renowne, in, or not longe after this time. So I may say of Guitelinus and S. Vodinus glorious Archbishops of that Sec, famous in our Histories. But of these as also of S. Patrike I shall speake more in the next hundred of yeares. We finde memory of an other renowned Bishop in this Age, Aluueus spoken of before that baptized S. David, and at his Baptisme, and in the place thereof a Miraculous Well sprang sodainely vp at that time curing diseases. Whether this Bishop peculiarly assigned to baptise this Infant, so prophetically and Miraculously longe before foretold, was one of the Archbishops of Caerlegion, whose names are not remēbred, as I haue said before, and the rest, I leaue to others to decide. Our Historians relating the life and History of S. Patrike say, he was consecrated Bishop in these parts, by one the principall among his Consecrators, named by some *Amatus*, but by Nennius, Matthew of Westminster, and others, *Matheus* or *Amatheus*. Nennius calleth him *Amatheus*, & *mirabilis summus Episcopus Rex*, an admirable highe Bishop and king or Prince. The Monke of Westminster termeth him *Matthæus* and saith he was an Archbishop, & relateth S. Patrike his Mission from Pope Celestine, how he preached both to Britans and Scots, by that Commission, and that he was made Bishop by this *Matthæus*, or *Amatheus* in these parts afterward, *Patricius, Theodosio & Valentiniano Imperantibus à Papa Celestino ad partes Occiduas missus est, ut vexillum sanctæ crucis gentibus prædicaret. Cumque ad Britanniam peruenisset, prædicauit ibi verbum Dei, & à gentibus Incolis gratanter est susceptus deinde ad Scotos se conferens prædicauit verbum Dei. Tandem à Mattheo Archiepiscopo ad Episcopalem gradum permotus.* Wherefore seeing we finde that he was consecrated Bishop in these parts by such an Archbishop, and finde that Archbishop named for no other Nation, and being assured by Antiquities that Caerlegion had diuers Archbishops, whose names are not remēbred in Histories, I may name this, *Amatus*, *Matthæus* or *Amatheus* a cōfessed Archbishop to haue bene one of them, & a renowned mā, if not Archbishop in this Age. And this the rather because whereas this Archbishop is called *Rex a King*, we had heare diuers kings or Heires to such litle kings which forsooke their temporall states, and honors to be Religeous and Clergy men, and were renowned in Ecclesiasticall Order, at, and before the time, when S. Patrike was consecrated Bishop. Such as I haue proued before were the worthies of this Nation, S. Cadocus, S. Canochus, and Carantocus. To whome I add king Keredick Father to S. Carantocus and S. David voluntarily leauing and renouncing their earthly kingdomes, for the loue of Christ, and to be crowned in heauen.



THE XXVIII. CHAPTER.

OF VERY MANY AND RENOWNED MONASTERIES and holy Monasticall parsons in Britaine in this Age.

1.



N this Age also we had heare in Britaine very many Monasteries, and Religious houses, both of men and women, euen as the Protestant Antiquaries of this Nation, professed enemies of such holy Monuments and profession, with others doe freely confesse, *Monachorum, Abbatū, Canobiorum, Sediūque nomina permulta extiterūt,* no Catholike Historian calleth it into Question, but all

such are witnesses, that as in other Christian Natiōs, so heare in Britaine there were many Religious houses in this time. Our old Religious house of Glastenbury continued in this Age, as in the former hauing twelue Religious men Eremites belonging vnto it dwelling in the places and Cells of the first 12. in the time of S. Ioseph of Arimathia, and very often dayly resorting to the old Church to performe their publike seruice and deuotions. This is testified by the old Manuscripts of that place, & William of Malmesbury in his Booke of the Antiquitie thereof, witnessing that these holy men in the number of twelue successiue thus liued and serued God there vntill S. Patrike his coming thither, *Sic multi alijs succedentes semper tamen in numero duodenario per multa annorum curricula vsque ad aduentum Sancti Patricij Hibernensium Apostoli in memorata Insula permanserunt,* Which some before haue placed in this Age. These Religious men were of so greate Sanctitie in this time, as the Epistle ascribed to S. Patrike testifieth, that he, such a wonder in the world for pietie, confessed, he was not worthie to vntie the Latchets of their Shoes, *Non dignus eram soluere corrigias calceamentorum eorum.* The names of the 12. then liuing there in this holy Order are thus Registred, *Brunbam, Dyregaan, Vival, Wenreth, Bamtonneweng, Adeloobred, Loyor, Wellias, Breden, Swellwes, Hincloermus and Alius.* All of them discended of Noble Families, rather preferred this poore penitentiall Eremiticall life then worldly honor, *Hij cum essent Nobilibus orti natalibus, nobilitatem suam fidei opibus ornare cupientes, Heremiticam vitam ducere elegerunt.*

2. The Antiquities of Glastenbury further witnesse, that about this time there was new founded, or renewed an other litle Religious house in honor of S. Michael the Archangel and particularly to honor and pray to him, *Vt honorantes inuocent adiutorium Archangeli Michaelis.* And that *Arnulphus*, and *Ogmar*, two Religious holy men were the first, which supplied that office and dutie there.

3. I haue spoaken of the auncient & famous Monastery of Wincester in the beginning of this Age, how it was destroyed in the Persecution of Diocletia, and with greate deuotion, State, and Magnificence reedified, when that Tēpest ceased, in the space of one yeare and thirtie dayes, and dedicated to S. Amphibalus lately martyred before. This Monastery now florished, and long

after

Io. Goscel. Hist.
Eccl. Matt. Par-
ker. Antiq. Bri-
tannic. p. 8.
Antiq. Glast.
Capgr. in Vit. S.
Patricij. Guliel.
Malmesb. lib. de
Antiquit. Cano-
bij Glaston.

Antiquitat. Eccl.
Wintonien.

Matth. Westm.
in Chron. Florët.
Wigorn. in ge-
neolog. Reg.
Westsax. Fast.
Reg. & Episcop.
Angl.
Gildas l. de Ex-
cid. Brit. Stowe
Hisor. Matth.
Westm. an. 433.
Matth. Westm.
an. 445.
Galfr. Monum.
Hist. Brit. l. 6. c. 5.
Holinsb. Hist. of
Engl. l. 5.
Hardin. Chron.
c. 65. 66.

Matth. Westm.
an. 543. Stowe &
Howes Hisor.
Brit. & Sax. in
Constan. & Vor-
tiger.

Bed. l. 1. c. 6. Mat.
Westm. an. 313.
& 586.

after this time, vntill the time of Cerdic the Saxon, and first Pagan king of that Nation ouer the West Saxons, as the old Manuscript Antiquitie of that place proueth, being 210. yeares from the death of Dioclesian, *Monachi sic introducti inhabitant Ecclesiam Wintonia in quietapace à morte Dioclesiani vsque aduentum, Cerdicij Saxonici & Pagani ac Westsaxonum Regis primi, huc est 210. annis.* So that Cerdic not being King there by the common opinion vntill about the yeare 519, this Monastery florished in quiet all this, and the next Age also, it being the yeare of Christ 495. when Cerdic first landed heare; and so long after before he was king. And our most auncient Historian S. Gildas, & others after him, are witnesses, that in the time of king Constantine there was a glorious Abbey and holy Abbot there, *Sancti Abbatis*, complaining how sacrilegiously this king killed one of the sonnes of Mordred betweene the holy Altars, *intra ipsa sacrosancta Altaria*, flying thither for Sanctuary and sauegard, and he himselfe hauing three sonnes Constans, Aurelius Ambrose, and Vtherpendragon, perhaps for remorse, and in satisfaction for that impietie deliuered his eldest sonne Constans, to be a Monke in that Abbey, *Constantem Primogenitum tradidit in Ecclesiam Amphibali intra Guintoniam, ut Monachalem ordinem susciperet*, and there, he was a Monke, *Vbi Monachalem ordinem suscepit.* And so continued vntill Vortigerne tooke him by force out of his Cloister, and made him King without the peoples consent, because he was a Monke, *Vortigernus perexit Wintoniam, & Constantem Monachum, Constantini filium de Claustro extractum duxit Lundonias, & eum vix annuente populo eo quod Monachus esset, erexit in Regem.*

4. There were then diuers Monasteries in London, and Constantine murdered an other youg Prince in one of the, *Vnum Wintonia in Ecclesia S. Amphibali ante altare trucidauit, Alterum Londonia in quorundam fratrum Cenobio absconditum crudeli morte dānauit:* Which our Protestants thus acknowledge, Constantine followed, and one of the younge men he found in an Abbey at London, slew him neare the Altar cruelly. And how in Kent at the comming of Hengist the Pagan Saxon thither, soone after this, there were many Religious houses both of men and women, and many of them were glorious Martyrs by the Saxon Persecutors, *Hengist slew the good Archbishop Vodine, and many other Preists and Religious men. All the Churches in Kent were polluted with blood, the Nunnes with other Religious parsons were by force put from their houses and goods.*

5. These Religious houses must needs be builded, and so furnished with goods and consecrated parsons before the Saxons entred, and so in, or before this Age, these men being then, when they were Pagans no Founders, but destroyers of such Monumets, not onely in Kent, but in all places where they preuayled, by all Histories. Among these, the sumptuous and stateley Church and Monastery of S. Alban, builded within 10. yeares of his Martyrdome, was one, for the Monastery there was not, as Matthew of Westminster proueth, founded first by king Offa, but being destroyed by the Saxons was reedified by him, *Hac tempestate Ecclesia beati Martyris Albani, qua post Passionem suam miro tabulatu lapideo, atque eius Martyrio condigna, legitur fabricata, deiecta penitus cum alijs creditur & deleta, donec per ministerium Offa Regis Angelo sibi reuelante, corpus gloriosi Confessoris ac Martyris inuentum est, & Monasterium eis denuo fabricatum.* Therefore being, by king Offa restored, and builded againe, denuo, it was builded before, and consequently before the Saxons time, Ouerthrowers, and not Erectors of Monasteries.

6. There was also now a noble Monastery at Amsbury in Wilshire, neare

Salisburie, in which as an old French Manuscript, and others say, there were at this time, and after 300. *En cel lieu d' Ambri estoit à cel temps vne Abbaye de 300. Moines.* This was founded, olim, long before by one named Ambrius neate, *Kaercaradoc, Salisbury: quæ nunc Salesberia dicitur. Erat ibi Canobium trecentorum fratrum in Monte Ambrij, qui versetur fundator eius olim extiterat.* Our old English Chronicle entreating of the desolation, which the Pagan Saxons wrought in this kingdom in destroying Religious houses, & Churches, and how Aurelius Ambrosius restored and builded them againe, thus deliue-
 reth that in generall, and particlularly of this Monastery, King Aurilambros went through out the Lond, and put away the name of Engyst Lond, that Engyst after his name had called it before. Then he let call it againe greate Britaine, and let make againe Churches, and houses of Religiõ, Castles, Cities, and Borowes, and Townes that the Saxons had destroyed. The Britons ladd him to the mount of Ambrian where some time was an house of Religion, which then was destroyed through the Paynims, whereof a knight that was called Ambry that some time was founder of that house, and therefore the hill was called the mount of Ambrian, and after it was called Ambesbury. The King Aurilambros let amend and redresse the house of Ambesbury, and put therein Monkes, but now there be Nonnes. By this it is euident, that this Religious house destroyed by these Pagans, florished in this Age.

7. That there was a Monastery of greate renowne at Abingdon in Barke-shire in this time, before the comming of the Saxons into Britaine, the old Chronicle of that house is witnesse, testifying that then there were 300. Monkes, and more belonging to that Abbey, lyuing in the Woods & Deserts, getting their liuing by their labours, and vpon the holy dayes, and sondaies comming together in their Monastery, all excepting 60. which continually aboad in the Abbey seruing Gpd there. And that before king Cissa was a Christian he put these Monkes either to death, or forced them from their Monastery, and cruelly persecuted all Christians. And allthough our Antiquities by Pagans Persecutions and Protestants are so perished, that we haue a small part of our Ecclesiasticall memorable things preserued: yet we may make coniecture of these matters with sufficient probabilitie, that seeing Monasticall life came hither in the Apostles time, and still increased except in the 9. yeares of Dioclesian his Persecution, that the Religeous houses in Britaine were now come to a greate number; especially when we finde the greatest Enemies they haue, our Protestants, and among them the best Antiquaries they haue, thus to testifie, *In auncient time, euen the greatest parsonadges held Monkes, Friars, and Nūnes in such Veneratiõ, and liking, that they thought not Citie in case to florish, no house likely to haue longe continuance, no Castles sufficiently defended, where was not an Abbey, Pryory, or Nunnery either placed within the walles, or planted at hand and neare adioyning.* And that such was the deuotion of this time, we may gather by our old Writers, testifying, that after the Pagan Saxons had destroyed the Churches, and Abbeyes in Britaine, yet many still remained, and their Abbots were honored & numbred among our Nobles, and as spirituall Lords before the temporall. So it was in that greate Solemnitie when Aurelius Ambrose kept the Feast of Pentecost at Ambesbury, he had there many Bishops, Abbots, and other Noble parsons, *Venit cum Episcopis & Abbatibus & alijs Magnatibus in montem Ambrij, vbi die Pentecostes coronam portauit.* And after Britaine was more decayed by these Pagans, yet there were still both Bishops and Abbots heare, and they buried the body of their king Aurelius Ambrosius in Regall manner, *Ipsam ab Episcopis & Abbatibus regni more regio Sepultum.* And

Manuscr. Gallic.
An. iq. cap. 24.
Galfr. Monum.
Hist. Brit. l. 8. c. 9.

Old Engl. Chro-
nic. part. 5. f. 43.

Chron. Abingd.
apud Harpesfeld.
Hist. Eccl. 10. sc-
cul. p. 203.

William Lamb.
perambulation
of Kent. p. 330.

Matth. Westm.
an. 490.
Matth. Westm.
An. 498.
Galfr. Monum.
Hist. Briton. l. 7.
c. 16.

Matth. Westm.
an. 462.

Guliel. Malmesb.
I. de Antiq. Ca-
nobij Glaston.

Capgr. in Vit. S.
Petroci. Harpes-
feld. Hist. Eccl. in
fine 6. sæcul.
Harpesfel. Hist.
Eccl. sæcul. 10.
Annal. Abingd.
apud eūd. Matth.
Westm. an. 590.
Stowe & Howes
Hist. in South-
Saxons an. 514.
Polidor. Virgil.
Hist. l. 4. M. S.
Antiq. & Capgr.
in Vita S. Kebij.
Harris. descript.
of Brit. c. 10.

thus it was in all places, and Prouinces of this kingdome, where these Pagans raiged moit, London, Winchester, Lincolne, Yorke and others Prouinces, *quas- que Prouincias*, Where they destroyed Churches, and all holy Monuments, Martyred the Preists at the Altars, burned holy Scripturs, and defaced and obscured Martyrs Tombes. They founde euery where Religious parsons, which flying their Persecution hid themselves in Caues, wooddy places, and desert craggs of hiles, and Mountains, carring with them Saints Relicks, *Ecclesias & Ecclesiastica omnia ad solum vsque destruebant, sacerdotes iuxta altaria trucidabant, sacras scripturas igne concremabant, super Sanctorum Martyrum sepulturas cumulos terre congeriebant: Viri Religiosi, qui ab hac clade euadere potuerunt, speluncas & nemorosa loca, atque deserta montium, & collium prærupta, Sanctorum secum Reliquias portantes petierunt.* And yet this raige of the Saxons Infidels was not so generall, that it destroyed all such holy places, for we finde in the Antiquities of Glastenbury, that this house then remayned in some sorte, and had both Monks and Abbot, before and at S. Augustines comming hither; and that in the yeare 601. with in three yeares of S. Augustine his comming into England, and before, either he, or any of his Mission came into those parts, Morgret was Abbot there, and a Noble man called a King of *Danmonia*, Deuonshire, gaue to that Abbot and Abbey the land called Inswittrin to the old Church, and one named Manuto was then Bishop there, wrote and signed the Charter, thus writeth William of Malmesbury in his booke of the Antiquities of that Religious house, and for his Authoritie citeth an other so auncient Monument thereof, that the name of the king, or Noble man could not be expounded, *Quis iste Rex fuit scedula vetustas negat scire.* S. Petrocke also was an Abbot in his Monastery by the Riuer of Seuerne with diuers Monkes, when the Inhabitants were Pagans. So likewise S. Sampson, an Abbot or Eremitte liued then in those parts, as also an holy Bishop not named, well knowne to S. Petrocke. And both Catholike and Protestant Writers make king Cissa a Saxon the first Founder or Renewer of the Monastery of Abingdon, and yet he died diuers yeares before the comming of S. Augustine hither, and Iteanus was then Abbot there ouer diuers hundreds of Monkes, by the Annals of that place. S. kebuius also in this Age had many Monkes vnder his Rule, liuing with them at diuers times, in diuers places, and among the rest at holy head, or *Cairkiby* names giuen from him and his Religious men, as our Protestant Antiquaries themselves thus acknowledge, a Promontory or Byland called holy head, which bath in time past bene named *Cairkiby*, of *Kyby* a Monke that dwelled there.

8. We may haue some apprehension of the greate deuotion of our Britans both men and women in this Age to chaste and Monasticall life by the Example of S. Virgula & so many thousands of holy virgins with her, by so many Authors before, deuoted to that profession. Which we may further confirme vnto vs, by the example of the Britans which were then in that part of Britaine now called Walles more free from the Saxons Persecution, whose Antiquities although not well preserued, not naming many Archbishops of Carlegion before those I named, and very fewe Bishops in that Prouince, hauing many from their first receauing the faith of Christ, yet they doe record, and propose vnto vs many Monasteries, and of greate name and honor, as that of Bangor, stiling it, *famatum collegium*, where Pelagius before his Heresies liued, and by some was Abbot, *Præpositus*, there, hauing 2100. Monkes in it, and diuided as it were into 7. Monasteries, euery of them hauing 300. Monkes. Which Monastery as S. Bernard, our Protestant Antiquaries and others write, was the

head

heade or cheife of Principall Monasteries, and brought forth many thousandes of Monkes, *In vita Malachie Hiberniensis Episcopi, Bernardus Clarenallensis hunc locum tradit primorum extitisse Monasteriorum caput, & multa generauisse Monachorum millia.* This was the most Noble Monastery of this Country, *nobilissimum Monasterium*, as S. Bede and others terme it, and so iustly did, hauing so many Monkes that being diuided into 7. cōpanies vnder 7. Priors vnder their cheife Abbate, euery one had 300. or more Mōkes, and among them most learned men, *Viri doctissimi plures de nobilissimo Monasterio Bācornaburg lingua Anglorum.* Inter ceteras erat in ciuitate Bangor quadam nobilissima Ecclesia, in qua tantus fertur fuisse numerus Monachorum, ut cum in septem portiones esset cum Prepositis sibi Prioribus Monasterium diuisum, nulla harum portio minus quam trecentos Monachos haberet.

9. There were in this time 2. famous Monasteries, one of Monkes, the other of Nunnes, in Caerlegion: in that of Nunnes dedicated to S. Iulius our Martyr, Queen Guenhumar wife to king Arthur did after receaue the habit of Religion, *Guenhumara Regina in Monasterio Iulij Martyris inter Moniales habitum Religionis suscepit.* There was an other in Meneuia called after ward S. Dauids founded by S. Patrike, as it seemeth in this Age. For as our British Writers say, S. Patrike prophesying of S. Dauid before he was borne, founded this Monastery in that place to beare his name. By which, S. Dauid liuing 146. yeares by all accompts, and dying in the yeare 540. this Monastery was founded in this Age. There was also an other Monastery in these parts then called *Mancana Monasterium*, or *Depositi Monasterium*, 30. yeares and more before S. Dauids birth. So there was a Monastery of Nunnes in North Wales the name of the place I doe not finde, but Nonnita or Nominta was a Nunne there in this Age. The Abbey also of S. Carilefus was builded, and gouerned by him, Abbot there in this time. We may add to these, S. Gildas Albanus his Abbey or Cell. For the old Writer of his life with others testifie, that S. Gildas was a most holy Religious man, a famous Preacher, before S. Dauid was borne, which was in this Age, as before appeareth and publicly by miracle declared vnto his Auditors, at a Sermon in the Church where he preached, S. Dauids Mother then being with child with him, and present, what a wonderfull Man he should be. It seemeth also by the History of S. Cadocus a Prince by birth, an Eremit, Monke, Abbot, Bishop, and Martyr, that although he liued longe, & suffered Martyrdome in the next Age, yet he builded a Monastery, was Abbot, and had many Monkes in this Age, *Monasterium construxit & Fratres multos congregauit. Abbas multos sub se monachos regebat.* His Monastery was in Northwales, he being sonne to S. Gundleus the sonne of a Father a Saint, king, or Prince of that Country, his Mother called Gladusa. He hauing Ritches by his parents daily fedd an hundred Clergy mē, 100. poore people, and so many wydowes besides strangers. S. Carantocus was famous in this Age, sonne to Keredic, stiled a king in these parts, and was in this time so old, that in Ireland he preached about thirty yeares in this Age. Where, as the Writer of his life testifieth he conuerted many people before S. Patrike was ordained Archbishop there, *Multos in Hibernia populos ad fidem conuertit.* His Monastery or Cell where he liued, with many clergy men was in his owne Country Northwales, whose Principalitie he refused to liue a poore Religious life, *Venit ad regionem suam Kereticam ad suam speluncam cum Clericis multis.* S. Canoch and S. Keyne Sonne and daughter to Braghan, king of Brecknocke, S. Canoch being his eldest sonne and Heire, were renowned also in this Age, with their Monaste-

Io. Bal. cent. 1. in Pelag. Calphurn. Agric. & Cōgel. Io. Bed. hist. Eccl. 1. 2. c. 2. Galfrid. Monum. Histor. Brit. 1. 11. cap. 12. Matth. Westm. an. 603. Bed. 1. 2. c. 2. Galfrid. & Matth. Westm. supr. Galfr. Monum. Hist. Brit. 1. 9. c. 12. & 1. 11. c. 1. Matth. Westm. an. 541. Galfr. Mon. hist. Brit. 1. 11. c. 3. Manuscr. antiq. & Capgr. in vit. S. Dauid. Bal. cēt. 1. in Dauid Meneuiē. Pits. ztar. 6. in eod.

Manuscr. antiq. & Capgr. in vit. S. Gildas in narratione in fin. Caradoc. in vit. S. Gildas. Io. Capgrau. Catalog. in S. Dauid.

Manuscr. antiq. de Vit. S. Cadoc. Io. Capgrau. in eod.

Manuscr. antiq. & Io. Capgrau. Catal. in S. Carantoc.

Vit. S. Keyne Virg. apud. Capgrau. & al.

M. S. in vit. S.
David. & Capgr.
in cod.
Manuscr. in vit.
S. Gundlei & S.
Cadoci. Capgr.
in eisdem.

Manuscr. Antiq.
in vit. S. Bernar.
Capgrau. Catal.
in cod.

Capgrau. Catal.
in S. David. Pitt.
stat. 5. de vir.
III. in S. David.
Bal. cent. 1. in
cod. Godw. Ca-
tal. in S. David
5. 2.
Manuscr. Britan.
antiq.
Manuscr. Gallic.
Hist. antiq. c. 48.

Veremund. Hist.
Scot. Hector.
Boeth. Scot. Hist.
1. 6. Hollinsh.
Hist. of Scotl.
Georg. Buchan.
Rer. Scotie. l. 4.
in Rege 35.

ries or Cells, the one for a Monke or Eremite, his Sister for a Nunne, or rather most strict Eremiticall life at diuers times on both sides of the Riuer of Seuerne. King Kerdick in this time left his kingdome in Northwales, to leade & liue a Religeous life there. We finde also a Noble Monastery at Naucaruan in Wales in this time, where S. Cadocus was Abbot, either in this, or the beginning of the next Age, and fedd there 100. Clergy men, 100. poore people, and so many wydowes daily. And being to leaue that place, to be an Abbot, and Bishop afterward in Italy, he ordeined Ellenus sonne of a Queene, Abbot there.

10. S. Bernac was also a renowned British Abbot in this time, both in the Country of Wales, where the king enfranchised his Monastery, and the whole Territory belonging vnto it, to be free for euer from all Regall exaction. *In nomine Dei & Domini nostri Iesu Christi te & locum tuum, totumque territorium ad locum tuum pertinens, nec non omnes in eo manentes ab omni Regia exactione in perpetuum libero.* This Holy Abbot was of such renowne at Rome for his Sanctitie, and a most memorable and Ioyfull Miracle to the Romans, and Inhabitants thereabouts, when he went one Pilgrimage thither, in killing a most raging pestiferous venemous serpent, which destroyed infinite men, and beasts, and could be suppressed by no meanes, but by his prayers, that to auoide the applause, and honour was thereupon there giuen vnto him, he secretly went away from Rome; comming first into the litle Britaine, and after thither into his owne Nation, liuing long time in them both glorious for his Holy and Miraculous life. We may gather what a number of Religious people, and Monasteries were in this part of Britaine, if we consider that one Archbishop thereof S. David, borne in this Age, founded there 12. Monasteries. Not long after this, S. Vuandilocus and S. Gomogillus holy Abbots had in their Monastery about 3000. Monks, as an old British Antiquitie, neare that time is witnesse, *Beatus Vuandilocus senex, & beatus Gomogillus habuerunt in eorum Monasterio, Monachos circiter tria millia.* And after the Saxons had made their vttermost inuasion, and Persecution of our Christians, they euer did, or could, when S. Augustine came hither, we haue hard before that there were 2100. Monks in one Monasterie of Bangor. An old Manuscript French History addeth 700. more vnto this number, making the whole Conuent 2800. Monks, diuided into 7. Gouvernements, or Priors, yet vnder one Abbot, euery such company hauing in it 400. Monks.

11. I haue spoken before how there were many Monasteries, and Monkes in that part of Britaine in this time, which now is named Scotland. This is testified both by auntient and late, Catholike and Protestant Antiquaries; euen these men confessing that diuers of our Religeous Britans, which went from hence thither in the time of Dioclesian lyued there longe in this Age, in most holy and Religeous, and so greate honor, that their Cels were conuerted into Churches, and Monasteries, and these were most Religeous Monkes, and Eremites, *Multi ex Britonibus Christiani, sentiam Diocletiani rimentes, ad Scotos confugerant, e quibus complures, doctrina & vita integritate clari, in Scotia subsisterunt, vitamque solitariam tanta sanctitatis opinione apud omnes vixerunt, vt vita sanctorum celle, in templa commutarentur. Ex eoque consuetudo mansit apud Posteris, vt prisci Scoti templa Cellas vocent. Hoc genus Monachorum Culdeos appellabant. Mansitque nomen & Institutum, donec Monachorum genus recensius, in plures diuisum Sectas, eos expulit: tanto doctrina & pietate illis inferius, quanto diuitijs & ceremonijs, ceteroque cultu externo, sunt superiores.*

riores. Neither were these holy Monkes which were in the Country now named Scotland onely of our Brittish Christians; but the Scottish and Pictish people also, so soone as they embraced the faith of Christ, embraced also, and practised this holy state of perfection, and Monasticall life. This we haue heard before in the Scots, who when Maximus bannished them out of this Iland of Britaine, they had very many Monkes & Religious men of their owne Scottish people, which by the common & generall Edict of Maximus to bannish all Scots whatsoever Ecclesiasticall or temporall, without exception or limitation, were exiled with the rest, & they erected new Monasteries in the out Ilands. Among, which one above the rest in the Hebrides Ilands in the Ile of Iona was most renowned, both for holy Monkes, and Nunnes where the common funerall place was of the Scottish Kings. There was an other such Monastery in the Ile of Mona, where S. Briget euen by our Protestant Antiquaries with three other Virgins at one time became Nunnes being professed by Machillasthen Bishop of Soder, or Soter, this was when she was but 14. yeares olde, *Brigida sanctissima virgo decimo quarto anno vix superato ad sodorensem Episcopum in Monam Iusulam paternis fortibus, quæ amplissima erant, contemptis, aufugit, precibus non sine lachrimis petens, ut perpetua Virginitati, Pontificia auctoritate addiceretur.* Which time being compared with that of her life, being very old at her death, and that she had bene first buried in Mona, and her body translated to Dune in Ireland in the yeare 318. must needs proue vnto vs, that there was a Religious house in Mona in this Age.

12. And not onely in Mona, Iona and the Hebrides Ilands, but in other our Ilands and places these Scottish Monkes made abbeys, and had Cels, or Monasteries in this time. For our Scottish Historians deliuering vnto vs, how they were all by Maximus bannished with the other Scots out of the Country now called Scotland, confesse also that there came but a part, although a greate part, for the neernes and conueniency of those Ilands into the Hebrides, *Quorum magna pars in Hebrides delata.* The others then must needs haue other resting places, which the Antiquaries of Scotland euen Protestants confesse, saying that the Scottish Preists and Monkes, then held in greate honor & reuerence, were dispersed into all Countries, rounde about, and many of them came into Iona, *Nec à Sacerdotibus & Monachis quitum in summo erant honore, Picti, & si publice Christianis institutis imbuti, Iniuriam abstinerunt. Illi vero profugi cum in omnes circumcirca Regionem dispergerentur, multi in Ionam Æbudarum vnam deuenerunt, atque ibi in Cenobium collecti, magnam suæ sanctitatis & eruditionis famam ad Posteris transmiserunt.* Some of these Scots went into Ireland, in *Hiberniam*, from whence came the Irish Monkes so famous afterward, and some of our Brittish Monkes also preached there in this time, as I haue proued of S. Carantocus called by the Irish Cernath, before. And when in the beginning of the next Age the Scots came into this Iland againe, the Monkes of Iona and Mona continuing there still, there came so many Scottish Monkes into the part called Scotland, in the time of Fergusius their king the second of that name, from their places of Bannishment in so greate a number by the Scottish Writers, that their king Fergusius founded and endowed for them, being a vertuous Prince, many Cels, or Monasteries, *Restituit Fergusius templa diruta, aut populi defectu neglecta, sacris ministris ad Dei cultum, sacerdotijs donatis. Qui exularant Monachos, reduces mira charitate amplexus, ut populum vera imbuerent pietate, structis ad id patrio ritu, Cellulis quibusdam, ad vitæ necessaria prædijs donauit.* Where besides the Preists and their Churches we see

Hect. Boeth. l. 6.
Scot. Hist. Holinsh. Hist. of Scotl. in Maximus.

Io. Bal. cent. 1. in Brigida Lagineli.
Hector. Boeth. Scotor. Hist. l. 9.
Capgr. in S. Brigida.

Veremund. & Hect. Boeth. l. 6.
Scot. Hist. Georg. Buchan. Rer. Scoticar. l. 4. in Rege 39.

Veremund. & Hect. Boeth. Scotor. Hist. l. 7.

Boeth. supr.
Georg. Buchan.
1. 4. 5. Hollinsh.
Hist. of Scotl. in
Fergusio. 2.

many Religious houses founded, and endowed for the exiled Monkes, returning in the begining of the next Age. Not vnprobable but diuers of these Monkes came with him from Scandia and Denmarke where he was borne, and whether the Scottish Monkes with others fledd in the time of Maximus, and other adiacent Counties and Ilands, they then being disperfed into all parts about this Kingdome, *in omnes circumcirca Regiones*. And yet at the time of this dispersion of the Scottish Monkes, the Brittish Monkes with their Cells and Monasteries were in quiet in the Country now termed Scotland, as I haue proued before, and were many.

13. The same is euident of the Religious people of the Pictish Nation, now being Christians, the exilement by Maximus onely extending to the Scots. Among these some about saint Andrewes were famous. One had bene the Palace of the Kings of Picts, and at the coming of saint Regulusthither with the Reliks of saint Andrew the Apostle, Heirgustus their King conuerted it to a Church or Monastery, *Heirgustus Regium Palatium amplis structuris, vti ea patiebatur etas, ornata diuo Andree, Regulo, ac Sacerdotibus ibidem deinceps optimo Maximo Deo famulaturis liberè erogauit*. An other Monastery was that, which the same king founded neare to the same place, *Struxit & haud procul à palatio sacram edem diuo Apostolo dicatam*: And furnished them both with pretious Ornaments and holy Vessels of gold and syluer, *Ornauit & id templum donarijs amplissimis, Pcteris, Cyphis, Calicibus, Peluibus, Lauacris ex argēto atoque, ac alia pretiosa supellectili in sacrorum vsum quasita, Sacerdotibus ad diuina perpetuò exequenda ibidem constitutis*. A third Monastery was founded there, or very neare the same place, either in this Age, or the beginning of the next by our renowned Brittish Abbot saint Cadocus after Bishop and Martyr, who going one Pilgrimage to the Reliks of saint Andrew in Scotland, stayed preaching there 7. yeares, and founded a Monastery. I haue spoken of saint Gudwal and his 180. Monks before, who founded diuers Monasteries heare in this Age.

Manuscr. Antiq.
in vit. S. Cadoci.
Capgr. in eod.

THE XXIX. CHAPTER.

OF CERTAINE HERETICKS AND HERESIES, *the Trimothian and Pelagian Britaine in this time.*

I. **B**UT as Britaine had many glorious Saints and Martyrs in this Age, so it wanted not some Heretiks, to disturbe the peace and quietnes of Christs Church, both in this and other Nations. Timotheus the name giuen to the Timotheani Heretiks, was as Sigebert with others writeth, of this kingdome, & held that the Diuine Nature in Christ was changed into his Human Nature, and by a shew of Continency and Religion deluded many, *In Britannia Timotheus quidam Continentiæ & Religionis imagine multis illudēs, eos in errorem suæ Hæresis induxit, dicens, Christum verum quidem Deum & verum hominem de Virgine Maria natum fuisse, sed mentiens dicendo, quod Diuina Natura conuersa sit in Humanā*

naturam.

Naturam. The Collectors of our auncient Writers affirme; that our Country man Leporius Agricola did write a Booke against him still extant, and confuted his Heresie. In some Copies of saint Augustin his Booke of Heresies, this Heresie called the Timotheans is set downe in the end thereof, and there affirmed, that one Timotheus was Author of it; and he then liued an exile in Bithinia at Biza there, *Timotheani dicunt filium Dei verum quidem hominem ex Virgine Maria natum, sed non ita vnam reddidisse personam, ut non in vnam sit redactus naturam: conflatorem quoddam volentes fuisse interiora Virginis, per quod due nature, id est, Deus & homo, in vnam resoluta & compacta Massam, vnam Dei & hominis exhibuerint formam. Et ad confirmanda huiusmodi impietatem, quae Deum asserit à sua versum natura cogunt Evangelistae testimonium dicentis: Et verbum caro factum est, quod ita interpretantur: diuina natura in humanam versa est. Huius impietatis initium, Timotheus apud Bizam Bithiniae modo exulans ciuitatem.* His confuting heare, and bannishing hence, seeme to make him so litle remembred in our Antiquities, if he was a Britan.

2. The Heresie of Pelagius, and he the first Author, and Name-giuer vnto it, haue giuen the greatest stayne and blemish in that kinde to this Nation, and in this time. For as his Heresies were most pestilent, dangerous, and infectious, so they tooke first roote, and afterward fixed themselues so deeply in this Britaine, that they were not rooted out, vntill after the comming of saint Augustine hither aboute 200. yeares after, notwithstanding we had so many and worthie men heare both of our owne Nation, and others, diuers of them sent hither by the Apostolike Roman See, Power, and Authoritie thereof, to oppose, and suppress it, as both our Scottish and English Writers, Catholiks and Protestants doe testifie. It is the common consent of the Historians both of this and forreyne Countries, that this Pelagius was a Britan of this kingdome. Diuers of our Antiquaries not onely Catholiks but Protestants hold, that he was a Monke, and Abbot after in our old renowned Monastery of Bangor. Which is made more probable, both in respect that Leporius Agricola his Scholler and follower in his errors a long time, though after recanting them, was a Preist and Monke of the same Monastery: *Factus est Sacerdos & Monachus in celebri Banchorensi Canobio.* And of all places in Britaine, the parts thereabouts were most infected with that Heresie, raigning there long after the time of saint Germanus and Lupus sent hither by Pope Celestine to suppress it, & was in a Sinod of all the Bishops, Abbots, & cheife Clergy men of Cambria there confuted and confounded by saint Dauid. And as I haue mentioned before, diuers Clergy men in that Country were longe after saint Dauids death, in the time of king Frequahard of Scotland still infected therewith. All Authors agree this Pelagius was very learned, and the Title Archereticke, Heresiarches, which is commonly giuen vnto him doth so testifie. So doth his dispersing his Heresies into so many learned Nations, *Venena suae perfidiae longe lateque dispersit.* So doe the greates number of Councels assembled in diuers places to condene him. So doe the particular best learned men in those dayes, saint Augustine, saint Hierome, saint Innocentius, Orosius, Gennadius and others which wrote against him. So doe they which write of learned Writers, both auncient and later Catholiks and Protestants, witnessing that he wrote many and learned Catholike Bookes before he fell into Heresie. By which we may gather, that this Nation in such troublesome and tempestuous times had Schooles to breede vp learned men, by whome so soone as Pelagius was fallen into Heresie, and noted thereof

Aug. in l. de Hæresibus in fine
Hær. 89. in exemplari Gembl. Sigeb. Gembl.
Chron. an. 428.
Harpesfeld. hist.
Eccl. in 6. primis sæcul. c. 18. Ioan. Bal. cent. 1. in Leporio Agricola.
Io. Pits. de Vir. Illustrib. in Lepor. Agricola.

Veremund. hist.
Scotor. Hector.
Boeth. Hist. l. 9. f. 179. p. 1. Georg. Buchan. Rerum. Scot. l. 5. Reg. 52. p. 160. Holinsh. Hist. of Scotl. in Frequahard pag. 112. Aug. Epist. 106. Bed. Hist. l. 1. c. 10. Henr. Hunting. Hist. lib. 1. Matth. Westm. Chron. an. 404. Floren. Wigorn. Chron. an. 413. ali. 435. Marian. Scot. stat. 8. l. 2. An. 414. Prosper. in Chron. Sigeb. Gembl. an. 404. Regin. Chron. an. 350.
Hacluyt. p. 3. 4. in Pelagi. Bal. de Script. Brit. cent. 1. Io. Pits. in S. Keb. in not. M. S. antiq. de Vit. S. Dauid. Capgrau. Catal. in eod. Girald. Cambr. Itinerar. Camb. l. 2. c. 4. Dauid Powell annot. ib. Gennad. & Honor. de Scriptor. Eccl. in Pelag. Ioan. Bal. centur. 1. in Pelag.

Aug. l. de Hæref.
Har. 88. l. 2. de
pecc. origin. c. 11.
Epist. 106. l. 2. de
pecc. orig. c. 8. 9.
14. l. 2. Retract. c.
47. Hier. Epist.
79. & ad Alip.
Dial. Contr. Pe-
lag. Prosper. de
Ingrat.

Pelagius his He-
resies, and renoun-
ced by him.

Aug. l. Epist. E-
pist. 106. l. 2. Re-
tract. c. 47. l. 2. de
pecc. orig. contr.
Pelag. & Celsus
c. 11.
Aug. & Hier. a-
pud Baron. ann.
415. Binius to. 1.
Conc. Annot. in
Conc. Diospolit.
Hilar. Epist.
ad Aug. inter Ep.
Aug. Epist. 88.
Aug. l. de Hæref.
Har. 88.

he was bannished from hence, into forreine Countries, neuer returning hi-
ther againe. His Heresies are set downe by saint Augustine in diuers places of
his Works, (especially in his Booke of Heresies among which this of Pelagius
is commonly set there downe for the last heintreated of, by saint Hierome,
Prosper, and other auncient approued Authors, by diuers holy Councils as-
sembled against him & his Errors, especially the Diospolitan Councell, where
many of them wherewith he was charged, are recorded and condemned,
and by himselfe renowned and anathematized, *hæc omnia Pelagius anathe-
matizauit*, as also by the best Historians of this Nation before cited, and in
those places cited, besides many others Manuscripts and printed Catholike
and Protestant Antiquaries all agreeing in the substance of his Heresies, all-
though some doe more breifely, others more largelie deliuer them in the
Diospolitan Councell, where he was charged presently to renounce his er-
rors, or to be excommunicated, and condemned, *quæ nisi remota omni tergi-
uersatione anathematizaret ipse anathema sit factus*.

3. These following are the Articles objected against him to hold, and which
he was compelled to renounce, *Primo, obiectum est, cum diceret, Adam mortalem factum: qui siue peccasset, siue non, mortuus esset*. First, he was charged to hold that
Adam was made mortall, and should haue died whether he had sinned or no. Secondly
that his sin did onely hurt himselfe, and not human kinde. 3. That Infants new borne
are in the same state, wherein Adam was before his fall. 4. That by the death and pre-
uarication of Adam, all man kinde doth not die, nor all man kinde rise againe by
the Resurrection of Christ. 5. Children may haue eternall life, though they be not bap-
tized. 6. Rich men that be baptized, except they renounce all their goods, if they
are thought to doe any good thing, it shall not be reputed to them, neither can they
haue the Kingdome of God. 7. That the grace and helpe of God is not giuen to every
act, but it is from freewill, or in the Lawe and Doctrine. 8. That the grace of God is
giuen, according to our owne meritts. 9. That men cannot be called the children of God,
except they be altogether without all sinne. 10. And that it is not freewill, if it wanteth
the help of God: because euery one hath in his owne will to doe any thing, or not to doe it.
11. That our Victory is not from the help of God, but from free will. 12. That to them
which seeke pardon, pardon is not giuen according to the grace and mercie of God, but
according to the merits and labour of them, which by penance are worthe of mercy.

4. S. Augustin in diuers places speaketh of this Councell, and setteth downe
these very Articles, whereof Pelagius was charged, and recanted by Pelagius,
though dissemblingly for feare, as appeared by him afterward, *Hæc omnia Pela-
gius sic Anathematizauit*. So doe diuers others, and add more errors, which he
held, as that before Christ, man was without sinne. Prayer is not necessary. Man is able
by the Power of freewill not onely not to sinne, but not to be tempted. That women
ought to sing in the Church. That all men ought to be cloathed as Monkes. S. Augu-
stine addeth: That man might not sweare at all. *Non debere iurare omnino*. The life
of iust men in this life to be altogether without sinne; And that the Church of Christ in
this world consisteth of such. *Vitam iustorum in hoc seculo nullum omnino habere
peccatum, & ex his Ecclesiam Christi in hac mortalitate perfici*. He denied that the
Church should offer prayers eyther for Infidels, and such as resist the doctrine of God,
that they might be conuerted vnto him: or for the faithfull that their faith might be
encreased, and they perseuer in it. *Destruunt orationes quas facit Ecclesia, siue pro In-
fidelibus & doctrina Dei resistentibus, vt conuertantur ad Deum: siue pro fidelibus,
vt augeatur eis fides, & perseuerent in ea*. Their wicked grownd whereof was
this, because he held, that men receaue not these things from God, but haue

them

them of themselves, and that the grace of God, by which we are delivered from impietie, is given by our owne merits, *Hæc quippe non ab ipso (Deo) accipere, sed à seipsis homines habere contendunt, gratiam Dei qua liberamur ab impietate dicentes secundum merita nostra dari.*

5. From which wicked and damned Heresie he also denied the vertue and necessitie of holy Sacraments, as well Baptisme as the rest, as is euident in our Brittish Pelagian Hereticks sprung from him, and particularly denying the Sacrament of Confession to a Priest and Penance, as our Historians testifie in King Freuard of Scotland sonne of Eugenius, & diuers Brittish Priests, therevpon noted and condemned of Pelagian Heresie. Thus Pelagius at the least before his falle, as S. Augustine testifieth, was both a learned and holy man, and his workes especially vpon S. Pauls Epistles much commended, *Legi Pelagij quadam scripta, viri ut audio sancti, & non paruo profectu Christiani, quæ in Pauli Apostoli Epistolas Expositiones breuissimas continerent.* And writeth further, that he was, *casta vita, moribusque laudabilis.* Of a chaste life, and laudable conuersation of life, and doubted not to doe as Christ commanded the rich man, requesting counsaile to obtaine eternall life, saying, he had fulfilled all the commandements of the Lawe, that he should sell all he had, and giue it to the poore, and trāsferre his Treasure into heauē. Yet to free our kingdome now England and Wales also of giuing life to such a man, S. Hierome saith he was by Nation a Scot, *progeniem haberet Scotica gentis,* and a voluptuous Mōke, *voluptuosus Monachus* as Isidorus Pelusiota noteth. Both which may be reconciled, if we say, he was borne among the Scots, and bredd in our greate Monastery of Banger in Britaine, and there longe time an holy Monke, but after falling both into Heresie, and lewdenes of life, he was often condemned both by the Popes of Rome, S. Innocentius and others and in diuers Councils in Asia, Africke, and Europe, whither he had spreadd his Heresies, and not perfectly in him some times teaching and maintaining, other whiles excusing or denying them, vntill in the time of Pope Zosimus, about the yeare of Christ 418. being by him finally condemned both he and his followers were driuen into Exile by Honorius the Emperour. And that Heresie condemned in all the worlde, *Concilio apud Carthaginem habito 214. & eo amplius Episcoporum, ad Papam Zosimum Sinodi Decreta perlata sunt, quibus probatis, per totum mundum Hæresis Pelagiana damnata est.*

6. Yet after this it arose againe euen in Britaine, and was then and there condemned by Pope Celestine and his Legats, as now it was by Pope Zosimus and the remembred Councell of aboue 214. Bishops, approued by him, and by other Councils, which some Writers euen of this Nation, and Protestants terme generall Councils, *Condemnatus per Episcopos in Ephesino, Carthaginensi, & Mileuitano Concilijs generalibus.* Before his Heresie he wrote many Workes agreeing with Catholike doctrine, and for them 25. in nūber, as they are recompted by some, is placed by them among Catholike Writers, euen those of Britaine his owne Countrey, which in the first beginning of his falling into Heresie, did so detest and abhore it, not hauing bene infected with Heresie before that time, that it presently by some Authors bannished him from hence, *Ut videtur, Britones Pelagium eiusque sequaces, in exilium eiecerunt, ipsis mali principijs mature occurrentes.* Which seemeth to be confirmed by saint Bede and others, testifying how in a very short time he spreadd his errors very farre, *venena sue perfidia longè lateque dispersit,* and yet vsed no coadiutors that were Britans, for any thing we finde in Antiquities, but onely

strangers

Hæst. Boeth. l. 9.
Scotor. Hist. fol.
179. Hollinsh.
Hist. of Scotl. in
cod. 52. Reg. &
Buch. in cod.
Henric. Hun-
ting. Hist. l. 3.
August. l. 3. con-
tra Pelagian.
fere in initio c. 1.

August. supr.
lib. 2. cap. 16.
Hier. in Præf.
l. 3. in Hieron.
Isidor. Pelusiota.
Epist. 314.
August. l. de
peccat. Origin.
c. 5. 6. lib. 2.
cont. Pelag. c. 3.
de peccat. Orig.
c. 8. 22. & Epist.
157. Prosper.
contr. Collat.
Celestin. Epist.
ad Episc. Gallie
Gomad. de Eccl.
Dogm. Possid. in
vit. S. Aug. c. 18.
Marian. Scot. 2c.
6. l. 2. an. 419.
Martin. Polon.
Supput. an. 413.
Matth. Westm.
an. 415.
Bal. l. de Script.
Brit. cent. 1. in
Pelagio Hære-
siarca.
Gennad. & Ho-
nor. de Script.
Bal. sup.
Io. Pict. ætat. 5.
de vir. Illustr.
Brit. in not. pag.
84.
Bede Hist. Eccl.
l. 1. c. 10. Matth.
Westm. Chron.
an. 404.

Bed. l. i. Hist. c. 17
Matth. Westm.
Chron. an. 442.
Pitt. stat. 4. p. 85.
Bal. l. de Script.
cent. i. in Pelag.

Sigebert. Gemb.
Chron. an. 404.

Marian. Scot. l. 2.
stat. 6. an. 414.
Bed. supr. l. i. c. 10

Chrysost. Ep. 4.
Baron. & Spond.
Annal. an. 405.

Guliel. Neubrig.
Ret. Angl. l. 2. c.
13.

Prosper. in Chron.
an. 432.

Bed. l. i. Hist. c. 17
Stowe Hist. in
Theodosius. lo.
Bal. l. de Script.
Britan. cent. i. in
in Leporio Agri.

Manuscr. Antiq.
de primo statu
Landau. Eccl.

strangers of remote Nations, an Argument that his owne Country had condemned and exiled him: otherwise that famous Monastery of Bangor where he had his education, so much flourishing with learned men, and Monkes, as all Authors that write thereof agree, and he being Abbot and Commander among them, and Britaine so abounding with learning at that time, as out very women, as saint Helen & saint Ursula are thereby glorious in the world, some would haue followed him in those errors, preached and published them as he did. Which is confirmed by their carriage, afterward when Leporius Agricola reuiued those errors heare, when by reason of wars and tumults, learning was much decayed by the Infidell Saxons, yet our Britans would not the admit of Pelagius his Heresie, but by all meanes they could resisted it, *Britanni suscipere dogma peruersum, gratiam Christi blasphemando nullatenus vellent.* And the Reuiuer of that Heresie heare Leporius Agricola did in a Booke written and published thereof vterly recant and condemne it, *emendatus correctionis sua librum vera fide Catholica composuit.* A greate honour to this Nation, that it had such learned men, that euen one of them falling into error, did so much preuayle and dilate it both in Europe, Afrike, and Asia, and yet in his owne Country could nothing preuayle, but was at the first conuincd, reiected and exiled, and did onely endeour to infect Britaine his Native Country, but could not effect his desire therein, *In Britannia Pelagius execrabili doctrina Ecclesiam Christi maculari nititur.* And therefore as Historians testify he tooke others of other Nations, as Celestius and Iulianus to vent his errors, *Hac tempestate Pelagius Brito, dogma nominis sui contra gratiam Christi, Celestio & Iuliano adiutoribus exerit.* Therefore as saint Chrysostome noteth of all in generall, which withstood him, that they deserued greate Crownes of honour, seeing many holy and godly men were deceaued by him: *Quor quantisque coronis digni sint qui forti animo in acie steterint, cum viri tam pie ac sancte, tantaque cum tolerantia viuentes abripi, atque in fraudem impolli cernerentur.* So we must needs giue the greatest glory to our Britaine, which from the beginning so contemned his errors, and kept it selfe free, and vnspotted from that so violent and common infection, neuer defiled with it, vntill Leporius Agricola long after reuiued it, and soone recanted it. Which our old Historians writing of this Heresie, thus further and plainly confirme, *Ab hac & ab alijs pestibus Hereticis immunis semper extitit Anglia, cum in alijs mundi partibus tot pullularint Hareses. Et quidem hac Insula cum propter incolentes Britones Britannia diceretur. Pelagium in Oriente Heresiarcham futurum ex se misit, eiusque in se processu temporis errorem admisit. Ad cuius peremptionem Gallicana Ecclesia pia prouiso semel & iterum beatissimum direxit Germanum.* And saint Prosper himselfe setteth downe the first rising of the Pelagian Heresie in Britaine to haue bene in this time, in the yeare 432. when it had reigned diuers yeares in other Countries. And saint Bede is plaine, it was brought hither by Agricola: *Heresis Pelagiana per Agricolam illata:* And our English Protestant Antiquaries doe plainly thus acknowledge: *The Pelagian Heresie was brought into Britaine by Agricola about this time, the yeare of Christ 446. as they plainly calculate, and expresse in their commonly receaued Histories.* And the old Manuscript of Landaffe plainly teacheth, that the Britans kept their holy faith, which they receaued in the time of king Lucius, inuolable, without any spot of wicked doctrine, *sine aliqua praua dogmatis macula,* vntill the Pelagian Heresie began to rise heare, and that was not vntill a litle before saint Germanus and Lupus

came

came hither, out of France to suppress it, and the Britans did not then consent vnto this wicked Heresie, *praua doctrina Hæreticorum non ad- quiescebant*. Our English Protestant Antiquaries in greate number affirme our Britans to haue bene free not onely from the Heresies of Pelagius, in his time, but both from that, & all other Heresies, and Errors in Religion; during all the first sixe hundred yeares of Christ, two hundred yeares or there abouts, after the rising vp of the Pelagian. Heresie.

Parker. Antiq.
Brit. p. 6. 45. 46.
Bal. l. 2. de act.
Pontif. in Greg.
1. & l. de Script.
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uers. of Britan.
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2. l. Girald. Cāb.
Itiner. Cambr. c.
1. Foxe Act. Mo-
num. p. 463. edit.
an. 1576. Holins.
Hist. of Engl. c.
21.

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These things, out of France to transport it, and the Britons did not then
forget this wicked Heretic, whose doctrine was ad-
vanced. Our English Protestant Antiquaries in great number affirm
our Britons to have been free not only from the Heretics of
Pelagius, in his time, but both from that, & all other He-
retics, and Errors in Religion, during all the first
six hundred years of Christ, two hundred
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six hundred years of Christ, two hundred
years or thereabouts after the coming
up of the Pelagian.
Heretic.

FINIS





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contained in these fover hundred
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OF THE ECCLESIASTICALL
HISTORIE
OF GREAT
BRITAIN E.

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 S. Helena turned the *Porters fields* into a buriall place for strangers. 525. 19.
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Hugh Earle of Shrewsbury dieth a
miserable death; and why.

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S. James the Apostle preached
not in Ireland.

S. James preached in Spaine.

S. James preched only to the Iewes
in Spaine.

S. James couerted according to some
but 9. persons in Spaine.

Idolaters sacrificed in Groves, and
woodes.

All Idols fell to the Ground at the en-
try of our Saviour into Egipte.

S. Ioseph of Aramathia inclosed by
the Iewes in a close Prison.

S. Ioseph watched by the high Preists
themselves.

S. Ioseph Miraculously deliuered
from them.

S. Ioseph came into Britaine, and
when.

S. Ioseph the first fouder of a Mona-
sticall life in Britaine.

S. Ioseph the most auncient of any
Regular Abbot in the schoole of
Christ.

S. Iosephs comming made doubt-
full by some, others wholly denie
it.

S. Ioseph was not sent hither out of
France by S. Philip the Apostle.

S. Ioseph with S. Philip amongst the
Gaules of Asia.

S. Ioseph came from parts not farre
distant from where S. Philip prea-
ched.

S. Ioseph landed about the North
part of Britaine.

S. Ioseph probably directed into Bri-
taine by S. Peter.

S. Ioseph was present at the Assump-
tion of our Lady.

All S. Iosephs Associats vowed cha-
stite vntill their arriual in Bri-
taine.

Diuers of S. Iosephs companions
Noble personadges, and some of
our British kings descended from
them.

S. Ioseph imprisoned in Venodocia.

S. Ioseph sett at libertie by a Noble
man whome he conuerted to the
faith.

S. Ioseph extreemly persecuted by
the Iewes.

S. Ioseph with his associats preached
litle.

S. Ioseph and his companions at the
first gaue themselves to a Mona-
sticall, and eremiticall life.

S. Ioseph admonished by an Angle
builded a Church to our Lady.

S. Ioseph releined in his necessities
by our B. Lady.

S. Ioseph did not actually conuert to
the faith of Christ either king Ar-
uiragus, Coillus, or Marius.

S. Ioseph how named an Apostle.

S. Iosephs praier, and duties to our B.
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ced Relickes.

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S. Ioseph buried, and where.

S. Ioseph his sonne a Bishop in Bri-
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S. Iosephs sonne consecrated Bishop
by S. Peter, or his Disciples.

king Iosinas ouerthrew Idolatry.

Iouinian created Emperour.

Iouinian refused to be Emperor ouer
Infidels.

Iouinian made choise rather to leaue
the warre, then sacrifice to Idols.

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before S. Patritius his time. 26. 2.
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of the faith from such as came out
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ately after the promulgation of the
Gospell. 32. 4.
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London

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Many other Faults ther are omitted by reason of the Printers not vnderstan-
ding our English tongue, which for that they are easie for the
Reader to correct in the reading, I haue heare omit-
ted to sett them downe.

